

Old Prussian *dāt* ‘give’ in causative and hortative constructions

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Extended uses of Old Prussian *dāt* ‘give’ are studied to demonstrate independent and German-influenced developments. The permissive function of this predicate is argued to be original and historically and areally shared by Baltic, Slavic and Finnic languages, while factitive and hortative constructions are regarded as copies of corresponding German *lassen*-constructions. The German influence is also seen in the coding of the causee when it is marked by the accusative instead of the original dative. In general, Old Prussian shows effects of interference with German *lassen*-constructions similar to the ones observed in West Slavic and western South Slavic languages (von Waldenfels 2015).

Keywords: verbs of possession transfer, periphrastic causative constructions, periphrastic hortative constructions, language contact, Old Prussian, German

1. Introduction¹

This article describes the use of the Old Prussian (OPr; Indo-European, Baltic, extinct in the early 18th c.) verb *dāt* ‘give’, which, alongside its main function as a verb of possession transfer, is also employed in causative and hortative constructions. The study is based on the analysis of Martin Luther’s catechisms and some additional texts translated from German into OPr and published in Königsberg in 1545 (2 editions) and 1561.

The development from ‘give’ to causative function, such as permissive ‘allow, let’ and factitive ‘make; have (someone do something)’ is quite well attested in many languages, while hortative use of this predicate seems to be much less frequent (see Section 2). It is argued in this article that the permissive function of *dāt* in OPr is archaic and original, perhaps a common-Baltic development, shared by neighbouring Slavic and Finnic languages. Factitive and hortative uses of OPr *dāt*, however, are shown to be copies of corresponding German *lassen*-constructions. The base for copying was the equation of permissive OPr

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dāt ‘let, allow’ with German *lassen* ‘let, allow’ and subsequent transfer of other functions of *lassen* over to *dāt*. To demonstrate similar influence (or lack thereof) seen in other Baltic languages, parallels from 16th c. translations of Luther’s catechisms and other texts into Latvian and Lithuanian will be provided. Where possible, similar cases of German influence on Slavic languages will be briefly reviewed based on the studies of von Waldenfels (2012a; 2015).

The paper is structured as follows. In Section 2, the literature on the development of causative and hortative functions from ‘give’ in different languages is briefly reviewed; in Section 3.1, the basic use of OPr *dāt* as a verb of possession transfer is discussed, in Section 3.2, causative (permissive and factitive) functions are analyzed, while Section 3.3 covers the hortative uses. In Section 4, a summary of the main findings is presented, followed by the Appendix where all causative and hortative uses of OPr *dāt* are listed alongside their German correspondences and some additional information.

2. On the development of causative and hortative functions of ‘give’ in the world’s languages

Periphrastic causative constructions (PCCs) can be subdivided into permissive and factitive (Nedjalkov & Sil’nickij 1969, 28 = Nedyalkov & Silnitsky 1973, 10; Kulikov 2001, 892). The factitive PCCs refer to the situations which are actively caused (cf. English *make*), while the permissive ones refer to passive causation, enablement of the situation, absence of an obstacle for the situation to occur, etc. (cf. English *let, allow*). If the chain of causation has an intermediary agent and/or action, such as a command, leading to the caused event (cf. English *have someone do something*), the construction is termed indirect (factitive) or curative causative (cf. Dixon 2000, 67–70; Kulikov 2001, 892; Shibatani & Pardeshi 2002).

The shift from ‘give’ to causative functions is well attested cross-linguistically. The permissive use (*give* as ‘enable’) is discussed by Newman (1996, 188–194) and illustrated by Russian, Polish, Bulgarian, Finnish, Mandarin, Thai, Cambodian, Indonesian, and (earlier) English examples. Indirect (‘have someone do something’) and direct factitive (‘cause’) constructions based on ‘give’ seem to be less common, see Newman (1996, 171–179) with examples from Finnish, Polish, Thai, and Cambodian; note that direct factitive with inanimate causees is attested only in the latter one. Heine and Kuteva (2002, 152) discuss causative use of ‘give’ in Thai, Vietnamese, Khmer, Luo, Somali (> causative suffix), and Siroi, while Shibatani and Pardeshi (2002, 105) note the use of ‘give’ as ‘let’ in Marathi, Lord *et al.* (2002, 223–226) discuss permissive and factitive ‘give’

in Thai and Akan (cf. also a summary on causative use of ‘give’ in Asian and African languages in Lord *et al.* 2002, 232); for a discussion of Finnish causative ‘give’, see Leino (2012) and von Waldenfels (2012b).

Von Waldenfels (2012a; 2015, 111–114, 116–118) provides a detailed description of permissive and factitive use of ‘give’ in Slavic languages, a branch closely related to Baltic. The permissive function, with varying frequency, is attested in Old Church Slavonic and in all modern languages, except for Czech; indirect factitive (curative) causative is attested in Polish (but no longer productive), Sorbian, Czech, Slovak and Slovenian, direct factitive use is attested in Sorbian. On Baltic, see notes in Pakerys (2016, 443–445, 454) where the permissive use of ‘give’ in Lithuanian and Latvian is discussed.

It should be also noted that reflexive permissive constructions based on ‘give’ may develop into modal passives (see, e.g., von Waldenfels 2012a, 153–185, 222–231, 239–241, 261–264, 272–277 on modal passives in Polish and Czech and von Waldenfels 2015, 119–121 on other West Slavic languages (Slovak, Sorbian) and western South Slavic languages (Slovenian, Bosnian/Croatian/Serbian)). This is a recurrent development of permissive constructions which does not seem to be related to their specific sources such as ‘release’, ‘give’, etc. In East Baltic, modal passives of this type have not developed, but some examples are attested in Lithuanian under the influence of Polish, see Holvoet (2016, 47–48).

