



Archbishop Alypy (Gamanovich)

GRAMMAR

of the

L CHURCH SLAVONIC LANGUAGE

English Edition
Translated from the Russian



Holy Trinity
Monastery,
Printshop of St. Job of Pochaev,
Jordanville, New York
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Introduction

CHURCH SLAVONIC, as the name itself indicates, is a language meant for a special purpose. The word "Church" shows its use in church services, and the term "Slavonic" points to the fact that it is employed by Slavic peoples, for the most part the Russians, Serbs and Bulgarians.

The beginning of Church Slavonic writing goes back to the second half of the 9th century. The entire system of Slavonic writing — its characters, sounds and spelling — was the work of the brothers Ss. Constantine and Methodius. They were born in Thessalonica, where their father was an assistant to the city prefect, or mayor. There is a theory that their father was a Slav. Many Slavs lived in the area around Thessalonica, and therefore many of the city's inhabitants knew the Slavonic tongue. So too did Constantine and Methodius. It was upon Constantine that the main part of the burden fell, in working out the grammatical system of Slavonic. He had received an excellent education at the Court, where a high post awaited him; but he chose, instead, to serve God in the monastic calling, and withdrew to a monastery on the "Narrow Sea" [Sea of Marmora]. Soon, however, he was asked to return, and was appointed teacher of philosophy¹ at the court school of the Emperor Bardas. Even in his early years, Constantine attracted attention as an outstanding philosopher and polemicist, and therefore in all difficult theological matters the Emperor and his entourage turned to him. When in 862 A.D. the Moravian prince Rostislav sent legates to the Emperor Michael to ask for missionaries that could preach the Christian faith to his people in their own language, the choice fell upon Constantine. His brother Methodius was at first an officer in the Strum district of Macedonia. Having served 10 years in this capacity and come to know the vanity of worldly life, he withdrew

¹St. Constantine is also known by the name of Constantine the Philosopher.

to a monastery on Mt. Olympus. In Constantine's work of enlightening the Slavs, Methodius became his indispensable assistant. At that time there was as yet no written Slavonic language, although there had been attempts to write it using Latin or Greek characters, or the "marks and slashes" referred to by the 10th century Bulgarian writer, the monk Khrabr ["the Bold"]: *Прѣжде оубо словѣне не имѣхъ кзнихъ, нъ чрътамн и рѣзамн чьтѣхъ и н гатлахъ, погани ехше².*

The holy brothers began by composing an alphabet, translated several books, and, together with certain other helpers, set off for Moravia. Their preaching, in a language understood by the people, proceeded with good result; but the German clergy saw the Slavic populace slipping out of their influence, and began creating every manner of obstacle. They slandered the holy brothers before Pope Nicholas I of Rome, under whose jurisdiction Moravia fell. The brothers were forced to make a trip to Rome to defend themselves. Their path lay through Pannonia, where for a time they preached at the request of Prince Kocel. In Rome, the holy brothers found that Pope Nicholas I was no longer among the living; and his successor, Pope Adrian II, being of a milder disposition, received them cordially and gave his blessing to preach in Slavonic. While in Rome, Constantine took ill and died, tonsured before his repose into the great schema with the name of Cyrill. His passing was on Feb. 14, 869 A.D. St. Methodius was consecrated a bishop, and resumed his earlier preaching, first in Pannonia, and then in Moravia, where, despite great obstacles including even imprisonment, he preached the word of God in the Slavonic language until his repose, in Velehrad on April 6, 885 A.D. The memory of the two brothers is observed on May 11. The Popes sometimes approved and sometimes forbade the use of Slavonic. This unstable policy depended on Papal relations

² "For previously the Slavs had no books, but by means of marks and slashes they read and divined, being pagans".

Глаголиця и уставъ кириллицы.
(Указанныя числа относятся къ глаголицѣ)

† 1	А а	Ә 80	О о	Δ	Ѣ ѣ
Ш 2	Б б	Ѡ 90	П п	∇	Ю ю
Ѵ 3	В в	Б 100	Р р	(Δ)	Ѧ ѧ
Ѧ 4	Г г	Ѫ 200	С с	Є	Ѧ юсъ малый
Ѧ 5	Д д	Ѭ 300	Т т	Ѧ	Ѧ юсъ мал. йотир.
Э 6	Е э, Ѭ е	Э 400	У, Ѹ у	Ѧ	Ѧ юсъ большой
Ѧ 7	Ж ж'	Ѧ 500	Ф ф	Ѧ	Ѧ юсъ бол. йотир.
Ѧ 8	С З, Ѧ з'	Ѧ 600	Х х		Ѧ кс
Ѧ 9	З з	Ѧ 700	Ѡ о		Ѧ пс
Ѧ, Ѡ 10	І і	Ѧ 800	Ѧ ѡ'	Ѧ	Ѧ Ѧ
Ѧ 20	И и	Ѧ 900	Ѧ ѡ'	Ѧ, Ѧ	Ѧ ижица
Ѧ 30	(Ѧ) і'	Ѧ 1000	Ѧ і'		Числовое значеніе кириллицы ука- зано въ курсѣ грамматики.
Ѧ, Ѧ 40	К к	Ѧ	Ѧ ѡ'		Буквы кириллицы нагертани по Остро- мирову Евангелію.
Ѧ 50	Л л	Ѧ	Ѧ і		
Ѧ 60	М м	Ѧ Ѡ	Ѧ ѡ		
Ѧ 70	Н н	Ѧ(Э)	Ѧ ѡ		

Кириллическій знакъ числа 90 (съ урегскаго) былъ поз-
замѣненъ буквой Ѧ.

with the Western and Eastern Carolingians as well as with the Byzantine Emperor. After the death of Methodius, his disciples were expelled from Moravia, and the center of their missionary work was moved to the confines of Bulgaria and Serbia. Noted disciples of the holy brothers were their followers Gorazd, Clement and Naum, who developed a widespread activity in Bulgaria.

The alphabet currently used in Church Slavonic is known as the Cyrillic, named after its composer St. Cyril [Constantine]. But at the outset of Slavonic letters there was also another alphabet, called the Glagolitic. The phonetic systems of both are equally well worked out, and almost coincide. The Glagolitic alphabet is distinguished by the highly involved convolution of its characters, and this no doubt is why it was displaced by the simpler and more easily written Cyrillic. "Glagolitsa" remained in use only in the liturgical books of the Croatian Roman Catholics.

