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The Oldest Translations of Biblical Texts into Kashubian

Najstarsze tłumaczenia tekstów biblijnych na język kaszubski

The oldest translations of biblical texts into Kashubian appeared in XVI century in Protestant circles. These texts were generally based on the German language. According to recommendations of the Reformation, it was intended that people would have the Bible, catechism and other prayer books written in their own dialect¹ – also in Pomerania. The first printed book with texts in Kashubian included, among others, eleven works defined as *Psalms* and a range of short passages originating both from the *Old Testament* and the *New Testament*. This very book was the Simon Krofey's *Hymnal* published in Gdańsk in 1586. Translation of *The Small Catechism of Martin Luther* came out approximately half a century later, and similarly to the Krofey's *Hymnal* it included many biblical passages. *The Small Catechism* was published together with the translation of *Seven Penitential Psalms*, with an enclosed *Passion according to St. Matthew*. However, the biggest collection of biblical texts which has survived is dated for the turn of the 17th and 18th centuries. These texts are found in the so-called *Smoldzinian Perikopes*, containing lessons and Gospels for all Sundays and church holidays.

Although the tradition of translation associated with Kashubian Protestant circles dates back to the 16th century, translation of the entire *Bible*, or at least one complete biblical book, which would have originated in this particular environment² has not been preserved. Presumably it never existed.

This paper discusses translations of biblical passages into Kashubian which originated in Evangelical circles between the 16th and 19th centuries.

¹ Cf. Kamińska, H. (1965) O języku Szymona Krofeya, autora tłumaczenia Duchownych Pieśni Lutera z 1586 roku, „Rocznik Naukowo-Dydaktyczny Wyższej Szkoły Pedagogicznej w Rzeszowie”, No. 2, p116.

I. SIMON KROFEY – *SPIRITUAL HYMNS*

The oldest script found in Pomerania with biblical passages translated into Kashubian is a small work of Simon Krofey, published in 1586 by Jacobs Rhode's printing house in Gdańsk. It is entitled: *Duchowne piesnie D. Marcina Luthera y ynszych nabożnich mężow. Z niemieckiego w Sławięsky ięzyk wilozone przez Szymona Krofeja sługe słowa Bozego w Bytowie. Drukowano w Gdainsku przez Jacuba Rhode. Roku Panskiego 1586.*

The book was discovered in 1897 by F. Tetzner, a researcher of Slavonic culture, in archives of the local parish in Smołdzino, in Pomerania. It has remained the only known copy of the relic³ and it formed the basis of a phototypic edition of this book for printing prepared by a German linguist Reinhold Olesch, published in 1958 by Böhlau Verlag, Köln, Graz.

The relic consists of two distinct parts, i.e. a printed part containing *Spiritual Hymns of Martin Luther* in Simon Krofey's translation and an anonymous hand-written part entitled *Supplement to Krofey's*, which was later bounded together with the hymns.

According to R. Olesch⁴, a direct source used by Krofey as the basis for translating the first part of the hymnbook is the compilation of M. Luther's hymns published in Leipzig in 1545 by V. Babst, which is entitled *Geystliche Lieder. Mit einer neuen vorrhede D. Marth. Luth.* Although there are similarities between Krofey's and Babst's hymnbooks⁵, H. Popowska-Taborska argues that a pastor from Bytów did not

² Since the 20th century, Catholic translators have also undertaken translation works: A. Nagel (only one perikope in his translation appeared in Neureiter, F. (1982) *Historia literatury kaszubskiej. Próba zarysu*, Gdańsk, p244); Grucza, F. (1992) *Kaszëbskô Biblëjô. Nowi Testament. IV Ewanjelië. Z łacëznë przelozël na kaszëbszczi jãzëk ks. Franciszek Grucza*, Hlondianum, Poznań; E. Gołąbek (1989) *Nauczanië w przëpowiôstkach. Wëjimk z Nowëgo Testameñtu*, Zrzeszenie Kaszubsko-Pomorskie, Gdańsk; E. Gołąbek (1993) *Swiętë Pismiona Nowëgo Testameñtu. Na podstawie Biblii Tysiąclecia. Wyd. III popr., 1982. Skaszëbil: Eugeniusz Gołąbk*, Gduńsk-Pelplin; Zrzeszenie Kaszubsko-Pomorskie w Gdańsku, Wydawnictwo Diecezjalne w Pelplinie; E. Gołąbek (1999) *Knëga Psalmów. Na podstawie Biblii Tysiąclecia. Wyd. IV, 1989. Skaszëbil: Eugeniusz Gołąbk*, Gdańsk; A.R. Sikora (2001) *Ewanielëjô wedle swiätëgò Marka z grecki przelozil na kaszëbszczi jãzëk ò. Adam Ryszard Sikora OFM*, Gdańsk-Nałęczów-Poznań; A.R. Sikora (2007) *Ewanielëjô wedle swiätëgò Jana*. Translation from Greek into Kashubian, Oficyna Czec, Gdańsk. Thus, no translation of the complete Bible into the Kashubian language has appeared until now within the Catholic circles.