Interpersonal acts of permission belong to the domain of deontic modality (von Waldenfels 2012a, 30) and the same predicates may be also used in the imperative-hortative systems. However, judging by the available literature, the use of ‘give’ in these systems is much less widespread compared to the causative extension discussed above, and perhaps this is the reason why imperative-hortative function of ‘give’ is omitted in Heine, Kuteva (2002, 149–155). Newman (1996, 194–195) reviews the hortative function of forms of ‘give’ in Italian, Russian, Bulgarian, and Hungarian, and von Waldenfels (2012a, 2, 41–45, 87–93, 118–119, 248–249; 2015, 121–122) discusses them in detail in Russian and notes similar, but less advanced developments in other Slavic languages.

3. Basic and extended uses of OPr *dāt*

3.1. Basic use of OPr *dāt*

The basic use of OPr *dāt* refers to the transfer of possession, which is an archaic inherited meaning, cf. etymological cognates Latvian *duôt*, Lithuanian *dúoti*, Old Church Slavonic *dati*, Latin *dare*, etc.; in the sources of the translation, OPr *dāt*

in its basic use corresponds to German *geben*.² The recipient of *dāt* is marked by the dative while the patient is in the accusative, cf. DAT.PL *ftēimans* ‘(for) them’ and ACC.SG *landan* ‘food’ in (1a) corresponding to the same cases in Latvian (1c) and Lithuanian (1d) (the recipient is omitted here):

(1) a. Old Prussian

tu dāfe ftēimans / tennēifon landan
 2SG give:PRS.2SG 3PL.DAT.M 3PL.GEN.M food:ACC.SG
 ‘You give them their food’

III 83₈₋₉

b. German

du gibst jnen jre Speyfe
 2SG give:PRS.2SG 3.PL.DAT 3PL.GEN.F food:ACC.SG
 ‘You give them their food’³

III 82₈₋₉

c. Latvian

tu dhos tems winge Barribe
 2SG give:PRS.2SG 3PL.DAT.M 3.PL.GEN.M food:ACC.SG
 ‘You give them their food’

Ench1586, [F iij verso]₉₋₁₀

d. Lithuanian

tu dūfi penukfehla yu
 2SG give:PRS.2SG food:ACC.SG 3.PL.GEN.M
 ‘You give [them] their food’

VlnE1579 37₁₁

The meaning of transfer of possession is well attested in the language of all OPr catechisms and the infinitive *doyte* (Mažiulis 1975, 130) in this sense is also used in the Basel Epigram (14th c. or later inscription, see Ardoino 2013); the form *Dam* in the phrase *Dam thor* ‘Ich wils euch geben’ in Simon Grunau’s dictionary (copy G, 16th c.) may be interpreted as PRS.1SG, but it is problematic, see a discussion and further references in Smoczyński (2005, 74–75).

OPr *dāt* also has some abstract uses and functions as a light verb, for ex-

² For a full list of reflexes of the Indo-European **deh*₃- ‘give’, see IEW 223–225 and LIV² 105–106. It is worth noting that this root is not attested in Germanic; perhaps it was ousted by **geban* ‘give’ (German *geben*, English *give*, etc.) at an early stage.

³ Cf. ‘You give them their food’ (Psalms 145:15; LSM1986, <http://catechism.cph.org/en/daily-prayers.html>). Here and further, passages from the English translation of Luther’s *Small Catechism* and some other texts will be provided for comparison, see also the Appendix.

ample, *reckenaufnan dāt* (III 89₁₂) = *Rechenſchaft geben* (III 88₁₁₋₁₂) ‘give account’, *reddewijdikaufnan dātwei* (III 33₁₅) = *falsche zeugnis geben* (III 32₁₄) ‘give false testimony’, *fien ſkellānts dātunsi* (III 65₁₈) = *fich ſchuldig geben* (III 64₁₇₋₁₈) ‘plead guilty’, etc. Many of these cases can be explained as copies of German constructions with *geben*, but they are not directly relevant for the present article and will not be discussed further.

All in all, OPr *dāt* corresponds to German *geben* in the source of the translation in 41 cases (72%) out of 57 attestations (the infinitive of the Basel Epigram is not counted); in one of these cases the German reflexive construction *sich* [...] *geben* is translated as *fien* [...] *dātunsi* (III 65₁₈) with double reflexive markers: *fien* (orthotonic) and *si* (enclitic, i.e. *dātun=si*). The majority of the remaining forms correspond to German (*sich*) *lassen* (14 attestations, 25%), while 2 cases do not have direct verbal correspondences: *polaipinfnan dāuns* ‘[has] given order’ (III 121₁₇) corresponds to *befolgen* [...] *hat* (III 120₁₄₋₁₇) ‘has ordered’ (one could expect *Befehl geben*), while *Daiti noumans tālis Madlit* ‘Let us pray further’ (III 119₇₋₈) curiously corresponds to *Ein ander Gebet* (III 118₆) ‘Another prayer’ (see details of this case in Section 3.3). I have also checked possible translations of German *lassen* into OPr by using the electronic version of Mažiulis 2013² (search for ‘lassen’ in the full text of the dictionary) and beside *dāt* mentioned above, only the verb *powiērpt* is used twice to translate German *lassen*, but the meaning in this case was ‘leave, abandon’ (cf. German *verlassen*); as a result, we see that the only correspondent of causative and hortative uses of German *lassen* is OPr *dāt* (in the data collection available to us).

In the corpus of OPr, two prefixal formations of *dāt* are also attested: *au-dāt sien* ‘geschehen; happen’ (reflexive)⁴ and *per-dāt* ‘verkaufen; sell’; Smoczyński (2005, 74) also proposes reconstruction of **prei-dāt* with a separable prefix mimicking the use of German 2nd person imperative *gebt d(a)rauf*. All these formations are not directly relevant for the present study and will not be discussed further.