Among linguistic scholars there are various opinions as to which alphabet is the older and which was in fact invented by St. Constantine [Cyril]. Most scholars lean towards the view that Constantine invented the Glagolitic, and that the Cyrillic alphabet came into use somewhat later. Those who consider Cyrillic to be of later origin are of the view that it came into use in eastern Bulgaria, under the rule of Tsar Simeon (893-927 A.D.), who tried to imitate Byzantium in all things. Some, though, tend to think that both alphabets were the work of Constantine.

The basis of the Cyrillic alphabet is the Greek uncial script, with the addition of letters derived from various sources for the purely Slavic sounds. The source of the Glagolitic alphabet, according to the view of certain scholars, was the Greek minuscule hand. Be that as it may, many of the Glagolitic characters are so far removed from their source that linguistic scholars were long at a loss to determine what the source had originally been. Some of the letters, for example, seem to be derived from ancient Hebrew, Samaritan, even Coptic prototypes. (See Selischev's *Staroslavianskii*

iazyk).

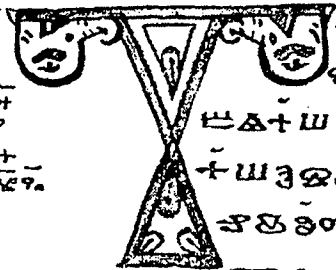
The Old Church Slavonic language is based on Old Bulgarian, as spoken by the Slavs of the Macedonian district. In those days the linguistic differences between the various Slavic peoples were far less than they are today, and Old Church Slavonic quickly gained a pan-Slavic significance. Yet Old Slavonic had its own grammatical and phonetic peculiarities that set it apart from the speech of non-Bulgarian Slavs. As a result, the scribes who copied over the sacred texts inadvertently gave them characteristics of their own dialect. In this manner, manuscripts of various traditions arose: Bulgarian, Serbian, Russian, and so forth.

Old Church Slavonic was also a literary language, that is, a language used in chronicles, lives of Saints, various legends and homilies; and since a language such as this reflected the influence of the spoken tongue, Old Church Slavonic, especially in its phonetics and spelling, did not have a frozen form, but gradually changed. In various places, these changes took place along the lines of the local speech. If one takes an early Serbian printed text (for example, one of Bozhidar Vukovich's editions published in 16th century Venice) and compares it with an early Russian printed text (e.g. those of Ivan Feodorov from the 16th century), one can see a notable difference in spelling and grammar, while the underlying text itself remains the same. But because Serbia and Bulgaria were under the Turkish yoke, the printing of books was not easy. Russia was in a special position. Soon printing was widespread in southern, southwestern, and Muscovite Rus', and these printed editions found their way to Serbia and Bulgaria. In this way, Russian versions of the Slavonic texts displaced the other national variants.

At the outset, Cyrillic texts were written in sharply-defined characters standing straight: this hand is known as "Ustav". Ustav texts were written with a reed pen, as can be seen in the depictions of the Evangelists in the Ostromirovo Gospel, and indeed the very contour of the letters reflects their being written with a reed. In the

РЪВОЛННЖТНТ ПЛ W L W L L D H

Ī H W Ī B K L O .



и н о з р . е д т ш з
и к о з р . н о к о з р
е д т ш з о р н е т . н о е з е д
т ш з и к о з р . и з е д н о з
з р о р н е т . н о з и к о к
н о з е д н о з . н о з е д з з
и о з р н о з о z z z e z n o z .
z z z e z n o z . н о з o z n o z
н o z e d . н о з н o z e d e d n o z
n o z n o z n o z . н o z n o z n o z

1 + 3
2 + 1
3 + 1

late 14th century, another hand appeared with the letters somewhat at a slant and more freely delineated: this form is called "Polu-ustav" or "Semi-Ustav". At first this hand was used for everyday needs, but later the liturgical books began also to be written in Semi-ustav, but inscribed with greater care and neatness. Soon, Semi-ustav altogether displaced the Ustav hand. In the 16th century a script appeared with a free, loose shape, known as "Skoropis" or "Rapid hand"; but this was not used in ecclesiastical texts. Like Semi-ustav, Skoropis' was written with a quill pen, which gave them both their distinctive style.

Church Slavonic, as used in Russia, took on various orthographic peculiarities over the centuries, gradually evolving under the influence of Russian.

In Church Slavonic texts one might note the following points of orthography and phonetics, as having undergone change:

In an ancient text, the sign $\dot{\ }$ or $\hat{\ }$ was used to show the softness [palatalization or iotation] of the 'liquid' consonants $\dot{\rho}$, $\dot{\lambda}$, $\dot{\eta}$ [r' , l' , n']:

МО $\dot{\rho}$ Е /mor'e/—"sea",
 ВО $\dot{\lambda}$ А /vol'a/—"will, volition",
 Ѡ $\dot{\eta}$ ВА /n'iva/—"meadow".

Similar signs to show "softness" were placed over gutturals in foreign words:

К $\dot{\rho}$ ЕСАРЬ /k'esar'/—"Caesar",
 Х $\dot{\eta}$ ТОНЪ /h'iton/—white baptismal garment.

Sometimes, in the manner of Greek texts, breathings were placed over vowels at the beginning of a word. However, this was not the practice in all manuscripts; for example, in the Ostromirovo Gospel book, such breathings are only found now and then. Here are some examples from the Ostromirovo Gospel:

ИСП $\dot{\rho}$ ЛНИТЬСЯ /ispɔlnit'sja [ispolnitsja]/—"will be filled";
 СВ $\dot{\rho}$ ШЕНЪ /sɔv'rʃeny [soversheny]/—"perfect" (p. 278 retro);

Ѡ ^АННѢ · ^З · ПО · ^Н · ^ГЕВА :

Ѡ ОТЪМАТЪ СЯ · ^ВГЛА ОЕ ·



ВЪРѢМАНО
ПРѢХОДАЩОУ
НІСУСОУ · ПО
ННЕМЪНДО
СТАДЪВА

СЛѢПЦА · ^З
ВЖЩАНГЛЖЩА
ПОМНЛОУННЪІ
СНОУ ДВДОВЪ ПРИ
ШЪ ДЪШОУ ЖЕН
МОУ ВЪ ДОМЪ · ПРИ

ОТЪВЪРЪГИННА /otv'rgyisja [otvergiysja]/—"turning away" (p. 235 retro);

КОСТАИТИНУ, ЛАВРЕНТИУ /kostantinu, lavrentiyu/—"to Constantine, to Lawrence" (p. 286).