³ Until 1926 the relic was kept in Smołdzino, afterwards it was acquired by the University Library in Greifswald in Germany where it can be found under the signature Archiv FuH 64300.

⁴ Cf. Olesch, R. (1958) Vorwort, in *Duchowne piesnie D. Marcina Luthera y ynszych nabożnych mężów. Z niemieckiego w Sławięsky ięzyk wilozone przez Szymona Krofeya sługe słowa Bozego w Bytowie. Drukowano w Gdainsku przez Jakuba Rhode Roku Pańskiego 1586*. Nachdruck besorgt von R. Olesch, Böhlau Verlag Köln, Graz, p3.

⁵ Similarity observed between Krofey's *Hymnbook* and Babst's publication is reasserted by H. Kamińska, who states that: „Both hymnbooks include the same songs and prayers, and even their arrangement is identical”. Cf. Kamińska, H. *O języku Szymona Krofeya*, p121.

reproduce Babst's hymnbook in a slavish manner. Instead he undertook „a creative translation work”, which resulted in an independent translation of at least a part of *Spiritual Hymns*⁶.

In the 80s of the 16th century, Simon Krofey was a pastor of the Lutheran church in Bytów, in the Kashubian Pomerania. After previous affiliation with Poland, Bytów fell under the rule of Brandenburg in 1657. In Krofey's times Bytów was ruled by Duke Barnim X (1542-1603) who was directly dependent upon John Frederick, Duke of Szczecin (1512-1600) – an enthusiast of Luther's teaching. The preface to *Spiritual Hymns* seems to indicate that Krofey undertook the translation of the hymnbook after being commissioned by, or with the assistance of, these two dukes of Pomerania⁷ on the day of *Concordiae* and, at the same time, the 40th anniversary of Martin Luther's death (i.e. 18 February 1586⁸).

The core of Krofey's compilation comprises church hymns, including elements of the catechism (e.g. *Ten Commandments of God, The Creed, Our Father*), songs intended for baptism and Holy Communion, *Sanctus, Agnus Dei* and *Kyrie*, and other dedicated hymns.

Content of the hand-written *Supplement* is of the same type as Krofey's *Hymnbook*. It consists of 57 church hymns⁹ and one prayer at the end. There are no biblical passages in *Supplement*, yet two hymns should be mentioned, namely, *Psalms XXX* translated by J. Kochanowski and *Psalms XXVIII*. The first hymn does not represent a precise translation, although it is undoubtedly based on a biblical text. It is rather a literary paraphrase based on motives sourced from the *Sacred Scripture*. The hymn entitled *Psalms XXVIII* is of a similar character.

Among the pieces which form the main part of *Spiritual hymns* there are eleven ones named by Krofey as *Psalms*; thus suggesting their biblical origins. These eleven writings are usually mentioned as the only biblical texts present in Krofey's work. Yet there are other passages of the *Sacred Scripture*¹⁰ in the hymnbook. The pastor of Bytów asserted himself that three canticles, i.e. from Luke 1 and 2 as well as a text from 1Tm 2, originated from the *Sacred Scripture*. Detailed analyses help to reveal that Krofey's hymnbook also contains a text of the *Lord's Prayer* and about 21 verses originating both from the *Old Testament* and the *New Testament*. These verses are incorporated into short prayers which are occasionally intertwined with hymns.

⁶ Cf. Popowska-Taborska, H. (1996) Pomorska polszczyzna utrwalona w dziele Szymona Krofeya, in Handke, K. (Ed.) *Polszczyzna regionalna Pomorza. Zbiór studiów*, Warszawa, Vol. 7, p9.

⁷ Cf. Neureiter, F. (1982) *Historia literatury kaszubskiej. Próba zarysu*, Gdańsk, p24.

⁸ Cf. Kamińska, H. *O języku Szymona Krofeya*, p116.

⁹ F. Lorentz talks about 56 songs. Cf. Lorentz, F. (1898) Zur älteren kaschubischen Literatur, „Archiv für Slavische Philologie”, Vol. XX, p557.

¹⁰ See Sikora, A.R. (2005) *Teksty biblijne w Śpiewniku Szymona Krofeya z 1586 roku. Najstarsze fragmenty Pisma Świętego po kaszubsku?*, „Studia Franciszkańskie”, No. 15, pp. 115-124; Sikora, A.R. (2005) „Modlitwa Pańska” i *Psalmy w najstarszych drukowanych tekstach po kaszubsku*, „Biblia i Ekumenizm”, No. 2, pp. 85-103.

