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LOOKING FORWARD TO THE NEW EDITION OF  
*LATIN-LATVIAN DICTIONARY*

**Brief summary**

The intention of the present paper is to make manifest the necessity for a language tool – the new edition of *Latin-Latvian Dictionary* indispensable for the research of classical and Medieval Latin texts, especially those produced in the territory of Livonian period Latvia. As the work with Livonian Latin sources is rather extensive, the present paper touches only upon general developments encompassing changes in Latin word stock as found in the Livonian *Heinrici Chronicon*. Considering the vocabulary of the chronicle in terms of extralinguistic factors and their impact on Latin word stock, in the present paper only some most obvious examples are presented, e.g. borrowings from vernacular languages and from the Greek language, as well as some classical Latin words subjected to semantic shifts due to the changes in Livonian material, social and political culture. The forthcoming dictionary is regarded as an important contribution to future research because it might contribute to a more exact reading and understanding of Medieval Latin texts, which can illuminate certain historical aspects yet unknown or uncover the development of definite cultural ideas hidden in Latin texts which have escaped scholarly attention up to now.

**Keywords:** Latin lexicography, the new edition of *Latin-Latvian Dictionary*, Livonian period, extralinguistic factors, semantic shifts, borrowings, *Heinrici Chronicon*.

Words and their meanings in any language are constantly changing in the course of the historical development of language. This is true also of words and their meanings in the Latin language, which developed during its classical era and continued changing and evolving in the post-classical period throughout Europe. Dictionary in its turn as a language tool with its proper functionality tends to arrange and uncover language system in a definite thematic, synchronic or diachronic aspect. Nowadays, the creation of dictionaries is mainly associated with the so-called living languages but it in no way means that the Latin

language and the creation of Latin dictionaries has lost its topicality since the amount of Latin text material is far from being exhausted. It (if one thinks about Latin texts available today) refers to both, the research of ancient lexicography and the research of comparatively late Latin texts created after the fall of the Roman Empire up to the Italian Renaissance and onward throughout Europe. Of course, many of these texts have received worldwide scholarly attention at different periods of time, however, it should be admitted that the language material is so voluminous and the possible approaches to it so diverse that the space left for novel research work remains constantly vast.<sup>1</sup> The challenges for Latin lexicography are greatly connected with the existence of the language under discussion through centuries and quite in the order of things with the various changes the language has undergone during the processes of constant cultural contacts and cultural interactions. In this connection, the following words can be found in the collection *Bibliotheca sacra* in regard to Latin lexicography: "If Lexicography in general is that science whose task is to set forth the nature of every single word of a language through all the periods of its existence, it is the task of Latin lexicography in particular to set forth the nature of every single word of the Latin language, as it makes itself known in all the periods of the existence of that language [...]"<sup>2</sup> The diachronic aspect turns the research of Latin word stock into a challenge of particular greatness since the language location and the peculiarity of language usage characteristic to that definite location as found in Latin texts is also worth paying careful attention to. The Latin language of these texts is characterized by quite a great linguistic diversity if compared with classical Latin because Latin continued developing through the Middle Ages and after the Italian Renaissance and resulted in a linguistic phenomenon (Medieval Latin and neo-Latin) characterized by regional peculiarities as regards the vocabulary, morphology, orthography and syntax. These peculiarities in some cases can be quite different in different parts of Europe due to various but mainly extra-linguistic factors, which should certainly be taken into account when reading or studying a Medieval (or neo-Latin) text. The term Medieval Latin is applied to the texts produced until the beginning of the Italian Renaissance (the beginning of the 14<sup>th</sup> century) but later on the term neo-Latin is applied to texts written in Latin. In this respect, one of the most remarkable research works as regards Latin word stock appeared in 2013 when after the completion of a project