In Polu-ustav writing, which appeared at the end of the 14th century, breathing and accent marks already become a part of the text. The breathing signs appeared not only over vowels at the beginning of a word, but over any vowel without a consonant before it: for example:

ІѠАІННЪ /ioann/—"John".

The writer of the late 14th and early 15th centuries, Konstantin Kostencheskii, in order to aid the memory in using the marks called *dasia* (smooth breathing) and *a postrof* (breathing combined with accent) offers the following analogy: vowels are wives, consonants are husbands. Wives may go with uncovered head only in the presence of their husbands; thus a vowel preceded by a consonant has no *dasia* or *a postrof*. If a wife goes out into the street or into society, she should have her head covered, otherwise she disgraces her honor:

И К ТОМОУ НЕ ДѢИНА БЫТИ ВЪ ДОМОУ МОУЖА ИЕ [ѢА] НЪ [НО] ЕЗ БЛОУИИЦАМИ /i k tomou nest' dostoina byti v domou mouzha jeja, no s bloudnitsami/—"and is no longer fit to be in her husband's house, but with the harlots"—Thus the vowel without a preceding consonant should have its head covering: the *dasia* or *a postrof*. But over a consonant, one should not put these markings, since a hat for a man is a disgrace to him: СРАМЛІАЕТЬ СІХЪ ІАКОЖЕ И МОУЖА ЖЕНЕКА ОУТВАРЬ /sraml'ajet' sikh jakozhe i mouzha zbenska utvar'/—"It shames these, as does women's raiment a man").

If two consonants, belonging to separate syllables, meet, then the mark called *yerok* [î] should be placed as a custodian or witness, so as to "avoid collision". In the Ostromirovo Gospel book, the sign ~ , as a substitute for the *yerok*, stands only between two identical consonants:

АССАРИИ /assarii/—"farthing" (Matth. 10:29); a Hebrew coin, the *as* or *assarion*. (p. 234).

ВАРАВЪЖЪ /varavvuzh/—"Barabbas" [accusative case], (p. 164

Οὐλήψεται
καὶ ὁσέλιπο
τίση· ἐνάτω
μικρῶν τῶ
τῶν ποτήρι
ον ψυχρὸν

Greek uncial writing from the 9th century.

Ὁμῆρος μάρτυρ θεοδωροσ ὁ
φρατῆματι σὺν ὅτι λικιγγίδ
τοῦ βασιλέωσ· τῆν μὲν οἰκῆσιν ἄχορ
ὄν τοῖσ ἀχάτοισ· διατρίωωσ δὲ εἰσ
ἑρῶ κλησ τοῦ πόσ· του· ἀμ ἑρλόγιοσ·
καὶ ἄμορφοσ καὶ σμῆσ· τοσούτομ.
ὡσ καὶ βασιλέα ἀθημισαῖδεῖμ
αὐτομ· ἕμαθ γάρ· ὅτι ὠραότατοσ

Greek minuscule writing, about 986 A.D. (from the Menologian of Basil I)

И after the guttural consonants (г, κ, χ) began to disappear by the 16th century, and was replaced by the letter н.

Some letters could be written in more than one way (for example, *u* could be written оу, Ѹ:

о could be о, О, ω &c.). The secondary forms were at first purely decorative or practical, i.e. when space was limited, оѸ might be replaced by Ѹ; but later, in printed books, these forms began to have a special orthographical role.

The vowel /i/ could, in early texts, be written either и or ĭ, and ĭ was the less commonly used, mostly at the end of a line when there was little space left. In cases where two /i/ occurred together, the second was often written ĭ: иĭѣз (*i-i-[su]-s*, = "Jesus"), for example, is found in the Ostromirovo Gospel. In Polu-ustav writing, ĭ is much more frequent, and the tradition arises of writing it before vowels.

И with a short mark over it [for semivocalic *y*] (ĭ) came into use in the 14th century, but in the long-form endings of adjectives for the masculine singular it remained without the short mark until the reforms of Patriarch Nikon, and in the texts used by the Old Believers it retains this form even today: e.g. свѣтъи бѣже (*s-[vja-]ty-i b-[o-]zhe*, = "Holy God").

The vowel /o/ was expressed by the letters о, ω and in Polu-ustav also by О. The form ω (omega) was introduced into Slavonic in writing Greek words. In Ustav script, ω is only rarely met with, and is often lacking even in words that came through Greek: for example, иоанъ [*ioan*, = "John"] in the Ostromirovo Gospel. In Polu-ustav, ω is much more common, and is often used in a purely decorative manner at that—not for any spelling need. О also had a decorative function, although in some manuscripts and printed texts (e.g. certain editions of Ivan Feodorov), there was a tendency to use it where the stress fell on that syllable.

The vowel /u/ could be written in the forms оу and Ѹ. The latter form was used in Ustav writing for the most part at the end of a line, if space was short. In Polu-ustav the two were

interchangeable, the choice being purely decorative. But in printed books, an effort can be seen to give these forms an orthographical significance. Here is an excerpt from a postscript to a Martyrology [Prolog], published by the Edinovertsy [Old Believers who were in communion with the rest of the Orthodox Church], as concerns how to use *ou* and *ŷ*:

ТА́КЪ ЖЕ ꙗ́ Ѡ Ѹ, ꙗ́ ѠѸ, РАЗЕѸЖДѢНІЕ Ѡ ДРѢВНИХЪ ПРІА́ХОМЪ
 ꙗ́ДѢ́ЖЕ РѢ́ЧЬ ѠТЛЖА́ЕТЕА, ꙗ́ЛН ꙗ́СОТРА́ЕТЕА, ТОѸ ПОЛАЃАХЪ, ѠѸ.
 ДРѢВНІИ ПИСЦЫ. ꙗ́КЪ ПРІИДОѸ, ПРНЕСОѸ, ВЕЗОѸ, ꙗ́ДОѸ, ЛѸКОѸ.
 ЛОѸКЪ. РАЗВѢ ꙗ́ДѢ́ЖЕ, Ѡ, ПРЕДВА́РЕТЪ ЗА Ѣ́ДІНОЮ БѸКВОЮ. ꙗ́КЪ,
 ТОМЪ, ТЪ, Ѹ, ПОЛАГА́ЕТА: ꙗ́ЛН, СЛАТОѸСТЪ: ꙗ́ЛН ПОѸЧѢНІЕ...