However larger parts of the biblical text are included primarily in *Psalms*. In Krofey's hymnbook pieces with this title appear in the following order: *Psalm 12, 14, 46, 67, 124, 127, 128, 130, 51, 124, 103*. Even a cursory reading of these works – defined by Krofey as *Psalms* – and their comparison with the biblical text allow to state that, in principle, the translation of biblical text can only be discerned in three of them (i.e. in *Psalm 124* (LVIII), *127* and *128*). The remaining eight ones do not even represent a remote paraphrase. At most they can be perceived as hymns based on biblical themes. Hence, the title „psalm” is misleading in this case, as most certainly these texts are not translations of biblical texts. It should also be emphasised that two hymns (LVIII and LXX) in this compilation were designated with the same title, i.e. *Psalm 124*. These are two different versions of the same biblical text. Although the first hymn (LVIII) presents a relatively accurate translation, the second one (LXX) represents only its remote paraphrase.

In addition, there are shorter texts originating from four books of the *Old Testament* in Krofey's hymnbook. These include three verses from the *Book of Isaiah* (9, 5; 40, 3; 53, 5), one from the *Book of Jeremiah* (14,20), four from the *Book of Psalms* (51, 12; 103, 10; 118, 1; 145, 2) and one from the *Book of Job* (19, 25).

Longer passages from the *New Testament* quoted in Krofey's hymnbook include the text *Our Father* (Matthew 6, 9-13) found in the hymn XLVIII¹¹, as well as a relatively faithful translation of three canticles from the *Gospel according to St. Luke: Pieśń Marie* (Luke 1, 46-55), *Pieśń Zachariaśa* (Luke 1, 68-79), and *Pieśń Simeona* (Luke 2, 29-32).

Furthermore, there are twelve more verses from eight books quoted from the *New Testament*. It is possible to identify in two texts a compilation of few biblical passages from Matthew 7, 7; Luke 11, 9; John 15, 11 and also from Acts 1, 2.10.11.

Due to high accuracy of translation, it is relatively easy to identify the remaining nine passages, including two from the *Gospel according to St. Luke* (2, 11; 2, 29), two from the *Gospel according to St. John* (1, 14; 20, 17), as well as two from the *Epistle of St. Paul to the Romans* (4, 3; 6, 9) and from the *First Epistle to the Corinthians* (11, 26; 11, 27). The only text provided by Krofey with numbering of verses is a passage from the *First Epistle of St. Paul to Timothy* (2, 2). The last text of the *New Testament* present in the hymnbook is a verse from the *Epistle to the Hebrews* (10, 38).

¹¹ The text of the *Lord's Prayer* (Mt 6, 9-13) is not written in a compact manner, but respective invocations from *The Lord's Prayer* begin nine subsequent stanzas of this song. In addition, there is one more song in Krofey's hymnbook, entitled *Poland* (XLIX), which is based on motives from the *Lord's Prayer*; however it is not a biblical translation.

II. MICHAEL PONTANUS – *THE SMALL CATECHISM*

The second Pomeranian relic comprising biblical texts in Kashubian is *The Small Catechism of Martin Luther*¹² translated by Michael Pontanus. This relic includes a compilation of printed and hand-written texts, mutually-bounded. It contains more extensive passages and shorter biblical excerpts from both the *Old Testament* and the *New Testament*.

The Small Catechism was found together with Krofey's *Spiritual hymns* by F. Tetzner in the parish archive in Smółdzino in 1896¹³. The full title of the relic is: *In nomine Jesu. Parvus Catechismus D. Martini Lutheri Germanica Vandalicus. Der klenie Catechismus D. Martini Lutheri / Deutsch und Wendisch gegen einander gesetzt / Mit anhang der Sieben Busspsalmen König Davids. Mały Catechizm D. Marciná Lutherá Niemiecko-Wandaliski ábo Słowięski / to jestá z Niemieckiego języká w Słowięski wystáwion y ná jáwnosc wydan / z Przydatkiem Siedm Psálmów Pokutnych krolá Dawida y inszych Potrzebnych rzeczi: osobliwie Historiy Passiy nášzego Pána Jezusa według Ewangelistá Mattheuszá / y niekorych Piesn duchownych. Drukowany w Gdaińsku przez Jerzego Rhetá / Roku Páńskiego 1643*¹⁴. The work had three more editions between 1758 and 1828, but their content and titles are different. The fourth phototypic edition was produced in Germany in 1958¹⁵.

