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**Old Czech relativizers within the long and the short version of the „*Revelationes Sanctae Brigittae*“ – a fortunate insight into historical diaphasic variability**

The „*Revelationes Sanctae Brigittae*“ are a very influential Latin text of Christian medieval culture, mainly on the visions of Bridget of Sweden, an important historical figure of the 14<sup>th</sup> century. Soon, many versions translated into different Germanic and Romance languages spread all over Europe. Correspondingly, also two Old Czech versions by Tomáš ze Štítného appeared, comprising a long version and a shorter one: The first one (*delší verze*) is obviously an accurate translation of a Latin model text from the region of Prague (*Prager Redaktion*), while the second one (*kratší verze*) is based on the before mentioned Czech translation, partially summarizing and rearranging its model and being intended for more „daily usage“. (Actually, the short version is said to be a simplified compilation by Tomáš ze Štítného for reading it to his very own daughter during her childhood.)

Interestingly, significant asymmetries between the two Old Czech versions of the „*Revelationes Sanctae Brigittae*“ can be observed also for the distribution of the relativizers: While the long version shows a richer formal (i.e. inflectional) usage of the relativizer, its equivalent contexts within the short version are more often prone to the relativizer's nominative form *ješto*. Thus, morphosyntactic patterns are sometimes (slightly) altered, resulting in formal contrasts between the two texts. Taking these formal contrasts as a starting point, it will be given an insight into the two Old Czech versions of the „*Revelationes Sanctae Brigittae*“, focusing on the traceable differences in respect to the applied relativizers and finally arguing that the observable variability might be a fortunate case of explicit historical diaphasic divergences.