(From the *Prolog* reprinted in 1875 from the first edition under Patriarch Joseph in 1644—"Thus also concerning whether to write *ŷ* or *ou*, this view has come down to us from the ancients: where the grave accent is placed, or the acute with a breathing mark, the ancient scribes used *ou*, as in [the words] *priidou*, *prinesou*, *vezou*, *idou*; *lukou*, *louku*; except if *o* should occur in the preceding syllable, as in *tomu*, *komu*, *tu*—[in that case] *ŷ* is prescribed, as in *Zlatoust*, or *poucheniye*..."). Be that as it may, this rule of orthography was not always observed: under the same Patriarch Joseph there were books published in which the use of *ou* and *ŷ* was somewhat different.

The vowel /e/ was conveyed in two different ways, according to its pronunciation: the character *ѣ* was pronounced like modern Russian "э" [like English "e" in "net"], and another character, *ѡ*, was pronounced like modern Russian "е" [as in English "yet"; or as in "vignette", vs. "net" above]. This latter character, *ѡ*, was written at the beginning of words, as well as after vowels and in certain other cases (e.g. ХВАЛѢНЪ, /hval'en/, = "praiseworthy"). In *Polu-ustav* writing, there was no distinction made between the "hard" and "soft" *e*; only in certain manuscripts (for example, in a manuscript of Pozharsky's) was the ancient "soft" *ѡ* represented by the large *Ѣ*; but in most manuscripts, the choice was purely decorative. In printed

books, the large form ꙗ was generally used at the beginning of a word. Sometimes it is to be met with in the middle of a word, but apparently without any orthographic value. The hard and soft pronunciations of ꙗ survived up to the 18th century, and the Old Believers maintain a similar pronunciation to this day.

The letter ѕ in Old Slavonic stood for the sound “dz” [as in English “adze”], derived from a palatalized [iotated] г: БО́СН, МН́ОШ (“gods”, “many”). Subsequently, this sound lost its original pronunciation and came to be sounded simply “z”, because of which, in later texts, ѕ was often used incorrectly.

In the beginning of book printing, the printers were at one and the same time the editors of the text, so that spelling depended on them; therefore every printer had his own idiosyncracies on how to spell. Understandably enough, when the book trade became more widespread, efforts were made to standardize the orthography.

In the South and Southwest of Rus', there were local peculiarities in print. Printing was more developed there than in Muscovy. The struggle with Roman Catholicism and the Unia obliged the Orthodox not to lag behind the West culturally. There were several large printeries in the South and Southwest: in Kiev, Lvov, Ostrog and Vilno, along with a number of other smaller printeries. Several seminaries were in this area. Especially noted was the Moghila Academy in Kiev, which sent forth educated defenders of the faith. It appears that the Slavonic language as a whole received its “polished” form there, in the South and Southwest. It was there that the first Slavonic-Russian lexicon and grammars appeared. The southwestern scholar Lavrenty Zizany, in 1596, published a primer and a Church Slavonic grammar. The learned philologist Melety Smotrisky published a grammar of the Church Slavonic language in 1619 which, somewhat revised and expanded, was reprinted in Moscow in 1648. In the mid-18th century, Smotrisky's grammar was republished in Moldavia for the Bulgarians and Serbs. But despite all

this, in the South and the Southwest, the text of the liturgical books was not the best.

And so, Slavonic continued to evolve in its spelling and pronunciation till the 17th century. At that time, under Patriarch Nikon, a correction of the service books, or rather a new translation of them, was carried out. At the same time, the orthography of Church Slavonic was definitively established. In the correction of the books, the Kievan scholars played a major role, and no doubt for that reason it was the grammar that had been worked out in the South that became the basis for determining grammatical forms and spelling; though to be sure, the peculiarities of the Moscow editions were also taken into account. Thus the Slavonic language of the liturgical books took on its final form in the 17th century.

After that, the grammatical side of Church Slavonic did not change, but the text of the liturgical books sometimes was subjected to revisions even after the Nikonian reform. Thus, under Empress Elizaveta Petrovna, the Bible was examined and corrected, though it had not been under Patriarch Nikon. It would appear that later, too, the texts underwent correction—certain words or phrases were replaced by other, more easily understood, expressions. By comparing the liturgical text of the Slavonic Gospel with the edition meant for private reading, one can find a number of differences in the words and phrases used. The Nikonian translation proved to be far from above reproach. Its shortcoming lies in a narrowly literal rendering of the Greek text, often producing passages that are hard to understand. At the beginning of the 20th century, before the revolution, an effort was made to overcome this drawback. There was, in 1915, an edition of the Lenten Triodion with a newly revised text. But one cannot say that this new edition achieved its purpose too well. There were many changes in places where the old text could have been left as it was. We can show some comparisons of the text of the Lenten Triodion as it was before and after this revision: in the earlier editions, where the word *БЛАГОУТРОБИЕ* (“mercy, compassion”) had stood, it was replaced everywhere in the



СЫНЪ ТОВАСТА ГИРСЕВАНІС

Ѹ
 6
 ПЛА
 Ѹ



НИ ГАРШТВА ГИУХНАСНАДОНА,
 СНА ЛВРАМА МѸ • ЛВРАМА ЧЕРШ
 НСААКСА . НСААКЖЕРШ ІАІСОКА,
 ІАІСОВЖЕРОДН, ІОУДЖИЕРАТІДЕГО • ІОУ
 ДАЖЕРОДН, ФАРЕСА ИЗІРАШ, ФАМАРЫ •
 ФАРЕСЖЕРОДН, ЕСРШМА . ЕСРШМЖЕРШ,
 АРАМА . АРАМЖЕРШДН, АМІНАДАВА .
 АМІНАДАВЖЕРШДН, МААССИМА . МА
 АССИМЖЕРОДН, СААМШМА . СА
 АМШМЖЕРОДН, БОСШІШРАХВЫ •
 БОСШІШЖЕРОДН, СІВЦІШРОУФЫ •