The core of this relic is constituted by two printed parts with a separate pagination, namely, *The Small Catechism of Martin Luther* dating from 1643 and supplemented with the *King David's Penitential Psalms*, and *The Passion* with enclosed *Church Hymns* – printed also in 1643 at George Rhet's. They are bounded together with a hand-written piece entitled *Supplement to Pontanus* which was probably written in 1675¹⁶.

The first part includes *Catechism, Penitential Psalms (King David's Seven Penitential Psalms)* and *Prayer for the forgiveness of sins (Nadobna Chrzescyánska y nabożna modlitwá do BOGA wszechmogącego O łaskáwe odpuszczenie Grzechow z Bozego słowa y z starych koscielnych náuczarczow Pjismach zebrana)*.

¹² In order to distinguish between *The Small Catechism of Martin Luther*, which refers to the complete relic, and its part representing catechism *per se*, the latter is called *Catechism* in this paper.

¹³ Cf. Popowska-Taborska, H. (2001) *Szymon Krofey i Michał Pontanus – nietatwa kwestia autorstwa kaszubskich zabytków*, „Studia z Filologii Polskiej i Słowiańskiej”, Vol. 37, Warszawa, p89.

¹⁴ The only known copy of this publication can be found in the University Library in Greifswald under the signature Br 369.

¹⁵ Pontanus, M. (1643) *Der klenie Catechissmus D. Martini Lutheri Deutsch vnnnd Wendisch gegen einander gesetzt Mit anhang Sieben Busspsalmen König Davids, Danzig 1643, und Passionsgeschichte. Danzig 1643*. Nachdruck besorgt von Reinhold Olesch, Böhlau Verlag Köln, Graz 1958.

¹⁶ Cf. Lorentz, F. *Zur älteren kaschubischen*, p559.

The whole work is written in a trilingual form – texts in German and Slavonic are printed in two parallel columns (German text on the left and Slavonic text on the right) while common headlines to these texts are in Latin. A similar trilingual arrangement is found in the compilation of seven *Penitential Psalms*. Each penitential psalm is presented in a German and Slavonic version followed by its poetic paraphrase in Latin.

The second part of the work includes the *Passion* according to Matthew and seven church hymns (*Cantiones*). *The Passion* has its own title page placed right in front of it, which opens the second part of the work: *Passya to jestá Historya O Męce / Śmierci y pogrzebie Páná naszego Jezusa Chrystusa Zbáwicielá wszegó Świátá. Druckowány w Gdaińsku przez Jerzego Rheta / Roku Pánskiego / 1643*. At the beginning of the second part, there is a short rhymed *Passion* based on the text of four Gospels. It is written only in Slavonic. A subsequent part includes a biblical text of the *Passion* from the *Gospel according to St. Matthew* (Matthew 26, 1 – 27, 66). The *Passion* according to Matthew, similarly to *The Catechism* and *Psalms*, is trilingual – German text is in the left column and Slavonic in the right column, and headings are in Latin.

The first two church hymns – *Cantiones* – are the only ones written in German. The next canticles *Cantiones* designated with numbers from I to V also preserved the German-Slavonic arrangement (layout) and they were given a common Latin heading.

At the end of the relic, there is a hand-written piece entitled *Supplement to Pontanus*. It represents a catechism which is arranged in the form of questions and answers on the topic of faith – firstly in German and later in Slavonic.

There are many biblical passages, single verses or even entire perikopes throughout the whole of *The Small Catechism*. For instance, there are twelve books from the *Old Testament* quoted in *The Small Catechism*, such as Genesis 1, 27-28.31; 2, 18.21-24; 3, 16-19, Exodus 18, 21-22; 20, 5-6, Deuteronomy 6, 6-7; 10, 18, 2 Chronicles 19, 6-7, Psalms 2, 11- 2; 24, 7; 34, 12, Proverbs 7, 23; 13, 24; 22, 6; 23, 13, Wisdom 6, 10, Ecclesiasticus 2, 15; 7, 1, Isaias 1, 16-17; 43, 25; 49, 23; 55, 6-7, Jeremias 4, 1, Joel 2, 12-13, Zacharias 1, 3. Sixteen books are quoted from the *New Testament* including Matthew 5, 9-13; 9, 2; 10, 10; 18, 3.15-17; 18, 18; 22, 21; 28, 19, Mark 10, 13-16; 16, 16, Luke 7, 48.50; 10, 7.16, John 3, 16-18; 8, 51; 11, 25-26; 20, 21-23, Acts 5, 29, Romans 6, 4; 13, 1-7.9; 14, 7-9, 1 Corinthians 6, 9-10; 14, 12.26, Galatians 6, 6-7, Ephesians 5, 22-29; 6, 1-3.4; 6, 5-8.9, Colossians 3, 19, 1 Thessalonians 5, 12-13, 1 Timothy 2, 1-3; 3, 1-6; 5, 5-6.17-18, 2 Timothy 3, 14, Titus 3, 1.5-7, Hebrews 13, 17, 1 Peter 2, 2.13-14.18; 3, 1.3-4.6.7; 5, 5.