lasting for one hundred years (the project was launched in 1913) the British Academy published the last part of the *Dictionary of Medieval Latin from British Sources*.<sup>3</sup> Tobias Reinhardt, Corpus Christi Professor of Latin in the University of Oxford and Chairman of the British Academy's Medieval Latin Dictionary Committee, says: "The completion of the *Dictionary of Medieval Latin from British Sources* is a symbol of the resilience of the Humanities in Britain. The importance and usefulness of dictionaries are often forgotten by the public, in the same way as people forget the word-processing software they use daily. Dictionaries enable us to track and understand the development of language and are useful not just today, but for future generations as well."<sup>4</sup> The appearance of any Latin dictionary marks the extension of the dimensions of the respective cultural environment, which means that texts and contexts are acquired by way of getting directly or indirectly acquainted with the course of cultural and historical events as well as their importance for the creation of a broader cultural awareness. The above-mentioned British dictionary for the creation of which one hundred years were needed (the number of 100 so nicely resounding in the context of the centenary of Latvia in 2018) covers a very vast language material: "The *Dictionary of Medieval Latin from British Sources* is based entirely on rigorous original research which has systematically surveyed the massive array of British Latin material that survives from the Medieval period, including poetry, sermons, chronicles, scientific texts, legal documents, state records, accounts and letters. Researchers have scoured British Medieval Latin texts written between the years AD 540 and 1600 by thousands of authors who were born or worked in Britain, including such well-known examples as the Domesday Book, Magna Carta and Bayeux tapestry."<sup>5</sup> It should be admitted that the work performed by British team of scholars – the creation of the *Dictionary of Medieval Latin from British Sources* – is an extremely important gain not only for the research of British cultural and historical processes but also for general acquisition of Latin lexicographical material being actualized in the last decades and at present the acquisition being on different stages of development in European national cultures (research vector can also differ, i.e., researchers can focus on borrowings from various languages used in Latin texts).<sup>6</sup> Indeed, the great number and range of texts produced in Latin after the fall of the Roman Empire demonstrate that Latin remained an important language across Western Europe during this

period, and Latvia (Livonia) is not an exception, although the Latin language started appearing in Livonia only around the beginning of the 13<sup>th</sup> century with the expansion of Western Christianity in the Baltic Sea area – documentary and narrative sources are the first Latin texts written in Livonian period Latvia. The most significant Latin narrative source belonging to the beginning of the 13<sup>th</sup> century is *Heinrici Chronicon*<sup>7</sup>, which provides an insight into that very turbulent period rich in religious and military events. In the chronicle, these events (at least some of them) are reflected as seen by the author himself. The following instance from the chronicle (although a bit ambiguous) can serve as a proof of it:

Nichil autem hic aliud superadditum est, nisi ea, que vidimus oculis nostris fere cuncta, et que non vidimus propriis oculis, ab illis intelleximus, qui viderunt et interfuerunt (XXIX, 9).

When the wave of humanism reached Livonia in the 16<sup>th</sup> century, Latin dissertations representing various fields, some orations<sup>8</sup> and Latin poetry appeared, the most significant of which is encomiastic poetry<sup>9</sup>, as well as occasional poetry<sup>10</sup>. Latin texts created in Livonian period Latvia should be regarded as an essential part of Latvian cultural heritage for full comprehension and evaluation of which a profound lexicographical effort is needed. Unfortunately, lexical peculiarities of Medieval Latin (and we are particularly interested in the Latin language of the Baltic region and particularly Livonia) have not been reflected in the existing *Latin-Latvian Dictionary* last published in 1955<sup>11</sup>, which needs to be thoroughly revised as it no longer corresponds to the norms of the contemporary Latvian language, and supplemented with the lexical material reflecting the Livonian period Latin. The new edition of a reliable *Latin-Latvian Dictionary* is a challenge for the classical philologists of Latvia. However, it is important to mention that during the second half of the 1980s the work on the new edition of *Latin-Latvian Dictionary* was begun in Latvia, and it resulted in the creation of a draft material (the revision of the dictionary and the lexicographical work with Medieval Latin words and word meanings was done by Lija Čerfase, Aleksejs Apinis, Ināra Ķemere, Valija Strazdiņa, Brigita Cīrule). This draft material shows that the dictionary was supplemented with the general layer of Medieval Latin words. Unfortunately, there was no focus on the specific Latin words and meanings as found in Livonian sources. In addition,

the mentioned draft material of the dictionary of the Latin language was not published, and it exists only in a typewritten form, which makes the further work with this draft material hardly efficient. Nowadays, modern technologies and the enthusiasm of classical philologists of Latvia cherish the hope of a revised and supplemented *Latin – Latvian Dictionary* created on the basis of the dictionary published in 1955. The new edition will provide an authoritative and up-to-date treatment of both classical words and the main body of Medieval and neo-Latin vocabulary with an emphasis on clarity and quick retrieval of words and their meanings from Livonian sources, as well.