3.2. Causative use of OPr *dāt*

The original use of OPr *dāt* in pccs has to be regarded as permissive and this function of ‘give’ is attested in other Baltic and Slavic languages. It is quite possible that this use of *dāt* in OPr is inherited from proto-Baltic or even proto-Balto-Slavic, but one should be very cautious and keep in mind the possibility

⁴ As suggested by one of the reviewers, this could be a calque of German *sich begeben* ‘happen’.

of parallel development. From the areal perspective, it should be also noted that the same shift from ‘give’ to ‘let’ occurred in neighbouring Finnic languages. Other permissive PCCs based on etymologically related predicates are common only for two East Baltic languages (Latvian *laist*, Lithuanian *léisti*, common root **leid-*) or are attested in one of them only (Latvian *ļaut*) and not shared by the Slavic languages. One should also note that in modern East Baltic languages, *give*-based permissive PCCs are only marginally used compared to other constructions (Pakerys 2016, 443–445, 454–455). If their productivity was higher in the earlier stages, it could have been lowered by the rise of productivity of other permissive PCCs.

As mentioned in Section 3.1, 14 cases of OPr *dāt* correspond to German *lassen*-constructions; examples of OPr *powiēript* = German (*ver-*)*lassen* are out of the scope of this study. These German constructions have a wide range of uses, but for the purposes of the present section, only causative ones have to be defined and illustrated:

(1) permissive use can be paraphrased as ‘zulassen, erlauben; dulden; nicht an etwas hindern’ = ‘let, allow; permit; not to hinder something’, cf. *das Licht über Nacht brennen lassen* ‘let the light be on during the night’;

(2) factitive use can be paraphrased as ‘veranlassen, bewirken (dass etwas geschieht)’ = ‘cause (something to happen)’, cf. *jemanden warten lassen* ‘make somebody wait.’⁵

The majority of OPr PCCs with *dāt* (10 cases out of 15 of non-basic use, that is 67% or 18% out of a total of 57 attestations) are permissive or factitive, the rest are hortative (see Section 3.3). The original marking of the causee (permittee) is dative, which is taken from the transfer construction where it marks the recipient.⁶ This marking is used in all Baltic PCCs based on ‘give’, cf. OPr in (2a) and Lithuanian in (2d) (Latvian in (2c) employs a different permissive verb):⁷

- (2) a. Old Prussian
- | | | | | | |
|------------|-------------|----------------|-----------------|-------------|--------------|
| <i>kai</i> | <i>tans</i> | <i>noūmans</i> | <i>erfīnnat</i> | <i>daft</i> | [...] |
| that | 3SG.NOM.M | 1PL.DAT | recognize:INF | give:INF | ⁸ |

⁵ Definitions and examples are taken from *Duden* dictionary available online at <<https://www.duden.de/rechtschreibung/lassen>>, accessed in March, 2017.

⁶ The permittee acts as a recipient of the permission, enablement, cf. Newman (1996: 190–193).

⁷ The same marking (dative) is also used in permissive constructions based on ‘give’ in Slavic, with the exception of (colloquial) Upper Sorbian (von Waldenfels 2015, 112).

⁸ Here and further the extended uses of OPr *dāt* will be glossed as ‘give’ and their actual function will be evident from the translation.

‘that he lets us recognize [...]’

III 53₆₋₇

b. German

das er vns erkennen laffe [...]
 that 3SG.NOM.M 1PL.ACC recognize:INF let:3SG.IRR
 ‘that he lets us recognize [...]’⁹

III 52₅

c. Latvian

ka tas mums [...] adšyt leke
 that 3SG.NOM.M 1PL.DAT recognize:INF leave:PRS.3¹⁰
 ‘that he lets us recognize [...]’

Ench1586 [A iiiij verso]₁₈₋₁₉

d. Lithuanian

ieng ghis tatai dūtu mumus
 that 3SG.NOM.M it give:IRR.3 1PL.DAT
pašinti
 recognize:INF
 ‘that he lets us recognize it’

VInE1579 23₄₋₆

(2) illustrates a specific semantic type of PCC, namely that of causation of cognition, which can be interpreted as factitive rather than permissive (von Waldenfels 2012a, 44, 103–109; 2012b, 214–216; 2015, 118–119). Newman (1996, 187–188) actually separates the type ‘give someone to think’ from ‘enable’ and emphasizes a strong connection of this construction with the basic use of ‘give’ as a predicate of possession transfer. Further support for this separation is provided by the fact that many European languages which do not use ‘give’ as a verb of permission, use ‘give to understand’ type constructions (von Waldenfels 2015, 119). However, if a language employs ‘give’ as verb of permission, one cannot rule out the possibility that the permissive (*give*-based) construction can be used with the verbs of cognition, cf. other (non *give*-based) PCCs used with cognition predicates (see von Waldenfels 2012a, 105–106 with further references.) I consider (2) and another similar case discussed below, (6a), as rather factitive and also mark them as ‘factitive (cognition)’ in the Appendix. Further research

⁹ Cf. ‘That God would lead us to realize this’ (LSM1986, <http://catechism.cph.org/en/lords-prayer.html>).

¹⁰ Glossing here follows the suggestion that Latvian causative *likt* could have developed from ‘leave’ (ME II 469, cf. also Karulis 1992, 536).

on these constructions in Baltic is needed, but in OPr they seem to be directly copied from German; however, the factitive reading of causation of cognition could be an independent phenomenon per se.

