

to the older previously accepted explanations. The book sheds a completely new light on the Old Prussian language and is essential for Balticists and Indo-Europeanists.

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LANGUAGES, WRITINGS, LINGUISTIC IDEAS, RELIGIONS, CULTURES IN THE GRAND DUCHY OF LITHUANIA AND NEIGHBOURING AREAS IN XIV-XVII C. A.D. (Sociolinguistic Situation / Polyglossia)

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A collective work of a team of specialists is proposed. It seems important to find out whether the whole set of languages and cultures used by different parts of the population of the Grand Duchy of Lithuania and some surrounding areas have been united by some common features:

a) **linguistic**, as it is supposed, for instance, in relation to Polish, Kashubian, Lithuanian, Byelorussian and Ukrainian (if one accepts a hypothesis that they have acquired some characteristics of the so-called "Rokytno-Zone");

b) **metalinguistic**, as it is shown by the circulation and variation of very popular linguistic ideas, especially on the origin of the languages spoken in the area and on the reciprocal relationships among them;

c) **cultural and religious**, as result of the recent traces of Paganistic (Baltic and Slavic, i.e. archaic Indo-European, and also Finno-Ugric) substratum and of its contamination with several religions of the "Axis" age (in Jaspers' terms): different branches of Eastern and Western Christianity, Judaism (and its variety accepted in the Karaite religion) and Islam.

Although one should not exaggerate the degree of **tolerance** reached inside the state (as there were periods of more acute conflicts between Christianity and Judaism as well as between the Orthodox cultural trends politically considered to be connected with Muscovite Russia and those oriented towards the Catholic Church or the Uniate variety), still a possibility of coexistence of several religions (the traces of which are still seen in some villages of Western Poland) seems quite unique for that period and interesting from the point of view of the prehistory of modern ideas of European integration. Also it seems remarkable that some independent intellectuals like the Muscovite Russian first-printer (*pervopectatnik*) Fyodorov and Prince Kurbsky who had been endangered or persecuted in the homeland found a possibility of continuing their intellectual activity in the