Thus, the intention of the present article is to bring to light and make manifest the necessity for a language tool – the new edition of *Latin-Latvian Dictionary* – indispensable for the research of Latin texts produced in both the classical Roman period and the post-classical period, more precisely – in the territory of Livonian period Latvia. Such a dictionary might be very helpful not only for the disclosure of words and their meanings being in circulation in classical and post-classical period but also for the disclosure of the word stock characterizing in one or another way the respective period and the respective region. Profound and conscious understanding of Latin texts is possible only through the acquisition and comprehension of the shades of various word meanings, which hardly ever remain static and unchanged in the course of time due to linguistic but mainly extralinguistic factors. Dictionary as a language tool inheres in the potential to systematize these words and word meanings, make them available to scholars, to every person concerned, as well as to facilitate the comprehension of analogically similar texts, e.g., texts produced in the same period, location, and similar factors. Simultaneously, a profound understanding of culture processes is favoured, which is essential for the evaluation of the texts created in the respective region, for comparing and, without doubt, for reliable translations of these Latin texts.

As the work with Latin text material produced in Livonia is quite extensive, the present paper touches upon only some aspects of Latin word stock, namely, general developments encompassing changes in Latin word stock as found in the Livonian *Heinrici Chronicon*. The choice of this text is determined by the fact that the chronicle is one of the earliest and most important Latin narrative sources composed in Livonian period Latvia. The events described in the *Heinrici Chronicon* cover the

period of approximately 1186 to 1227. However, the Latin language represented by the *Heinrici Chronicon* refers greatly to the 14<sup>th</sup> century because the first manuscript of it has not been preserved.<sup>12</sup> On the whole, the chronicle is written in a living Latin language, and it reflects vividly the successive arrival to Livonia of such bishops as Meinard (*Meynardus*), Bertold (*Bertoldus*) and then Albert (*Albertus*), describes their activities in baptizing the Livonians, as well as different military conflicts. There is no doubt that various historical events left an impact on the Latin language used by the writer in the chronicle.

An insight into the vocabulary of *Heinrici Chronicon* shows that the word stock of classical Latin in Livonian region became enriched with new words, and numerous classical words acquired new meanings. Extra-linguistic factors seen as reflected in word meanings, i.e. changes in every sphere of human activity in Livonian period Latvia, seem to have left great impact on Latin word stock. Therefore, the focus of attention is on new words that have enriched the Latin language in the respective period in Latvia and on the original and the resultant meanings of classical Latin words. The differences between them are described mainly in terms of the changes of the denotational component. The causes for semantic change are also characterised, touching upon some historical factors that brought about this change. Clearly, new words denoting new realities or reflecting definite changes in the society of Livonia appeared in this period. Considering the vocabulary of the *Heinrici Chronicon* in terms of extra-linguistic factors and their impact on Latin word stock, in the present paper only two general tendencies are distinguished:

- 1) borrowing of words from other languages, i.e. some vernacular languages and from the ancient Greek language;
- 2) semantic shifts of classical Latin words due to the changes in Livonian material, social and political culture.

In the *Heinrici Chronicon*, borrowings from vernacular languages constitute quite an interesting type of new words – despite the fact that they are comparatively less represented, and that sometimes they do not look like Latin words, they contribute to the regionally marked linguistic polyphony in the chronicle. Indeed, there are borrowings not only from the Latvian language, but also traces from the languages of neighbouring regions such as Scandinavian lands, Estonia, Germany, which were in

close historical relations with Livonia at that time. The linguistic diversity of the *Heinrici Chronicon* is not surprising if one takes into account the history of Livonian period Latvia. Thus, words were borrowed from the languages of neighbouring lands and they constitute Latin vocabulary expanded to meet the needs of a changed external environment. For the most part these words come from the sphere of everyday life as, e.g. the noun *watmal* meaning 'a kind of thick cloth' which (as one can see from the text) is of Scandinavian origin<sup>13</sup>: [...] *et quo precio sal aut watmal in Gothlandia comparetur, inquirunt* (I, 11). The noun *watmal* is a good example for a direct borrowing with no changes made to fit into the Latin noun system. Vernacular nouns of such type make the Latin language of the *Heinrici Chronicon* look somewhat different from the classical Latin language since the absence of declensional endings is markedly perceivable. Evidently, Henry of Livonia (*Henricus de Lettis*) seems to have felt himself free from the constraints of the norms of classical Latin and introduced vernacular words to meet his needs in situations when he lacked words to express something new that had appeared in the material or intellectual culture. However, one can trace also instances when the author chose to use a vernacular word even when there was a Latin word to describe a phenomenon as, for example, *kiligunda* which is probably of Baltic Finno-Ugric origin and, as seen from its usage in the instances presented below, with the meanings 'administrative division, region, parish district', and sometimes it is quite hard to grasp the difference from the Latin noun *provincia* used widely in the chronicle with the same meanings:

*His mysteriis in urbe Waldia celebratis venerunt nuncii, missi de cunctis urbibus et kiligundis Osilie, querentes pacem et baptismi petentes sacramentum* (XXX, 5).