Texts on the institution of the Eucharist appear in *The Small Catechism*¹⁷ three times and they represent a compilation of biblical texts from the Synoptic Gospels

¹⁷ The same version is on pages 18 and 73; a bit different version is given on page 24.

(Matthew 26, 26-30; Mark 14, 22-25; Luke 22, 19-20) and I Corinthians 11, 23-26. The same applies to the text on sending of the disciples. These texts are formed from the compilation of excerpts from the *Gospel according to St. Matthew* 28, 19 and *Gospel according to St. Mark* 16, 15-16. Matthew's text of the *Lord's Prayer* is found twice in *The Small Catechism* in almost identical versions. The difference is in the use of the last invocation – one text includes the expression: „wybáwi od złego” and the other one: „zbáwi od złego”.

In addition, the first part of *The Small Catechism* contains seven fully translated *Penitential Psalms*. These include the following: Psalm 32; 6; 38; 51; 102; 130; 143. In the second part of *The Small Catechism* there is a passage from the *Book of Isaiah* 53, 4-6, *1 Epistle of Peter* 2, 21 and translation of two chapters from the *Matthew's Gospel*, i.e. *Passion* 26, 1-27, 66.

Researchers agree that Michael Pontanus¹⁸ (born most probably in 1583 and died in 1654) was the author¹⁹ of the translation of the first part of *The Small Catechism*. Pontanus was an Evangelical parish priest in Smóldzino, a big Slovincian village in Pomerania. He was born in Słupsk and, in contrary to the opinion of F. Lorentz, he was not German²⁰. Pontanus came from a Germanised Pomeranian family which had a good command of Kashubian-Polish²¹. He was a thoroughly educated man for his times with extensive philological knowledge. Apart from Latin, he also knew Hebrew, Greek and Syrian²².

Pontanus is most commonly referred to as a translator and publisher of both the first part of *The Small Catechism* as well as of *The Passion*. However there are some differences between these two works. These include the language and separate pagination. Moreover, the ending, in which Pontanus named himself as the author of the translation, is placed at the end of the first part and not at the end of the whole work. For this reason some researchers doubt in Pontanus's authorship with regard to *The Passion*, and they claim this work to be anonymous²³. F. Lorentz assumes that Pon-

¹⁸ In academic literature the surname of the translator of *The Small Catechism* usually appears in a Latin form as Pontanus / Pontan. Cf. Kamińska, H. (1970) *O Michale Pontanusie*, „Rocznik Naukowo-Dydaktyczny Wyższej Szkoły Pedagogicznej w Rzeszowie”, 5/8, p125.

¹⁹ This view was questioned by Z. Szultka. According to him, *Catechism* was translated by Krofey, and Pontanus only prepared it for printing. Cf. Szultka, Z. (1991) *Język polski w kościele ewangelicko-augsburskim na Pomorzu Zachodnim od XVI do XIX wieku*, Wrocław, p167.

²⁰ A different view with the opinion about German origin of Pontanus is presented by Z. Szultka. Cf. Szultka, Z. (1988) *Studia nad piśmiennictwem „starokaszubskim”, w szczególności Michała Brüggemanna alijs Pontanusa albo Mostnika (cz. I). Pochodzenie Michała Brüggemanna*, *Slavia Occidentalis*, Vol. 45, p75.

²¹ Pontanus knew the Kashubian dialect well. Most probably he gained this knowledge at home, as his language represents „an extinct tongue of the very town of Słupsk” (F. Lorentz). Cf. Kamińska, H. *O Michale Pontanusie*, p130.

²² Cf. Tetzner, F. (1899) *Die Slowinzen und Lebakaschuben. Land und Leute, Haus und Hof. Sitten und Gebräuche. Sprache und Literatur im östlichen Hinterpommern*, Berlin, p133.

²³ Cf. Kamińska, H.J. (1990) *Język i sprawa autorstwa przekładu Pasji z 1643 roku*, „Rocznik Naukowo-Dydaktyczny Wyższej Szkoły Pedagogicznej w Rzeszowie”, 20/72, p127.

tanus was the translator of the text with no biblical origins of *The Small Catechism of Martin Luther*. He also states that Pontanus used already existing translation of the *Bible*²⁴ while working on included biblical passages, *Psalms* and *Passion* in the preparation of the publication of *The Small Catechism*²⁵.