The permittee in OPr *dāt* constructions can be also expressed by the accusative, due to the influence of the German *lassen*-construction, which assigns accusative.¹¹ Out of 7 instances in OPr when the permittee is overtly expressed, 2 NPs (personal pronouns) are marked by the dative, cf. (2a) and (6a), the rest, 5 NPs, are in the accusative (4 nouns and 1 reflexive pronoun),¹² cf. (3a). In Latvian and Lithuanian, other permissive verbs are used in this passage: Latvian *laist* (+ ACC) and Lithuanian *leisti* (+ ACC), see (3c) and (3d) respectively:

- (3) a. Old Prussian
Dāiti ftans malnikikans prē[=]mien
 give:IMP.2PL DEM.ACC.PL.M child:DIMIN.ACC.PL to=1SG.ACC
perēit
 come:INF
 ‘Let the little children come to me’
 III 113₂₋₃ (Mark 10:14)
- b. German
Laft die Kindlein zu
 let:IMP.2PL ART.DEF.ACC.PL.N child.DIMIN.ACC.PL to
Mir komen
 1SG.DAT come:INF
 ‘Let the little children come to me’
 III 112₂
- c. Latvian
Laydeth tös Bherninges py man
 let:IMP.2PL DEM.ACC.PL.M child:DIMIN.ACC.PL to 1SG.DAT
nāckt
 come:INF

¹¹ This has been noted also in the colloquial Upper Sorbian construction with *da(wa)ć*, see von Waldenfels (2012a, 313, 2015, 112, with further reference to Toops 2012, 327). Dative of permittee in *lassen*-constructions is also possible, but this marking is not attested in the German texts discussed here (see DWB s.v. *lassen*: II (3), (5a), (7), <http://www.woerterbuchnetz.de/DWB?lemma=lassen>).

¹² It is very interesting to note that personal pronouns retain the original dative marking while nouns (and a reflexive pronoun in one case) are prone to German influence and are marked by the accusative. In other words, OPr personal pronouns stand higher on the scale of resistance to the influence of the marking used in the contact language, cf. the animacy hierarchy (note that in German, first and second plural personal pronouns which are used in the relevant passages have homonymous forms of dative and accusative: *uns* and *euch*; cf. also 1.PL hortative constructions in Section 3.3 where the original OPr dative is also retained).

‘Let the little children come to me’

Ench1586 I₁₃₋₁₄

d. Lithuanian

Leifket waikelus maneſp eiti
 let:IMP.2PL child:DIMIN.ACC.PL 1SG.ALL go:INF
 ‘Let the little children come to me’

VlnE1579 62₉₋₁₀

Lithuanian *duoti* ‘let’ (< ‘give’) is used in another passage translated by Martynas Mažvydas in 1559 (absent in VlnE1579), which corresponds to the use of OPr *dāt* and German *lassen*; the permittee in the Lithuanian passage in (4c) is also notably marked by accusative due to copying of the German pattern. I have received varying interpretations from some native (expert) speakers of German with regard to permissive/factitive interpretation of this and another example of *lassen* in the same passage (III 130₁₁, 131₁₂) and have translated and marked them here and in the Appendix as permissive/factitive:

(4) a. Old Prussian

Deiws / fchien Malnijkan prēi[=]ftan
 god:NOM.SG DEM.ACC.SG.M child:ACC.SG to=DEM.ACC.SG.F
Crixtiſnan aft etnīwings pereit
 baptism:ACC.SG AUX.PRS.3 gracious:NOM.SG.M come:INF
dāuns
 give:PST.ACT.PTCP.NOM.SG.M
 ‘God has graciously let/had this child come to the baptism’

III 131₇₋₉

b. German

Gott diß Kindlein / zu der
 god:NOM.SG DEM.ACC.SG.N child:DIMIN.ACC.SG to ART.DEF.DAT.SG.F
Tauff[...] hat genediglich kommen laffen
 baptism:DAT.SG AUX.PRS.3SG graciously come:INF let:INF
 ‘God has graciously let/had this little child come to the baptism’

III 130₇₋₉

c. Lithuanian

Diewas tq Kudikeli Chrikftop [...]
 god:NOM.SG DEM.ACC.SG.M baby:DIMIN.ACC.SG baptism:ALL.SG
malonei dawes eft ateiti
 graciously give:PST.ACT.PTCP.NOM.SG.M AUX.PRS.3 come:INF

‘God has graciously let/had this little baby come to the baptism’

MŽF1559, 112₃₋₆

Now let us look at two cases where German *lassen* is used in reflexive constructions and where the permittee is co-referential with the permitter. First, we will consider (5a):

(5) a. Old Prussian

Deiws ni daft fien bebbint
 god:NOM.SG NEG give:3PRS PRN.RFL.ACC mock:INF

‘God does not allow himself to be mocked’¹³

III 87₂₄ (Galatians 6:7)

b. German

Gort [= Gott] lefft fich nicht fpotten
 god:NOM.SG let:PRS.3SG PRN.RFL.ACC NEG mock:INF

‘God does not allow himself to be mocked’

III 86₂₁

c. Latvian –

d. Lithuanian

Diewas neperleidz ifch fawes iūka
 god:NOM.SG not.allow:PRS.3 from PRN.RFL.GEN joke:GEN.SG
dariti
 make:INF

‘the God does not allow to make a joke about himself’

VInE1579 39₂₀₋₂₁

Reflexive constructions like (5b) gave rise to the German modal passive (‘can be V-ed’), and actually in the English rendering of (5b) provided in Footnote 13, the translator opted for the modal version rather than the permissive.¹⁴ These constructions are related by the link ‘X does not allow her-/him-self to be V-ed’ ≈ ‘X cannot be V-ed’, but for a true modal passive to develop, the construction needs to allow inanimate subjects (von Waldenfels 2012, 297).