НЕЛА, ПРѸШЖЕСТИВШХВЫМЪ . НАЛІРГІН :

Polu-ustav writing from a 15th century Gospel.

new edition by **БЛАГОУСРДІЕ** (“kind-heartedness”). In the previous editions, in the service of the 6th Hour for Good Friday, **МЪЖА СЪЩА НА СЪДРЪ ВЪЗСТАВНЪХЪ** (“I raised up the man who lay on his bed”) was so changed that the last word became **ИСПРАВНЪХЪ** (“I made straight”). The previous editions had used the phrase **ОУМНАА ВЪИИИСТВА** (“bodiless hosts” [i.e. of Angels]), which was changed to **НЕВЕЩЕСТВЕННАА ВЪИИИСТВА** (same sense). The new revision completely eliminated the Slavonic forms **ИЖЕ, ІАЖЕ, ЉЖЕ** (“which”, or in some cases not to be translated): in place of the old text **ЗА ЉЖЕ ЛЮБИТИ МЯ** (“instead of loving Me”), we find in the new version **ВМЕСТО ЛЮБИ КО МЯ** (6th Hour on Good Friday—“instead of love for Me”). Many other examples could be brought forth, but our task is not to do research on the text; merely to examine it from a grammatical point of view.

And so, this book is a grammar of Church Slavonic as it had taken shape by the middle of the 17th century.

Since Slavonic is a liturgical language, it follows that any Orthodox Christian who desires to take part in Slavonic services should know the language used in them. Therefore this grammar is meant not only for use as a seminary textbook, but also for wider use. Bearing in mind the fact that the Russian emigré community was educated in foreign schools, we have included, for the sake of fullness, a number of grammatical points that would normally be known from Russian.

ETYMOLOGY.

Concerning the Characters and Signs
Used in Church Slavonic.

§1. The Slavonic Alphabet.

In Church Slavonic, there are 40 characters:

Ѧ, Ѧ—az [<i>a</i>]	Ѧ, Ѧ—tverdo [<i>t</i>]
Ѣ, Ѣ—búki [<i>b</i>]	Ѥ, Ѥ, Ѥ—uk [<i>u</i>]
Ѧ, Ѧ—védi [<i>v</i>]	Ѧ, Ѧ—fert [<i>f</i>]
Ѧ, Ѧ—glagól' [<i>g, gb</i>]	Ѧ, Ѧ—kher [<i>kb—cf. 'loch'</i>]
Ѧ, Ѧ—dobró [<i>d</i>]	Ѧ, Ѧ—ot [<i>o + t</i>]
Ѣ, Ѣ, Ѣ—yest' [<i>e, ye</i>]	Ѧ, Ѧ—tsy [<i>ts</i>]
Ѧ, Ѧ—zhivéte [<i>zb, = s in pleasure</i>]	Ѧ, Ѧ—cherv' [<i>ch in church</i>]
Ѧ, Ѧ—zeló [<i>z</i>]	Ѧ, Ѧ—sha [<i>sh</i>]
Ѧ, Ѧ—zeml'á [<i>z</i>]	Ѧ, Ѧ—shcha [<i>shch</i>]
Ѧ, Ѧ—ízhe [<i>i in 'machine'</i>]	Ѧ, Ѧ—yer [<i>hard mark; silent</i>]
Ѧ, Ѧ—i [<i>i</i>]	Ѧ, Ѧ—yerý [<i>similar to i in 'bit'</i>]
Ѧ, Ѧ—káko [<i>k</i>]	Ѧ, Ѧ—yer' [<i>soft mark; silent</i>]
Ѧ, Ѧ—liúdi [<i>l</i>]	Ѧ, Ѧ—yat' [<i>ye</i>]
Ѧ, Ѧ—mysléte [<i>m</i>]	Ѧ, Ѧ—yu [<i>yu; Eng. u in use</i>]
Ѧ, Ѧ—nash [<i>n</i>]	Ѧ, Ѧ—ya [<i>ya</i>]
Ѧ, Ѧ—on [Eng. 'more']	Ѧ, Ѧ—mály yus [<i>ya</i>]
Ѧ, Ѧ—omega [<i>o</i>]	Ѧ, Ѧ—ksi [<i>x in express</i>]
Ѧ, Ѧ—pokóy [<i>p</i>]	Ѧ, Ѧ—psi [<i>ps</i>]
Ѧ, Ѧ—rtsý [<i>r trilled</i>]	Ѧ, Ѧ—fitá (i.e. Greek theta) [<i>f</i>]
Ѧ, Ѧ—slóvo [<i>s</i>]	Ѧ, Ѧ—ízhitsa [<i>i</i>]

The following letters have gone out of use:

Ѧ, Ѧ—yus bol'shóy

Ѧ, Ѧ—yus bol'shóy iotírovanny

Ѧ, Ѧ—yus mály iotírovanny

Note: The “great *yus*” [Ѧ] is used now only in the Paschalia tables to signify a year when Easter falls on April 24; the “lesser *yus*” [Ѧ], although still in use has become merely a variant form of Ѧ.

§2. The Use and Pronunciation of the Letters.

1) Г.

Г where it occurs in foreign [i.e. Greek-orthography] words is pronounced like *n* before the gutturals—г, κ, χ: *сѢГКЛѢТЪ* [*sinklĭt* “senate, higher state assembly or council”], *ѦГЪ* [angel] (from *сѢГКЛѢТОС*, *ἄγγελος* respectively). Only two words present exceptions: *ѦГГѢИ* [name of the Old Testament prophet Haggai or Aggæos, Aggeus], and *ѦГГѢЛЪ*—when it means “an evil spirit”—is written without the “titlo”.

Note: It must be borne in mind that “foreign expressions” can be of various origins (Greek, Latin, Hebrew, Syriac, &c.); but they came into Church Slavonic via Greek, and therefore keep their Greek spelling so far as possible.

2) Ѣ, ѣ.