*Et dederunt episcopo Hermanno Ugauniam cum provinciis suis, fratres vero milicie Saccalam in sorte sua parte receperunt; et ecclesie beate Marie in Riga et episcopo Rigensi Maritimam cum septem kilegundis attribuerunt* (XXVIII, 2).

*Episcopus vero Hermannus abiit cum suis in Ugauniam et cepit castrum Odempe edificare et locavit in eo viros nobiles et milites honestos, Engelbertum videlicet, generum suum, de Thysenhusen et Theodericum, fratrem suum, et Helmondum de Luneborch, virum prudentem et nobilem, et Iohannem de Dolen, donans unicuique eorum provinciam, id est kylegundam unam, in feudo* (XXVIII, 8).

The above citations from the *Heinrici Chronicon* show that the word *kiligunda* / *kylegunda* / *kilegunda* appears in the situations which have a connection with Estonia,<sup>14</sup> perhaps, with an aim to impart in such a way a kind of Finno-Ugric colouring to the described historical episode.

Henry of Livonia felt free also in moulding vernacular words on the norms of classical Latin in such a way contributing to the diversity of the Latin language used in the chronicle. Thus, one can encounter the word *marca* moulded as the first declension noun from German *mark*:

*Unde usque fere ad ducentas marcas ecclesia est dampnificata (II, 9); Unde rex pie memorie Philippus quolibet anno sibi in auxilium dari centum marcas promisit (X, 17).*

It is evident that the Latinized noun *marca* denotes a currency unit, German *mark*<sup>15</sup> introduced by the Germans and being in circulation in Livonian period Latvia. Similarly, the Latvian noun *draugs* can be encountered with the Latin second declension ending as *draugus* – ‘a friend’:

*Russinus interea de castris summitate Bertoldum magistrum de Wenden, draugum suum, id est consocium, alloquitur, tollens galeam de capite et inclinans de munitione, pacis ac familiaritatis pristinae verba proponens (XVI, 4).*

In the cases of *marca* and *draugus*, the chronicler adopted a word from vernacular vocabulary making small changes as necessary to fit the words into the Latin grammatical system. However, in the case of *draugus*, it is rather difficult to grasp the difference of meaning from the existing Latin noun *amicus*. The use of vernacular words in cases when there are existing Latin words might seem superfluous. However, Latvian historian Ē. Mugurēvičs (*Ēvalds Mugurēvičs*) making a comment on the above usage of the noun *draugus* points out that in this case Bertoldus is not addressed as a friend in personal sense but as a former comrade-in-arms. The addition of the word *consocius* by the chronicler might serve as a proof for it.<sup>16</sup> Thus, the author of the *Heinrici Chronicon* seems to have exerted a considerable skill in using vernacular words when he comes across something to be expressed, for which no Latin word exists, or when he wants to impart a definite shade of meaning. It was characteristic of him to respond by adopting vernacular words and making minimal changes as necessary to fit it into the Latin



grammatical system. The most typical changes included adding suitable inflectional endings, e.g. the necessary declension endings for nouns. Of course, it is evident that sometimes the difference in meaning between vernacular words and Latin words existing since classical period can hardly be traced. Anyway, vernacular words are frequently encountered in Latin texts written in the territory of Latvia, which means that they should find their place in the new edition of *Latin-Latvian Dictionary*.

However, it is evident that the linguistic diversity of the *Heinrici Chronicon* is greatly due to the borrowings from the Greek language, which constitute the greatest part of the new vocabulary in the chronicle. These borrowings are mainly connected with the spread of Christianity, and the text of the *Heinrici Chronicon* gives a first-hand account of the Christianization of Livonia. Possibly, also the fact that the author of the chronicle was a priest played a certain role because the chronicle abounds in citations from the Latin Bible *Vulgata* and from other ecclesiastical sources.<sup>17</sup> The introduction of the vocabulary of Christianity into the Latin language was probably determined by the necessity to accommodate the new Christian existence in Livonia. As a result, a lot of Greek words (most often with a shift of meaning) revealing Christian issues together with classical Latin vocabulary represent a peculiar symbiosis in this Medieval Livonian chronicle. Thus, for denoting the Church the Greek noun *ecclesia* (ἐκκλησία 'assembly') is used<sup>18</sup>:

*Postea autem ad Ydumeos missus, quam plures ibidem et Leththos et Ydumeos baptizans ecclesiam super Ropam edificavit et manendo cum eis vitam eternam eis demonstravit (III, X, 15).*

For denoting various representatives of the Church the chronicler uses Greek words as well, e.g. for 'a canonist' (κανονικός 'belonging to a rule, regular', derived from κανών 'straight rod') and for 'a bishop' (ἐπίσκοπος 'one who watches over, overseer, guardian'): *Anno Domini MCXCVIII venerabilis Albertus, Bremensis canonicus, in episcopum consecratur (III, 1.)*; also for 'a clergyman' (κληρικός 'concerning inheritances', derived from κληρος 'casting of lots, drawing of lots, that which is assigned by lot, allotment of land, estate or property'):

*Proxima quadragesima collecta Lyvonum universitas decernit, ut quicumque clericus in terra permaneat post pascha, capite puniatur (II, 10).*

Words of Greek origin are used also for denoting some religious rites recognized as of particular importance and significance, e.g. the word *mysterion* is used for a kind of sacrament (*μυστήριον* ‘a secret matter’) and for a sacramental rite of admission to the Christian Church the noun *baptisma* is used (*βάπτισμα* derived from *βαπτίζειν* ‘to dip, to plunge’):

*Thoredenses vero receptis sacri baptismatis misteriiis cum omni iure spirituali rogant sacerdotem suum Alabrandum, ut sicut in iure spirituali, sic et eos expediat in civilibus causis, quod nos dicimus in iure seculari, secundum iura christianorum (III, X, 15).*

When speaking about the inaugural ceremony of anointment for priests, the chronicler again gives preference to a Greek word, e.g. *crisma* (*χρῖσμα* ‘anointing, unction’, derived from *χρίειν* ‘to rub, to anoint’) which in general means ‘anointing, unction anything smeared on, unguent, ointment’(usually prepared from oil and aromatic herbs).

*Unde nos confestim proiecto sacrosancto crismate ceterisque sacramentis ad clypeorum gladiatorumque ministeria cucurrimus et festinavimus in campum, ordinantes acies nostras contra adversarios nostros, et stabant nobiscum seniores Vironensium (XXIII, 7, 8).*

Undoubtedly, the reader of the *Heinrici Chronicon* should be ready to take into consideration that Greek is the language from which predominantly religious vocabulary for denoting everything connected with the Church as Church representatives, religious rites and ceremonies as well as vestments, furniture etc. was adopted, and encounter that, possibly, Greek words familiar in their classical usage now are used with somewhat unfamiliar meanings. The new edition of *Latin – Latvian Dictionary* in its revised form might turn out extremely helpful for both the researchers and ordinary readers.

Of course, Greek borrowings representing the vocabulary of Christianity are not the only ones in the chronicle since words borrowed from the Greek language related to other fields with other specific meanings can also be found; for example, *machina* (*μηχανή* ‘an instrument or machine for lifting weights’). In the *Heinrici Chronicon* ‘*machina magna*’ most probably means ‘a catapult that works using the counterweight principle and was used as an appliance for throwing particularly heavy stones’:

[.] *ducentes secum machinam magnam et alias minores ceteraque instrumenta ad castrum impugnationem.* (XXIII, 8).

Sometimes Greek borrowings are subjected to derivation as the word *machinamentum* (war equipment in the chronicle) from *machina*:

*Cuncta bellorum innovantur machinamenta, milites armis se tegunt, una cum duce vallum conscendunt, castrum summitatem capere cupiunt* [.] (XXIII, 8).

The few examples discussed above show that even borrowed words, especially from the Greek language, frequently really develop or show meanings of various kinds unfamiliar in the classical period. They demonstrate that the language of the chronicle is manifestly rich, it offers a vast material for linguistic research as one can observe restrictions of existing classical meanings, also metonymic and metaphorical extensions, and, of course, meanings arising from connections with other related or similar words which offer wide possibilities for further research.