There are no more OPr examples of the type illustrated in (5a), but we know that some Slavic languages developed fully-fledged modal passives from the reflexive permissives based on ‘give’ in West Slavic (Polish, Czech, Slovak, Sorbian) and western South Slavic (Slovenian, Bosnian/Croatian/Serbian), and all

¹³ Cf. ‘God cannot be mocked’ (LSM1986, <http://catechism.cph.org/en/table-of-duties.html>).

¹⁴ In Geniušienė (1987, 161, 166), English *allow* is chosen in the translation of the OPr sentence.

these languages are known to have been influenced by German (von Waldenfels 2015, 119–121); cf. the somewhat similar development in Estonian *andma* ‘give’ > ‘let’ > ‘be possible’ (in impersonal constructions and without the reflexivization; see a note in Pakerys 2017, 184). It is interesting to note that East Baltic languages have not developed a productive modal passive (with inanimate subjects) based on the reflexive permissive constructions, but occasional uses are attested in, for example, Lithuanian (under the influence of Polish *dać*-constructions, see Holvoet 2016, 47–48).

Another reflexive construction with OPr *dāt* is seen in (6a):

(6) a. Old Prussian

Daiti ioumas pomirit / kai ious [...]
 give:IMP.2PL 1PL.DAT think:INF that 2PL.NOM
 ‘Let yourself think that you [...]

III 95₁₄ (Ephesians 6:7)

b. German

Laft euch dünken / das jr [...]
 give:IMP.2PL 1PL.ACC seem:INF that 2PL.NOM
 ‘Let it seem to you that you [...]

III 94_{12–13}

c. Latvian

domadamme ka yuus [...]
 think:CVB.CTP.PL.M that 2PL.NOM
 ‘thinking that you [...]

Ench1586 [G iiij]_{7–8}

d. Lithuanian

tikiedamiefi iog yus [...]
 believe:CVB.CTP.PL.M.RFL that 2PL.NOM
 ‘hoping that you [...]

VInE1579 43₁₂

Here, OPr *pomirit* ‘think’ reflects German impersonal *dünken* used with the accusative pronominal form *euch*,¹⁵ but the OPr personal pronoun *ioumas* keeps the original dative assigned by *dāt*. From the semantic point of view, we are dealing with causation of a cognitive process which can be interpreted as facti-

¹⁵ I would like to thank one of the reviewers for pointing this out to me. German *dünken* can be also used with the dative (as in *mir dünkt* ‘it seems to me’), but for the period in question, only accusative was used, see DWB s.v. *dünken*, <http://www.woerterbuchnetz.de/DWB?lemma=duenzen>.

tive: ‘let it seem to you’ is translated as ‘let yourself think’ ≈ ‘think’. Probably this might be one of the reasons why the Latvian translation simply has the lexeme ‘think’ while the Lithuanian translator chose ‘hope’ (reflexive of ‘believe’); other factors also probably played a role here, but they do not seem to be relevant for the discussion of OPr in (6a).

As mentioned earlier, some OPr pccs allow both permissive and factitive readings, see the comment regarding example (4) above. The construction in (7a-b) might be formally treated in a similar way, ‘God let/made the deep sleep fall onto the man’, but the context shows that the process was intentionally caused and not permitted or allowed: God makes the man fall asleep to take one of his ribs. Factitive interpretation is chosen in the majority of English translations of this passage, cf. the King James Version: *And the LORD God caused a deep sleep to fall upon Adam* (Genesis 2:21):¹⁶

- (7) a. Old Prussian
Stwi dai Deiws ainan gillin
 (t)here give:PST.3 god:NOM.SG one:ACC.SG.F deep:ACC.SG.F
maiggun krūt no[=]ftan fmunentinan
 sleep:ACC.SG fall:INF on=DEM.ACC.SG.M man:ACC.SG
 ‘(T)here, God caused a deep sleep to fall onto the man’
 III 101₁₂
- b. German
Da ließ Gott der HERR
 then let:PST.3SG god:NOM.SG ART.DEF.NOM.SG.M lord
einen tieffen Schlaff fallen /
 ART.INDEF.ACC.SG.M deep:ACC.SG.M sleep:ACC.SG fall:INF
auff den Menschen
 on ART.DEF.ACC.SG.M man.ACC.SG
 ‘Then the Lord God caused a deep sleep to fall onto the man’
 III 100₁₀₋₁₁
- c. Latvian
Tad licke Dewš tas Kunx
 then leave:PST.3 god:NOM.SG 3:NOM.SG.M lord:NOM.SG
wene czille Mege krift
 one:ACC.SG.M deep:ACC.SG.M sleep:ACC.SG fall:INF

¹⁶ <https://www.kingjamesbibleonline.org/Genesis-Chapter-2/>.

vs to Czilwheke
 on DEM.ACC.SG.M man:ACC.SG
 ‘Then the Lord God caused a deep sleep to fall onto the man’
 Ench1586 H *verso*_{16–17}

d. Lithuanian

Perleida tada Ponas Diewas didi
 release:PST.3 then lord:NOM.SG god:NOM.SG great:ACC.SG.M
miega ant Adoma
 sleep:ACC.SG onto Adam:ACC.SG
 ‘Then the Lord God released a great sleep onto Adam’
 VlnE1579 50_{16–17}

As to morphosyntax of this example, the causee is marked by the accusative following the German pattern; in other Baltic languages, different constructions are used: Latvian has *likt* in (7c), which is also formally ambiguous (‘let’ vs ‘make’), while the Lithuanian translator chose to use VP *perleisti miegą* ‘release, provide, give sleep’ in (7d), cf. the fully-fledged (i.e. complemented by the infinitive clause) PCC with *perleisti* in (5d) above.