Ѣ is written at the beginning of words, while ѣ is written in the middle and at the end of words; e.g. *ѢЗЕРО* [*jezero*, “lake”]. Besides that, the form Ѣ is also used to distinguish cases of the dual and plural from singular forms that would otherwise be identical to them: thus, *ѢРИСѢИ* [*farisey*, “Pharisee”] is the nominative singular [“a Pharisee, the Pharisee”], while the spelling *ѢРИСѢИ* represents the genitive [possessive] plural [“of the Pharisees”].

3) З

The consonant З is written in the following words (and words derived from them):

ЗВѢЗДА	[<i>zvezdá</i>]	star
ЗВѢРЬ	[<i>zver'</i>]	beast
ЗѢЛІЕ	[<i>zĕlie</i>]	greenery

ЗЛАКЪ	[zlak]	herb
ЗЛО	[zlo]	evil
ЗМИЎ	[zmiy]	serpent
ЗѢЛѠ	[zeló]	greatly, very much

and is also used as the Slavonic numeral 6—Ѣ.

4) И, ї.

И is written before consonants; ї is written:

a) before vowels³

b) before consonants, in foreign words, in place of the Greek letter *iota* (ι) and the diphthongs *ει*, *ου*: **ЇΔΩΛЪ** (from *εἶδωλον*—"idol"), **ЇКОУЪ** (from *οἶκος*, "house")⁴

5) ОҀ, Ѹ.

ОҀ is placed at the beginning of a word, while Ѹ is written in the middle or at the end: e.g. **ОҀҀЧЕЊИЕ** [*uchéniye*, "teaching, doctrine"], **ѸКУ** [*rúku*, "hand/arm", accusative case].

6) ІѦ, Ѧ.

ІѦ is written at the beginning of words, but Ѧ in the middle or at the end of words: **ІѦКУ** [*jáko*—"like, as"], **ЦАРѦ** [*tsarjá*—"of the king (genitive case), the king (accusative)"].

³) One exception is **СИѠНА ЦАРѦ ѦМОРРЕЊЕКА** (Ps. 135:9—"Sehon king of the Amorrhites"), perhaps in contradistinction to **СИѠНЪ** [Sion, Zion] the holy mountain [cf. *Eng.* Sehon vs. Sion].

⁴) The term "oikos" for a type of liturgical text is based on the tradition [according to St. Mark of Ephesus] that these chants were sung in the houses where St. Roman prayed (Diachenko's *Complete Slavonic Dictionary*, Moscow, repr. 1993, p. 220).—Tr.

An exception: ѦЗЫКЪ [jazyk], when it means “tongue”, is spelled with Ѧ to distinguish it from ѦЗЫКЪ in the sense of “nation, people” [often “heathen nation”—cf. Russ. “язычник”=“pagan”]. “Ѧ” is also used for the pronoun “them”, accusative plural.

7) Ѡ, ѡ, ѡ.

Ѡ is written in the middle and at the end of words: селѠ [selo—“plot of land”, “village”], поле [pole—“field”]; Ѡ is written, usually, at the beginning of words: Ѡѡѡ [otets—“father”], Ѡтрок [otrok—“lad, boy”]; in a medial position in the words Ѡорданъ [iordan—“Jordan”], Ѡоппіа [ioppia—“Joppa, Jaffa”], as well as in words with prefixes or compound words: прѠѡѡ [pratotets—“forefather” or “of the forefathers”], Ѡонѡѡѡ [ot-oniduzhe—“from whence”], перѡѡѡѡѡ [pervo-obraznoye—“pristine”] and the like. Ѡ is written a) where [o] is a prefix, in words such as ѡкроплѡѡѡ [o-kropleniye—“aspersion, sprinkling”], b) to distinguish dual and plural case-endings from otherwise identical cases of the singular: e.g. рабѡѡѡ [rabom] is the instrumental singular and means “by a servant”, “as a servant”, while the spelling рабѡѡѡѡ indicates the dative plural and means “to the servants”; c) in foreign words: ѡѡѡѡ [ioann—“John”] from Greek Ἰωάννης, геѡѡѡѡѡ [georgiy—“George”] from Gk. Γεώργιος.

8) Ѧ, ѧ, and Ѩ.

The letters Ѧ, ѧ, and Ѩ are used exclusively in foreign words: Ѧѡѡѡѡ [feodor—“Theodore”] from Gk. Θεόδωρος, Ѧѡѡѡѡѡѡ [aleksandr—“Alexander”] from the Greek Ἀλέξανδρος (gen.—Ἀλεξάνδρου), Ѧѡѡѡѡѡѡ [Sampson] from Gk. Σαμψών.

9) Ѣ, Ѥ.

The letter Ѣ is used in foreign words and has two values: as “v” and as “i”.

After Ѧ and ѧ, Ѣ is pronounced “v”, since these combinations stand for the Greek diphthongs αυ [av] and ευ [ev]: Ѧѡѡѡѡѡѡ

[*lavr*—“Laurus”], from the Greek Λαῦρος, ΠΟΛΥΕΥΚΤΥΧ [poliéukt —“Polyeuctus”] from Gk. Πολύευκτος (gen. Πολυεύκτου), ΕΥΑΓΓΕΛΙΕ [evángeliye—“Gospel”] from Gk. Ἐυαγγέλιον.

In the remaining cases, ѵ is pronounced as “i”, and some sign is placed over it—ѵ̇, ѵ̇́, ѵ̇̀: ѵ̇́АКІН,ѵ̇́ѵ [i-a-kínf—“Hyacinth”], мѵ̇ро [míro—“myrrh”], ѵ̇̀ЕНГКРІТѵ̇́ [asinkrit—“one privy to secrets” (secretary of state, master of ceremonies—from Hellenized Latin *a secretis*)], мѵ̇ѵ̇́ЕІ̇Н [mo-i-séy—“Moses”].

10) Ѣ, ІѢ, Ѧ, ІѦ

The group of *yus* letters, Ѣ, ІѢ, Ѧ, ІѦ, represented nasalized vowels in Old Church Slavonic writing: ę, ɔ —these were pronounced through the nose with a suggestion of an “n”, as follows: the great *yus* (Ѣ) was like the *on* in French *coton*; the iotated great *yus* (ІѢ) like the *yon* in Fr. *soyons*; the lesser *yus* (Ѧ) like the *in* in Fr. *fin*; and the iotated lesser *yus* (ІѦ) represented this last sound preceded by a *y*-glide (somewhat as Fr. *moyen*).