The same is also true as regards Latin words and their usage familiar from the classical period. Classical Latin words constitute the basic vocabulary of the *Heinrici Chronicon*, therefore, on the whole, it is not difficult to read and understand the text in general. However, difficulties are encountered in cases when classical words are used in the meanings not familiar from classical texts and not incorporated in standard classical dictionaries. The chronicle shows that certain classical words have undergone the process of semantic change due to the necessity of accommodation of novel realities that had appeared in the life of the Livonians. One of the most common ways that words evolve is when the original meaning is narrowed, restricted and the word comes to mean something more specific. In the chronicle, the majority of such words again have a relation to new historical realities and Christianity. One can observe a kind of restriction and specification of meaning, for instance, in the noun *magister*, which in the historical context of the chronicle has the meaning 'a master, the head of a definite order', e.g. *Fratres milicie Christi* (Brethren of the Knighthood of Christ):

*Et mittentes per noctem ad magistrum milicie Christi in Wenden, Wennonem, qui tunc aderat, rogabant eum venire cum suis ad persequendum Estonos* (XII, 6).

The above-mentioned meaning is not found in the existing *Latin-Latvian Dictionary*, but such shades of meanings are significant for the work with respective texts. As one can see from the chronicle, *Fratres milicie Christi* was the first military order in the Baltic region, founded in Livonia in 1202 on the model of the Templars:

*Eodem tempore providens idem frater Theodericus perfidiam Lyvonum et multitudini paganorum non posse resistere metuens, et ideo ad multiplicandum numerum fidelium et ad conservandum in gentibus ecclesiam fratres quosdam milicie Christi instituit, quibus dominus papa Innocencius regulam Templariorum commisit et signum in veste ferendum dedit, scilicet gladium et crucem, et sub obedientia sui episcopi esse mandavit (VI, 4).*

The *Fratres Milicie Christi* was the order's original Latin name but in Latvian it is known also as *Zobenbrāļu ordenis* (the Order of Sword Brethren)<sup>19</sup>, evidently from German *Schwertbrüder*. The Latin noun *frater* 'a brother' here is not used in its classical sense denoting a family member in general but with the meanings 'a knight, a mounted man-at-arms serving a feudal superior'.<sup>20</sup> Similarly, the noun *militia* derived from classical *miles* 'a soldier' acquires the meaning 'knighthood'. It is essential to notice such semantic shifts since they render the discussed chronicle's Medieval mood and help to convey more accurately the historical truth. Likewise, the introduction of Christianity is the factor that has also influenced the shift of meanings for many Latin words, e.g. the verb *peccare* in the present *Latin-Latvian Dictionary* is fixed with such meanings as 'make a fault, error, mistake', while in the chronicle it is used as a noun *peccamen* (not fixed in the present dictionary as a noun) with the meanings 'sin, guilt':

*Responsum vero est ea sub protectione apostolici comprehendi, qui peregrinationem Lyvonie in plenariam peccaminum remissionem iniungens vie coequavit Ierosolimitane (III, 2).*

For Church representatives not only words of Greek origin but also Latin words are frequently used, e.g. the word *praedicator* in classical Latin is known as 'a herald' or 'the one who praises' but in the chronicle it is used with the meaning 'a preacher'. In the above citation, one can encounter a word which is worth mentioning in the context of semantic shifts, too, namely, the noun *peregrinacio* 'travel' and the Latin verb *peregrinari* 'to travel' but in the chronicle it has the meaning 'a crusade',

and 'to engage in crusade'. Considering the vocabulary of the chronicle, one can see that classical words sometimes retain the sound form but the meaning of the word has changed. Probably the most interesting in this respect is the noun *praesul* which in the existing *Latin-Latvian Dictionary* is fixed with the meaning 'the leading dancer'. It is usually associated with Roman *salii* – 12 or later 24 priests of god Mars who each year in March, made a procession with their *ancilia* 'shields' around the city, dancing and singing their songs. However, in Medieval Latin and in the chronicle respectively its meaning is 'bishop': *Annus erat praesulis Alberti septimus decimus, et innovatum est bellum in omnibus Lyvonie confiniis* (XIX, 1). Such changes of the denotational meaning frequently accompanied by changes in spelling happen due to the fact that realia, objects, institutions, concepts, etc. change in the course of time or disappear altogether as in this case. It should be admitted that the noun *praesul* in its diachronic development has acquired another meaning in Livonian sources, i.e. 'Pope', as one can find it in the encomiastic Latin poem *Aulaeum Dunaidum* written by Augustinus Eucaedius (*Augustinus Eucaedius*) in the 16<sup>th</sup> century:

*Nec non Ausonia Romanus Praesul in urbe,  
Qui triplici caput effulget sublime corona  
Annuit, et Bremae coeptis contraria firmat*  
(Euc. 350).<sup>21</sup>

When reading Medieval texts, it is necessary to know what kind of text it is, also the period when it was written, as well as the region to which it refers. Sometimes a Medieval text can be misunderstood because both classical and Medieval meanings of the same word are encountered in the same text. As an example here, the noun *comes* and its derivatives can be mentioned. *Comes* can mean 'a companion, an associate, a comrade; pl. *Comites* – 'suite, court'. In the citation below from the chronicle we can see the noun '*comes*' in the meaning 'a count' and the derivative with the same root *comitatus* with the meaning 'accompaniment':

*Anno secundo sui episcopatus cum comite Conrado de Tremonia et Harberto de Yborch cum multis peregrinis in Lyvoniam vadit, habens secum in comitatu 23 naves.*

(IV, 1)

The few examples from Livonian sources discussed above give just a small insight into the processes of language enrichment due to borrowings and semantic shifts which can be observed in the Latin language viewed diachronically – a research issue of topical importance if one thinks about Latin texts created in the Baltic Sea region. Yet, the new edition of *Latin-Latvian Dictionary* supplemented with Medieval and neo-Latin words (especially those marked regionally) and new meanings is a language tool absolutely necessary for substantial research work, as well as for general understanding of texts created in post-classical period. As one can see from the example of the above-mentioned British *opus magnum*, lexicographical work (Latin lexicography in particular) is extremely time consuming and perplexing. Fortunately, modern technologies can aid much in doing this complex work – it means that digital dictionary in an intermediate stage might be worth considering. However, it is not so much the form of the dictionary that is of the prime importance at present but the aspects of its content – the identification of words and word meanings, recording and arrangement of them in the dictionary.

Classical philologists of the University of Latvia have started work with the new edition of *Latin-Latvian Dictionary* – a challenge which promises much effort and, possibly, important discoveries because Latin texts can illuminate certain historical aspects yet unknown or uncover the development of definite cultural ideas hidden in texts which have escaped scholarly attention up to now. This might turn out to be an invaluable contribution for future research especially if one thinks about the next centenary of Latvia and the tasks to be accomplished in it. Meanwhile, studying Medieval Latin texts and thinking about the forthcoming lexicographical *opus*, words said by Nicolas Slominsky can seem as quite indicative: “Lexicographis secundus post Herculem Labor.’ This was the judgment pronounced by Joseph Justus Scaliger (1540–1609), himself a formidable lexicographer; the Herculean labor to which he compared his lexicographical task was that of cleaning up the manure-filled stables of King Augeus, son of the sun god Helius.<sup>22</sup> In the situation when the complexity of achievements and the significance of humanitarian field in general happen to be lowered or underestimated, such a remark seems to be particularly valuable, and simultaneously, encouraging in a way, since this ambitious work promises a hope for a no less ambitious result – the new edition of *Latin-Latvian Dictionary*.

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- <sup>10</sup> A corpus of Latin occasional poetry can be found in the Academic library of the University of Latvia.
- <sup>11</sup> *Latīņu–latviešu vārdnīca*. K. Veitmane, L. Čerfase, H. Novackis, A. Apīnis (sast.). Latvijas Valsts izdevniecība, 1955. In the article. the meanings of Latin words are from this edition, ad loc.
- <sup>12</sup> See more on manuscript tradition in Ē. Mugerēvičs, Priekšvārds. *Heinrici Chronicon*. Rigae "Zinātne", 1993, 7–32.
- <sup>13</sup> See also note 47 for I of *Heinrici Chronicon*, Rigae "Zinātne", 1993.
- <sup>14</sup> See also note 7 for XXVIII of *Heinrici Chronicon*, Rigae "Zinātne", 1993.
- <sup>15</sup> The early history of the term [German mark] can be traced back at least to the 11<sup>th</sup> century, when the mark was mentioned in Germany as a unit of weight (approximately eight ounces) most commonly used for gold and silver. As a unit of account, it was employed