III. SMOLDZINIAN PERIKOPES

The third significant relic of Kashubian writing in Pomerania which contains excerpts of texts from *Sacred Scripture*, are the so-called *Smoldzinian Perikopes* (orig. *Schmolsiner Perikpen*). This work in its principal part consists of biblical perikopes dedicated for reading during services and sermons.

These perikopes come from the same parish archive in Smoldzino where Krofey's and Pontanus's works were found. Information about existence of the manuscript with *Smoldzinian Perikopes* in this archive was announced by F. Lorentz at the end of the 19th century. *Perikopes* are dated back to 1699-1701, and their translation was undertaken most probably by pastors of West Pomeranian parishes. There is no further detailed information about them²⁶. *Perikopes* were published for the first time by F. Hinz²⁷ in 1967 as a reprint of the original which is kept in the library at the University of Greifswald.

Based on the manuscript, Reinhard Fischer produced a faithful, transliterary copy of the Slavonic text²⁸, which in turn served as a basis for the first complete edition of the work published in print by F. Hinz in 1967 in Berlin. The publication of F. Hinz includes the entire text, both in Slavonic and in German, and it adopts the numeration of verses from the *Luther's Bible*²⁹. As explained by the publisher himself, sigla

²⁴ However it is not known what previous Polish translation of the Bible was used by Pontanus. Cf. Szultka, Z. (1998/1990) *Studia nad piśmiennictwem „starokaszubskim”, w szczególności Michała Brüggemanna alians Pontanusa albo Mostnika (cz. II)*. Szymon Krofey i Michał Brüggemann jako autorzy przekładów pism religijnych, „*Slavia Occidentalis*”, 46/47, p239.

²⁵ Lorentz also argues that Pontanus while preparing the publication of *The Small Catechism* could use „Mazurian patterns, which he had modified”. Cf. Lorentz, F. (1927) *Gramatyka Pomorska, Z. 1. Wstęp. Źródła. Transkrypcja. Z mapą narzeczy pomorskich (kaszubskich)*, Poznań, p45.

²⁶ According to Lorentz, most of the text of *Smoldzinian Perikopes* was translated by the same author, pastor Jan M. Sporgius. Cf. F. Lorentz, *Zur älteren kaschubischen*, 557. Pastor Sporgius was a successor of Michael Pontanus's son – Tomas, in the position of the parish priest in the Smoldzinian parish between 1696-1720. Cf. Szultka, Z. (1988) *Studia nad piśmiennictwem „starokaszubskim”, w szczególności Michała Brüggemanna alians Pontanusa albo Mostnika (cz. I)*. Pochodzenie Michała Brüggemanna, „*Slavia Occidentalis*”, Vol. 45, p87.

²⁷ Hinz, F. (1967) (Publ.), *Die Schmolsiner Perikopen*, Berlin.

²⁸ Without German text and with no numeration of verses. Cf. F. Hinz (Publ.), *Die Schmolsiner Perikopen*, V.

²⁹ The Bible translated in German by Martin Luther was published in Wittenberg in 1534 (New Testament was published in 1522). Luther produced the translation of the Bible basing on original texts: the Old Testament in Hebrew published in 1949 in Brescia and the New Testament in Greek

were introduced due to the fact that numeration given in the titles of perikopes was not precise, which means that it did not always comply with their actual content. The original pattern was maintained with regard to punctuation and spelling of Slavonic and German texts³⁰.

The relic in Hinz's edition comprises two groups of texts. The first group contains a compilation of biblical perikopes – lessons and Gospels in Slavonic and German, with a Slavonic text always preceding a German text³¹. This compilation consists of 149 perikopes, arranged according to the chronology of the church calendar, which are meant for reading on individual Sundays and feasts. It begins with readings for the first Sunday of Advent and ends with readings for the 27th Sunday after the Feast of the Holy Trinity.

The only passages quoted from the *Old Testament* include texts from the *Book of Isaiah* (7, 10-16; 9, 2-7; 40, 1-9; 60, 1-6) and the *Book of Malachi* (3, 1-4).