Such a manner of pronouncing the group of *yus* letters according to their ancient sounds has been partly preserved in Polish. They usually occurred either before a consonant or at the end of a word; if, on the other hand, a vowel came after them, then they broke up into two sounds: a vowel and a consonant; and the nasal pronunciation was lost: Ѣ resolved itself into *zn* or *zm*, *on* or *om*: Ѧ = ѦН [m], ІѦ = ІѦН [m], ІІѦ = ІІѦН [m], for example: ДѢТН [dɔti—“to blow”] gave НАДЪМЪНЪН [nadménni — “haughty, arrogant (inflated)”, ЗѢКЪКЪ [zvɔk—“sound”] gave ЗѢОНЪ [zvɔn—“a peal, ringing sound”]; НАЧѢТН [nachɛti—“to begin”] gives НАЧѦНѢ [nachnɔ—“I will begin”], and НАЧЕНЪШН [nachenshi—“beginning”].

In modern Church Slavonic writing (as also in Russian), the *yus* characters are not employed, since the sounds they stand for have long since been lost. They were replaced by the following vowels: Ѣ = Ѹ [u], ІѢ = ІѸ [yu], Ѧ, ІѦ = Ѧ, ІѦ [ya] and (after the “hushing” sibilants [see § 7, b) 4]) Ѧ [a]. For example: рѢКА = рѸкѦ [rukà]

—“hand”), ГОЛѦБЬ = ГОЛѦБЬ [gólub’—“dove, pigeon”], ИМѦ = ЫМѦ [ímja — “name”], ПОЗНАѦ = ПОЗНАЮ [poznajú—“I become acquainted”]. However, traces of the Old Slavonic *yus* are to be found in the New Church Slavonic and Russian languages. They can be seen where the *yus* breaks up into two sounds (vowel and consonant); the *yer* (Ѧ) is dropped if it occurs in the middle of a word, and sometimes the *yer* (Ѧ) also is dropped, so that the “resolved” *yus* for the most part takes the form of an “n” or “m”, for example: ДѦТИ—НАДМѦННЫЙ [dúti: to blow, nadménný: arrogant], НАЧѦТИ—НАЧНѦ, ВЗѦТИ—ВОЗЪМѦ [vz’jati: to take, voz’mú: I will take], ВѦНЕМѦ [vónemem: Let us attend] from ВНАѦТИ (Ѧ_ТИ — ВЪН_Ѧ_ТИ—ВОН_ЪМ_ЕМѦ) [vn’jati: to be attentive].

§3. Signs Written Above the Letters.

a) Accents.

In Church Slavonic, the following “superscript” signs [i.e. diacritical marks written above the letters] are used: accents, breathings, and *titla*.

The accents marks are: the acute (´) (also called the *oksía*), the grave (˘) (or *varía*), and the circumflex (^) (also called the *kamóra*). The acute accent is placed over a vowel at the beginning or middle of a word: e.g. АНА́НІА [anánia—Ananias], А́ГГЛЪ [Angel]. The grave accent is placed over a vowel that is the last letter of the word: РАСПНѦ́ ҃ГО [raspní egó—“Crucify him”]. But if, after the word ending in an accented vowel, the next word is one of the unaccented conjunctions ꙗѦ [zhe — but, and, whereas], во [bo—for, because], ли [li—sign of a question] or the short forms of the 1st and 2nd person pronouns мѦ [mi—to me], ти [ti—to thee] &c., then the vowel at the end of the word has the acute accent, and the pronoun is without an accent: СПАСѦ́ МѦ [spasí mja—save me].

There are several pronouns that have a grave accent together with a breathing over a vowel, even though it stands at the beginning of the word, so as to make a distinction between case forms, for

example: ѿже [izhe—"which", masculine], ѿже [jázhe—"which", fem.], &c., as well as the conjunction оубо [úbo—for, because, indeed].

The circumflex accent is placed over case-forms of the dual and plural, if they would otherwise be identical to singular forms of the same word, for example: рабъ [rab—"a servant"] is singular, but рабѣ [“of servants, of the servants”] is plural.

b) Breathings.

In Church Slavonic, following the model of Greek, a breathing mark is put over any vowel that comes at the beginning of a word (but only the “smooth” breathing: there is no rough breathing in Slavonic): Оѡцъ [otéts—"father"], имѣніе [iménie—"property, estate"]. The breathing mark may be combined with an accent, acute (´—called *íso*) or grave (`—called *a postróf*): ꙗко [jáko—"like, as"], ꙗ [ja—"them"].

c) Titla.

Certain words in Church Slavonic are purposefully abbreviated, or written with some of the letters left out, and in place of the omitted letters, either a simple mark (°) is placed over the word, or else a mark with a miniature of one of the omitted letters (°). Such marks are known as “titla” [from the Greek *titlos*, which in turn comes from the Latin *titulus*, meaning “title, superscription”].

The titlo-mark by itself is called a “simple titlo”; the second form shown above, with the included miniature letter, is called a *búkvennoje titlo* or “lettered titlo”. The letters that can appear as part of such a combination are, usually, the following: ѣ, г, а, о, ѣ, and the combinations are designated by the Slavonic names of these letters: “slovo-titlo” (°), “glagol'-titlo” (°), “dobro-titlo” (°), “on-titlo” (°), and “rtsy-titlo” (°).

Note: Not any word is written with a titlo, but only words indicating the object of special respect or veneration, for example: гѡдъ

[*Gospod'*—Lord], *А́ГГЛЪ* [Angel], (but *А́ГГЕЛЪ* without the titlo means “an evil spirit”), *Б҃ГЪ* [*Bog*—“God”] (but *БѢГЪ* with no titlo means “idol”, “pagan deity”); or else words that are very frequently met with, such as *ГЛ҃ГОЛА* [*glagola*—“said”], *ЧЛ҃ВѢКЪ* [*chelovek*—“man”].