- during the Middle Ages for the payment of large sums [...]. See *ad loc.* <https://www.britannica.com/topic/mark-German-currency> [viewed 21.09.2018].
- <sup>16</sup> See note 36 for XVI of *Heinrici Chronicon*, Rigae "Zinātne", 1993.
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- <sup>19</sup> The chronicle specifies the vestments of the knights – insignia of a sword beneath a red cross, which they wore on their white mantles. According to the chronicler, the initiative for the new order came from the Cistercian Theoderic, a veteran in the Livonian mission. However, historian E. Mugurēvičs affirms that its establishment is often attributed to the newly ordained bishop of Livonia, Albert von Buxhovden (1199–1229), under whose obedience the order was placed. See more in note 7 for VI of *Heinrici Chronicon*, Rigae "Zinātne", 1993.
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## DOMĀJOT PAR JAUNO LATĪŅU-LATVIEŠU VĀRDNĪCAS IZDEVUMU

### KOPSAVILKUMS

Raksta iecere paredz aktualizēt Baltijas reģionā (jo sevišķi Livonijas perioda Latvijā) latīņu valodā sacerēto tekstu izpētei būtiskā valodas rīka – *Latīņu-latviešu vārdnīcas* jauna, pārstrādāta un ar viduslaiku un neolatīņu vārdiem un nozīmēm papildināta izdevuma – izstrādes nepieciešamību. Vārdnīcai kā rīkam piemīt potenciāls sistematizēt vārdu nozīmes, darīt tās pieejamas pētniekiem un interesentiem, atvieglot citu analogiski pielīdzināmu (sarakstīšanas laiks, vieta un tamlīdzīgi faktori) tekstu izpratni un līdz ar to veicināt kultūras procesu padziļinātu izpratni, kas ir būtiski Baltijas reģionā latīniski sacerēto tekstu novērtēšanai, salīdzināšanai, izpētei un arī kvalitatīvu tulkojumu izstrādei. Vārdnīcas tapšana iezīmē attiecīgās kultūrvides dimensiju

paplašināšanos: tiek apzināti teksti un konteksti, tiešā un netiešā veidā izzinot kultūrvēsturisko notikumu gaitu un nozīmi kultūras apziņas izveidē. Tā kā Livonijas perioda Latvijā latīniski sacerēto tekstu daļādība un daudzums ir ievērojams, rakstā ieskatam viduslaiku latīņu valodas īpatnībās izmantots *Indriķa hronikas* teksts, lai iezīmētu, kā latīņu valoda laika gaitā bagātinājusies ar jauniem vārdiem un jaunām nozīmēm. Aplūkojot šīs hronikas valodu, redzams, ka noteikti ekstralingvistiskie faktori būtiski ietekmējuši latīņu valodas vārdu krājumu, proti, tas bagātinājies ar aizguvumiem no citām vietējām valodām; ievērojams daudzums vārdu ir aizguvumi no sengrieķu valodas, bet vārdi, kas lasītājam pazīstami no seno romiešu tekstiem, laika gaitā ieguvuši jaunas nozīmes, pateicoties izmaiņām Livonijas laika Latvijas materiālajā, sociālajā un politiskajā kultūrā. Aplūkotie piemēri no *Indriķa hronikas* sniedz ieskatu valodas nozīmju mainības un attīstības procesos, kas, domājot par Baltijas reģionā latīņu valodā tapušajiem tekstiem, joprojām ir aktuāls izpētes jautājums, bet papildināta *Latīņu-latviešu vārdnīcas* izdevuma sastādīšana ir pat akūti nepieciešama ne tikai kvalitatīva pētnieciskā darba veikšanai, bet arī vispārējās teksta izpratnes labad jebkuram attiecīgo tekstu lasītājam. Tādējādi jaunais *Latīņu-latviešu vārdnīcas* izdevums būs vērtīgs ieguldījums pētniecībā, jo būs iespējams kvalitatīvs pētnieciskais darbs ar tekstiem, kuri sacerēti Livonijā latīņu valodā un kuri potenciāli var labāk izgaismot noteiktus līdz šim neapzinātus vēsturiskus aspektus vai atklāt tekstos paslēptu un līdz šim neapzinātu kultūrvēsturisku ideju attīstību.

Latvijas Universitātes Humanitāro zinātņu fakultātes Klasiskās filoloģijas nodaļas docētāji uzsāk darbu pie jaunā *Latīņu-latviešu valodas vārdnīcas* izdevuma. Šāds darbs ir ļoti apjomīgs un nopietns izaicinājums, bet tas tikai apliecina tā svarīgumu – latīņu valodā tapušie teksti izgaismo valsts un reģiona vēstures mezglpunktus, atklāj kultūras domas attīstības virzību. Šis izdevums būtu vērtīgs ieguldījums jo sevišķi tad, kad tiek domāts par nākamo Latvijas simtgadi un tajā paveicamajiem darbiem.