In terms of the *New Testament* passages are cited from 20 out of 27 Books³². The most often quoted passages of the Gospel are from Matthew and Luke, and the most seldom quoted ones are from Mark. Perikopes from the *Gospel according to St. Matthew* appear 28 times (2, 1-12; 2, 13-15; 3, 13-17; 4, 1-11; 5, 20-26; 6, 24-34; 7, 15-23; 8, 1-13; 8, 23-27; 9, 1-8; 9, 18-26; 11, 2-10; 13, 24-30; 15, 21-28; 17, 1-9 (2×); 18, 1-11; 18, 23-35; 20, 1-16; 21, 1-9; 21, 10-16; 22, 1-14; 22, 15-22; 22, 34-46; 23, 34-39; 24, 15-28; 25, 1-13; 25, 31-46), from the *Gospel according to St. Mark* 4 times (7, 31-37; 8, 1-9; 16, 1-8; 16, 14-20), *Gospel according to St. Luke* 26 times (1, 26-38; 1, 39-56; 1, 57-80; 2, 1-14; 2, 21; 2, 22-32; 2, 33-40; 2, 41-52; 5, 1-11; 6, 36-42; 7, 11-17; 8, 4-15; 10, 23-37; 11, 14-28; 14, 1-11; 14, 16-24; 15, 1-10; 16, 1-9; 16, 19-31; 17, 11-19; 18, 9-14; 18, 31-43; 19, 41-48; 21, 25-36; 24, 13-35; 24, 36-47), and from the *Gospel according to St. John* 17 times (1, 1-14; 1, 19-28; 2, 1-11; 3, 1-15; 3, 16-21; 4, 47-54; 6, 1-15; 8, 46-59; 10, 1-10; 10, 11-16; 14, 23-31; 15, 26-16, 4; 16, 5-15; 16, 16-23; 16, 23-27; 20, 19-29; 21, 20-24). *The Acts of the Apostles* are quoted in eight perikopes (1, 1-11; 2, 1-13; 6, 8-15; 7, 51-59; 8, 14-17; 10, 34-43; 10, 42-48; 13, 26-33), *Epistle to the Romans* appears 12 times (6, 3-11; 6, 19-23; 8, 12-17; 8, 18-23; 11, 33-36; 12, 1-6; 12, 6-16; 12, 9-18; 12, 17-21; 13, 8-10; 13, 11-14; 15, 4-13), *First Epistle to the Corinthians* 9 times (1, 4-9; 4, 1-5; 5, 6-8; 9, 24-27 and 10, 1-5; 10, 6-13; 11, 19-33 and 12, 1-9; 11, 23-32; 12, 1-11; 15, 1-10), *Second Epistle to the Corinthians* 3 times (3, 4-11; 6, 1-10; 11, 19-33 and 12, 1-9),

by Erasm from Rotterdam. In addition, he also used LXX and the Latin Vulgate, or even previous German translations, as there were some 18 of them by the time of his polemic. All of them represented translations from the Vulgate. Luther's translation of the Bible gained huge recognition and it exerted considerable influence on the development of the German literary language. Cf. Gryglewicz, F. (1976) *Biblia. Przekłady na języki nowożytnie*, in Gryglewicz et al. (Eds.) *Encyklopedia Katolicka*, Lublin. Vol. II, 404.

³⁰ Cf. Hinz, F. (Publ.), *Die Schmolsiner Perikopen*, V.

³¹ Cf. Neureiter, F. *Historia literatury*, p28.

³² There are no passages from 2 Thessalonians, Philemon, 1 and 2 Timothy, 2 and 3 John and Jude.

Epistle to the Galatians 6 times (3, 15-27; 3, 23-29; 4, 1-7; 4, 21-31; 5, 16-24; 5, 25-26 and 6, 1-10), *Epistle to the Ephesians* 6 times (3, 13-21; 4, 1-6; 4, 22-28; 5, 1-9; 5, 15-21; 6, 10-17), *Epistle to the Philippians* 4 times (1, 3-11; 2, 5-11; 3, 17-21; 4, 4-7), *Epistle to the Colossians* 2 times (1, 9-14; 3, 12-17), *First Epistle to the Thessalonians* 3 times (4, 1-17; 4, 13-18; 5, 1-11), *Epistle to Titus* 1 time (2, 11-14), *Epistle to the Hebrews* 1 time (9, 11-15), *Epistle of St. James* 2 times (1, 16-21; 1, 22-27), *First Epistle of St. Peter* 6 times (2, 11-17; 2, 21-25; 3, 8-15; 4, 8-11; 4, 12-19; 5, 6-11), *Second Epistle of St. Peter* 2 times (1, 16-21; 3, 3-14), *First Epistle of St. John* 3 times (3 13-18; 4, 16-21; 5, 4-10) and *The Apocalypse of St. John* 1 time (12, 7-17).

In the second group of texts, there are fourteen prayers out of which five are written both in Slavonic and in German, six only in German and three only in Slavonic. These include as follows: *Prayer after the Sermon* in German, *Reprimand for Those Who Receive the Communion*, *Our Father*, *Prayer to the Communion* and two *Prayers after the Communion* – in Slavonic and in German, subsequently: *Benediction*, *Collect from the Funeral Service*, *Requiem Prayer*, *Benedictio (Benediction)* and *Song of Worship* – in German and three *Prayers* in Slavonic. The prayer *Our Father* is a faithful translation of the biblical text from Matthew 6, 9-13. Moreover there are four more biblical passages in the prayer texts, i.e. two from the *Old Testament* (Numbers 6, 25-26 and Psalms 106, 1) and two from the *New Testament* (Matthew 7, 12 and 1 Corinthians 11, 23-25).