Speaking of the direct factitive function of *give*-based PCCs, we know that in some languages permissive *give*-based constructions acquire this interpretation due to interference with German *lassen*-constructions. A case in point is Sorbian, where *give*-based PCCs express not only curative (indirect factitive), but also direct factitive causation (von Waldenfels 2015, 116). Curative causation in *give*-based PCCs is more widely attested, especially in the languages where the contacts with German have played a role: this construction is known in Czech, Slovak and Slovenian, where it is productive, while in Bosnian/Croatian/Serbian it is also productive, but of limited frequency; in Polish, the construction has been in decline since the 18th c., while in Russian and Bulgarian it is not productive (von Waldenfels 2015, 116).

Finally, in one instance OPr *dāt* reflects German construction (*etwas*) *genug sein lassen*, which is rather idiomatic and seems to be on the borderline between permissive and factitive reading,¹⁷ that is, ‘let it be enough’ ≈ ‘do so that it is enough’, ‘stop, end it’, etc. Lithuanian translator decided to render this construction using IMP.3 in (8c):

- (8) a. Old Prussian
Bhe tit dais panfdau zuit bouton.
 and so give:IMP.2SG then enough be:INF

¹⁷ I owe this interpretation to one of the reviewers.

‘And so let it be enough’¹⁸

III 69₂₈

b. German

Also laffe es genug fein
 so let:IMP.2SG 3SG.ACC.N enough be:INF
 ‘So let it be enough’

III 68₂₅₋₂₆

c. Latvian

—¹⁹

d. Lithuanian

A[=]taipo testo gan
 and=so stand:IMP.3 enough
 ‘And so let it be enough’

VInE1579 31₁₂

It should be noted that the majority of cases of OPr causative use of *dāt* are restricted to animate participants, with the exception of the non-specified, but clearly non-animate causee/permittee in (8a). Slavic languages seem to show a similar trend, but a more detailed review of this variation is still needed (von Waldenfels 2015, 113–114). As to polarity, two OPr examples, (5a) and the one in III 109₁₄ (see the Appendix) have negation, and von Waldenfels (2012a, 247; 2015, 113) notes a tendency (possibly an archaic trait) to use *give*-based permissive constructions under negation in Slavic. A similar trend is observed in Lithuanian (Pakerys 2016, 443–444), but OPr data are simply too limited (and dependent on German sources) to draw any conclusions in this respect.

3.3. Hortative use of OPr *dāt*

Hortative constructions express a wish of the speaker and make an appeal to the addressee to help make that wish come true. On the one hand hortatives are different from optatives which also express a wish, but do not appeal to the addressee, and on the other hand, they differ from the imperative situations where only the addressee is in control of the desired situation, cf. van der Auwera *et al.* (2004; 2013) and their English examples in (9):

¹⁸ Cf. ‘Let that be enough’ (LSM1986, <http://catechism.cph.org/en/confession.html>).

¹⁹ The corresponding passage in the Latvian translation of Luther’s catechism of 1586 is missing, see F ii verso–F iij. The translation has a short order of confession (*eine kurtze Forma zu beichten*) stemming from the editions based on the edition of the catechism of 1529 (or: before 1531 when the order of confession titled *Wie man die Einfältigen soll lehren beichten* was introduced).

(9) English

- a. *May he live a hundred years!* (optative)
 b. *Sing!* (imperative)
 c. *Let's sing!* (hortative)
 d. *Let him sing!* (hortative)

(van der Auwera *et al.* 2013)

Optatives left aside, it is clear that imperatives and hortatives are in complementary distribution with regard to person: imperatives are second person while hortatives are first and third person. If the system has to be referred to in its entirety, one may use a compound term, 'imperative-hortative' (cf. van der Auwera *et al.* 2004), however, in what follows, only first and third person constructions will have to be discussed and for the sake of brevity the term 'hortative' will be used; as to glossing of the synthetic morphological forms, the label 'IMP'(erative) is chosen.

The hortative use of OPr *dāt* is limited to 4 cases, which are all first-person plurals (7% of all attestations of *dāt* and of 29% of all cases when OPr *dāt* = German *lassen*). The German construction of first-person plural *lass(e)t uns* + INF (= English *let us* + INF) is directly transferred into OPr 3 times, and it is worth noting that original dative *noūmans/noumans/nūmas* '(for) us' is consistently used in all examples, cf. (10a) and (11a). It should be noted that the Latvian translation in (10c) can be interpreted as a copy of the German construction (cf. Holvoet 2007, 42, fn. 11), while the Lithuanian translation has a synthetic form in (10d):

(10) a. Old Prussian

Daiti noūmans tīt madlīt.
 give:IMP.2PL 1PL.DAT so pray:INF
 'Let us pray so'

III 117₁₅

b. German

Laft vns alfo Beten.
 let:IMP.2PL 1PL.ACC so pray:INF
 'Let us pray so'

III 116₁₃

c. Latvian

Laydeth mums luuckt
 let:IMP.2PL 1PL.DAT pray:INF
 'Let us pray'

Ench1586 [H iiij]₅

d. Lithuanian

Melskemofe

pray:IMP.1PL.RFL

‘Let us pray’

VlnE1579 60₁

An interesting case is (11a) below, where the parallel text printed in German on the opposite page of III is *Ein ander Gebet* ‘Another [different] prayer’, (11b), while judging from the OPr translation (*Daiti noumans tālis Madlit* ‘Let us pray further’), one expects hortative in German, something like *lass(e)t uns weiter beten* (for the correspondence of German *weiter* = OPr *tālis*, cf. *weiter* III 68,20 = *tāls* III 69,21). Hortative constructions are found in corresponding passages in Latvian in (11c) (periphrastic, cf. German in (10b)) and Lithuanian (synthetic) in (11d), just like in (10c-d) above:

(11) a. Old Prussian

Daiti noumans tālis Madlit

give:IMP.2PL 1PL.DAT further pray:INF

‘Let us pray further’

III 119₇

b. German

Ein ander Gebet

ART.INDEF.NOM.SG.N other:NOM.SG.N prayer:NOM.SG

‘Another prayer’

III 118₆

c. Latvian

Laydet mums luuckt

let:IMP.2PL 1PL.DAT pray:INF

‘Let us pray’

Ench1586 [H iiij]₂₁

d. Lithuanian

Melskemofe

pray:IMP.1PL.RFL

‘Let us pray’

VlnE1579 60₁₆

The passage of interest to us is found in the form of baptism and, first of all, it should be noted that in *Das Taufbüchlein verdeutscht* (1523), the German text reads *Laft uns beten*, but without *weiter* or any similar adverb (WA12: 43); the same text remains in the renewed edition of 1526 (see WA19: 539; the Latvian and

Lithuanian translations in (11c-d) also do not have this extension and correspond to hortative constructions in German). However, we know that the forms of the baptism and wedding ceremonies published in the 3rd OPr catechism should have been taken from the *Church Order of the Duchy of Prussia* of 1558 (K01558), see the introduction of the catechism (III 10₉₋₁₇), and the comparison of the German text printed in the 3rd catechism with that of K01558 by Bechtel (1881). We also know that the form of the baptism was published as a separate booklet, *Form der Tauff*, in Königsberg in 1559 (with some differences from the text presented in K01558) and it was the base for the Lithuanian translation of the form of baptism by Mažvydas in 1559 (Stang 1976; Dini 2010). In the passage of interest to us, both K01558 (page 4 of the baptism form) and FT1559 (page [A iiiij] verso) have *Ein ander Gebet* (this phrase has a correspondence in the Lithuanian translation of the form of baptism by Mažvydas, see MŽF1559 103₁₅: *Antra Malda* ‘second prayer’).

Thus far we can conclude that the OPr phrase *Daiti noumans tālis Madlit* may have been used independently from the German source if it was K01558 or FT1559. However, it should be noted some forms of baptism published in German actually have hortative constructions modified by *ferner/weiter* in the corresponding passage of the text (the examples will be limited to the 16th c. only), cf.: *Laffet vns ferner Beten* (K01573 xx ij), *Laffet vns weiter beten* (HB1580 A ij), etc. (however, it should be noted that a number of textual elements of the baptism form in these books differ from the form presented in the K01558 and FT1559). This means that either the OPr phrase *Daiti noumans tālis Madlit* was used in the translation independently from the German source (which had *Ein ander Gebet*), or we should assume that a text (or part of it) was used for the translation of the OPr baptism form which had some slight differences from K01558 and FT1559.

It is interesting to note that of Slavic languages, Slovenian and Sorbian hortative constructions have likely experienced German influence as well (von Waldenfels 2015, 122–123). In Sorbian, even the accusative of 1.PL pronoun is used (not like the dative in OPr), but note that the verbal form is 2SG (unlike 2PL in OPr):

- (12) Lower Sorbian
Daj nas hyś.
 let.IMP.2SG 1PL.ACC go.INF
 ‘Let us go’

(von Waldenfels 2015, 123 from Fabian Kaulfürst, p.c.)

4. Conclusions

1. The basic and most frequent use of OPr *dāt* refers to transfer of possession and it corresponds to German *geben* in the source of the translation (72% out of 57 attestations of *dāt* in the OPr catechisms). In this construction, the recipient is consistently marked by the dative while the patient is assigned the accusative.

2. The use OPr *dāt* 'give' as permissive 'allow, let' is original and is also attested in other Baltic languages. The permissive function of 'give' is either a common Baltic development or a parallel innovation related to areal tendencies and language contacts. The same shift from 'give' to 'let' is also known in Slavic (a common Slavic or, theoretically, even a Balto-Slavic development) and Finnic (an early common or contact-related development). Whatever the details of the history of these constructions are, the Baltic, Slavic and Finnic languages form a continuous area where the predicates of transfer of possession are used in permissive constructions, but with varying degrees of productivity.

3. In total, 10 OPr constructions with *dāt* can be regarded as causative, that is 67% out of 15 cases of use of *dāt* which correspond to German *lassen*, or 18% out of total of 57 attestations. Permissive reading is securely attested while factitive function largely depends on the interpretation of original German constructions. When the causee/permittee is overtly expressed in OPr causative constructions (8x in total), it is more frequently marked by the accusative following the German pattern (6x), while original marking by the dative is less frequent (2x, both are pronominal forms).

4. The hortative function of OPr *dāt* is the least frequent and was noted in 4 cases (27% out of 15 cases which correspond to German *lassen*, and 7% out of 57 attestations), all of them were 1st person plurals (the form of *dāt* is 2nd person plural). These constructions are copies of German *lass(e)t uns V-en* 'let's V' construction, but the pronominal form retains the original OPr dative marking in all cases.

5. The influence of German *lassen*-constructions on the development of *give*-based periphrastic constructions has been noted in many West Slavic and western South Slavic languages (von Waldenfels 2015), and OPr can be added to this group as one of the Baltic languages showing a similar imprint of German. The original function of these constructions is permissive, and factitive use should be ascribed to German, probably with the exception of causation of cognitive

processes; copying of morphosyntactic marking is seen in the use of accusative of causee/permittee instead of the original dative.

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ABBREVIATIONS

1 — 1st person, 2 — 2nd person, 3 — 3rd person, ACC — accusative, ACT — active, ALL — allative, ART — article, AUX — auxiliary, CTP — contemporaneity, CVB — converb, DAT — dative, DEF — definite, DEM — demonstrative, DIMIN — diminutive, F — feminine, GEN — genitive, IMP — imperative, INDEF — indefinite, INF — infinitive, IRR — irrealis, M — masculine, N — neuter, NEG — negation, NOM — nominative, PL — plural, PRN — pronoun, PRS — present, PST — past, PTCP — participle, RFL — reflexive, SG — singular, SUP — supine.