*

The above presentation of the most significant relics of old Kashubian religious writings indicates that many smaller passages of the older translation of biblical texts have not resulted from initiatives aimed at translating the complete *Bible*. In fact they represent only occasional translations of biblical passages incorporated in other religious texts.

The first intended and methodical translation of texts from the *Sacred Scripture* into Kashubian was the collection of biblical perikopes used by followers of the Augsburg Church in Smóldzino in liturgical purposes. The collection, which dates from 1699-1701, was named after the place of its discovery as *Smoldzinian Perikopes*.

It is also important to mention that additional two later versions of the prayer *Our Father* (Matthew 6, 9-13)³³ and two versions of the perikope about the Sower

³³ The first version is the so-called „Our Father from Szczenurze”, also known as Kashubian *Our Father*, which was discovered by a linguist of Great Poland, Adam Tomaszewski, in 1938 in the National Library in Berlin. Presumably it is a 19th century relic dated before 1840 and written by a certain man named Schadowski from Szczenurze, next to Lębork. The record of the text proves that the author, who had become considerably Germanised by the time, had difficulty in using Slavic spelling. More information can be found in Tomaszewski, A. (1938) *Kaszubskie Ojczenasz i inne urywki tekstów ze Szczenurza*, „Slavia Occidentalis”, Vol. XVII, pp. 113-125; S. J. (2000) *Kaszubskie wersje Pater noster*, „Pomerania”, No. 9, p14. *The second version is the so-called Slovin-*

(Luke 8, 4-15)³⁴, which originated from this very religious and cultural circle, have also been preserved.

Research conducted on these translations³⁵ allows to conclude that although authors of these translations did not translate from original texts, but in most cases from the German language, their translations of the *Bible* are characterised by a high degree of faithfulness to the thought of original texts. Moreover, accuracy and efforts to make the texts comprehensible and literary beautiful grant their authors the best testimony.

SUMMARY

This paper discusses translations of biblical passages into Kashubian which originated in Evangelical circles between the 16th and 19th centuries. Although the tradition of translation dates back to the 16th century, translation of the entire *Bible*, or at least one complete biblical book, which would have originated in this particular environment has not been preserved. Presumably it never existed. The oldest translations of biblical texts into Kashubian were generally based on the German language. The first printed book with texts in Kashubian included, among others, eleven works defined as *Psalms* and a range of short passages originating both from the *Old Testament* and the *New Testament*. This very book was the Simon Krofey's *Hymnal* published in Gdańsk in 1586. Translation of *The Small Catechism of Martin Luther* came out approximately half a century later, and similarly to the Krofey's *Hymnal* it included many biblical passages. However, the biggest collection of biblical texts which has survived is dated for the turn of the 17th and 18th centuries. These texts are found in the so-called *Smoldzinian Perikopes*, containing lessons and Gospels for all Sundays and church holidays. Many smaller passages of the older translation of biblical texts represent only occasional translations of biblical passages incorporated in other religious texts. The first intended and methodical translation of texts from the *Sacred Scripture* into Kashubian was the collection of so-called *Smoldzinian Perikopes*. Research conducted on these translations allows to conclude that although authors of these translations did not translate from original texts, but in most cases from the German language, their translations of the *Bible* are characterised by a high degree of faithfulness to the thought of original texts. Moreover, accuracy and efforts to make the texts comprehensible and literary beautiful grant their authors the best testimony.

Key words:

Bible, translations, Kashubian, Smoldzinian Perikopes

cian Our Father. It was dictated to an attorney and historian, Alfons Parczewski, who came from Greater Poland, by one of Slovincian women and published by him in *Szczątki kaszubskie w prowincji pomorskiej*, Poznań 1896.

³⁴ In mid-19th century a Russian linguist, A. Hilferding, wrote down two versions of „Parable of the Sower” from the *Gospel according to St. Luke* (Luke 8, 4-15). The first one was dictated to him by a Slovincian fisherman who used his own recollection. The second version, also in the form of recollection, was told to Hilferding by „a certain old man in the Bytów district”. Cf. Hilferding, A. (1989) *Remaining Slavs on the southern coast of the Baltic Sea*, Zrzeszenie Kaszubsko-Pomorskie, Gdańsk, p131.

³⁵ Sikora, A.R. (2006) *Gospel according to St. John translated into Kashubian. Translations from non-biblical languages and translation from Greek*, Poznań.