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APPENDIX

Table 1. Periphrastic causative constructions based on OPr *dāt* ‘give’

Old Prussian	German	English	Function	Causee marking in OPr	Form of OPr <i>dāt</i>
bhe fwaian rikin niqwoitā daton perēit (III 51 ₁₅₋₁₆)	vnd fein Reich nicht komen laffen wōllen (III 50 ₁₄)	do not want [...] let His kingdom come ²⁰	permissive	ACC	INF/SUP
mes madlimai enfchan madlin / kai tans noumans erfinnat daft (III 53 ₆₋₇)	Aber wir biten in diefem Gebet / das er vns erkennen laffe (III 52 ₄₋₅)	but we pray in this petition that God would lead us to realize this	factitive (cognition)	DAT (PRN)	PRS.3
afmai pertenniūns bhe fkūdan dāuns feggit (III 69 ₂)	Habe verfeumet vnd fchaden laffen gefchehen (III 68 ₁₋₂)	I have been negligent and allowed damage to be done	permissive	–	PST.ACT.PTCP. NOM.SG.M
Bhe tīt dais panfdau zuit bouton (III 69 ₂₇₋₂₈)	Alfo laffe es genug fein (III 68 ₂₅₋₂₆)	Let that be enough	permissive/factitive	–	IMP.2SG
Deiws ni daft fien bebbint (III 87 ₂₄)	Gort [=Gott] lefft sich nicht fpotten (III 86 ₂₁)	God cannot be mocked (Galatians 6:7)	permissive	ACC (RFL.PRN)	PRS.3

²⁰ This and the following five passages in English are taken from LSM1986.

Continuation of Table 1

Old Prussian	German	English	Function	Causee marking in OPr	Form of OPr <i>dāt</i>
Daiti ioumas pomirit / kai ious stefmu Rikijan / bhe ni fleimans fmumentins fchlūfiti (III 95 ₁₄₋₁₆)	Laft euch düncken / das jr dem HERRN vnnd nicht den Menfchen dienet (III 94 ₁₂₋₁₄)	Serve wholeheartedly, as if you were serving the Lord, not men (Ephesians 6:7)	factitive (cognition)	DAT (PRN)	IMP.2PL
Stwi dai Deiw s ainan gilin maiggun krūt noftan fmumentinan (III 101 ₁₁₋₁₃)	Da ließ Gott der HERR einen tiefen Schlaf fallen / auff den Menfchen (III 100 ₁₀₋₁₂)	And the Lord God caused a deep sleep to fall upon Adam (Genesis 2:21) ²¹	factitive	ACC	PST.3
tu quoitilaifi ftawidan twaian teikūfnan / enfadinfnan / bhe abfignafnen / ni dāt kumpint neggi pogadint (III 109 ₁₂₋₁₅)	du wölleſt folch dein Gefchöpf Ordnung vnd Segen / nicht laffen verrucken / noch verderben (III 108 ₁₁₋₁₃)	that thou wouldst not permit this thy creation, ordinance and blessing to be disturbed or destroyed	permissive	–	INF
Dāiti ftans malnijkikans prēmien perēit (III 113 ₂₋₃)	Laft die Kindlein zu Mir komen (III 112 ₂)	Suffer the little children to come unto me (Mark 10:14)	permissive	ACC	IMP.2PL

²¹ This and the following two passages in English are taken from the translation of Luther's *The Order of Baptism Newly Revised* (1526) and *The Order of Marriage for Common Pastors* (1529) published in LW53: 107–109, 111–115 (note that they differ in a number of respects from the German versions of III and some passages are absent, cf. below).

Continuation of Table 1

Old Prussian	German	English	Function	Causee marking in OPr	Form of OPr <i>dāt</i>
ftas wiffemukin Deiws / fchien Malnijkan prēiftan Crixtifnan / Noufan mijlas Rikijas Jhefu Chrifti / aft etnīwings pereit dāuns (III 131 ₇₋₉)	der Allmechtig Gott diß Kindlein / zu der Tauffvnfers lieben Herrn Jefu Chrifti / hat genediglich kommen laffen (III 130 ₇₋₉)	— ²²	permissive/factitive	ACC	PST.ACT.PTCP. NOM.SG.M
kai tāns febbei quoitilai / aftan malnijkan en wiffan etnīftin polaipinton dat bout (III 131 ₁₁₋₁₂)	das Er jhm wölle das Kindt inn alten Genaden befohlen fein laffen (III 130 ₁₀₋₁₁)	—	permissive/factitive	ACC	INF

²² I could not find this and the following passage in English translations of *The Order of Baptism* available to me.

*Table 2. Periphrastic hortative constructions based on OPr dāt ‘give’
(all OPr verbal forms are IMP.2PL and all 1PL pronouns are in DAT)*

Old Prussian	German	English
Titet dāiti nūmans kirdit / ftan Ebangelion (III 111 ₁₇₋₁₈)	So laffet vns hören das Euangelion (III 111 ₁₇)	Let us hear the holy Gospel of St. Mark ²³
Daiti noūmans tit madlit (III 117 ₁₅)	Laft vns alfo Beten (III 111 ₁₇)	Let us pray
Daiti noumans tālis Madlit (III 119 ₇)	Ein ander Gebet (III 111 ₁₇)	Let us pray
Daiti noūmans dijgi gērbt / ftan madlin (III 121 ₁₄)	Laft vns auch fprechen das Gebet (III 111 ₁₇)	— ²⁴

²³ The following three passages in English are taken from LW53: 107–109 (see also fn. 21).

²⁴ I could not find this passage in English translations available to me.