The following are common words written with a titlo:

<i>А́ГГЛЪ</i> [<i>angel</i> —angel]	<i>ИѢР҃ЛІМЪ</i> [<i>Ierusalim</i> — Jerusalem]
<i>А́ПЛЪ</i> [<i>a póstol</i> —apostle]	<i>И́ИСУСЪ</i> [<i>Iisús</i> — Jesus]
<i>Б҃ГЪ</i> [<i>Bog</i> — God]	<i>КР҃ТЪ</i> [<i>krest</i> — Cross]
<i>БЖ҃ТВЕННЫЙ</i> [<i>bozhéstvenny</i> — divine]	<i>КР҃ТІТЕЛЬ</i> [<i>Krestitel'</i> — the Baptist]
<i>БЛ҃ГЪ</i> [<i>blag</i> — good]	
<i>БЛ҃ЖЕНЪ</i> [<i>blazbén</i> —blessed, blissful]	
<i>БЛ҃ГОСЛОВЕНЪ</i> [<i>blagoslovén</i> — blessed]	
<i>БЛ҃ГОУЧІНУ</i> [<i>blagochéstno</i> — devoutly]	
<i>БЛ҃ГТЬ</i> [<i>blagodát'</i> — grace]	
<i>БЦ҃А</i> [<i>Bogoróditsa</i> — Theotokos]	
<i>ВОСКР҃СЕНІЕ</i> [<i>voskresénie</i> —resurrec- tion]	
<i>ВЛ҃КА</i> [<i>Vladýka</i> — Master]	
<i>ВЛ҃ЧИЦА</i> [<i>Vladýchitsa</i> — Lady]	
<i>ГД҃Ь</i> [<i>Gospód'</i> — Lord]	
<i>ДѢ́ВА</i> [<i>Déva</i> — Virgin]	
<i>Д҃ХЪ</i> [<i>Dukh</i> — Spirit]	
<i>ЕП҃ИКОПЪ</i> [<i>e pískop</i> — bishop]	
<i>ЕВ҃АГІѦ</i> [<i>Eván gelie</i> — Gospel]	
<i>И́МЯРЕКЪ</i> [<i>ímjarek</i> — “supply proper name”]	

Μῆρια [*María* — Mary]
 Μῆτη [*Máti* — Mother]
 Μῆτρεα [*molítva* — prayer]
 Μῆτρη [*mílost'* — mercy]
 Μῆσῆρδιε [*milosérdie* —
 kindheartedness]
 Μῆδνεц [*mladénets*—Infant]
 Μῆчникъ [*múchenik* — martyr]
 Нѣо [*nébo* — heaven]
 Нѣла [*nedélja*—Sunday]
 Оцъ [*Otét's* — Father]
 Прѣвникъ [*právednik* —
 righteous man]
 Прѣвнъ [*pre podóben* —
 venerable]
 Прѣтолъ [*prestól* — Throne;
 Holy Table]
 Прѣрокъ [*prorók* — prophet]
 Сѣтъ [*svjat* — holy]
 Сѣтитель [*svjattitel'* —
 hierarch]
 Спс [*Spas* — Saviour]
 Снъ [*syn* — Son]

Трѣца [*Tróitsa* — Trinity]
 Хрѣтосъ [*Hristós* — Christ]
 Цѣрство [*tsárstvo* — kingdom]
 Цѣрь [*tsar'* — king]
 Цѣрковь [*tsérkov'* — church]
 Чтныи [*chestnyj* — honourable]
 Чстыи [*chístyj* [clean, pure]

and others.

Inscriptions on icons:

Μῆρ Δ.ῤ (Greek: Μήτηρ
 τοῦ Θεοῦ — Μῆτη βῤῥῖα [*Máti*
Bózhija, Mother of God];

On the Saviour's halo:
 Ο Ὡηз (Greek: ὁ Ὡη—“I am
 that I am” [Ex. 3:14].
 Slavonic: ѿии [*Sy*], “He that
 existeth”; Russ. Сущій].

Besides the “superscript” signs mentioned above, the following are also used: the *yerók* (‘) — used as a substitute for the hard sign (ѣ—“*yer*”), and in old editions it may sometimes also replace the soft sign (ь—“*yer*”); the *kavyka* (˘) used to indicate a footnote, for example: ВЪ ЗАПОВѢДЕХЪ ТВОИХЪ ПОГЛУМЛЮСА (Ps. 118:15—*zâpovedekh· tvoikh poglumljúsja*— “I will meditate on thy commandments” [here there is a footnote to show that the Slavonic *poglumljúsja* must not be confused with a Russian word meaning “mock”, “deride”]. Also used are brackets [], known in Slavonic as ВМѢСТІТЪЛЬНАА.

§4. Punctuation Marks.

The following marks of punctuation are used in Church Slavonic (for convenient reference, they are lined up with the forms used in English and modern Russian, along with the Russian names)

<i>Russian/English:</i>	<i>Church Slavonic:</i>
, запятáя (comma)	—, comma
. тóчка (period)	— period
: двоетóчие (colon)	—: colon
; тóчка съ запятóй (semicolon)	—.(мáлая тóчка/lesser period ⁵)
... многотóчие (dots)	—: colon
? вопро́сительный знакъ (question mark)	—; вопро́сительнаа [<i>vo prosítel'naja</i>] !
восклицáтельный знакъ (exclamation point)	—! оудивѣ́тельнаа [<i>udivítel'naya</i> —exclamation point]

⁵)A “lesser period” or “малая точка” is one after which the next sentence begins with a small letter.

Example: Ѣ вопрошиша єго: что оубо; иліа ли єси ты; и глагола: нѣсмь. пррѣокъ ли єси; и ѡвѣща: нѣ (John 1:21—"And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No").

§5. How Numbers are Represented in Slavonic.

Church Slavonic numerals are indicated by letters, placed under the "titlo" sign. Single digits are shown by a titlo over the letter that stands for the given number, and if there are two or more digits, then the titlo is over the second from the last letter; thousands are shown by a slanted bar with two short cross-strokes:

ā — 1	ēi — 15	ř̄ — 100
ḅ — 2	š̄i — 16	č̄ — 200
ḡ — 3	ž̄i — 17	č̄r̄ — 300
ā̄ — 4	ñi — 18	ṽ — 400
ē̄ — 5	ā̄i — 19	ḡ̄ — 500
š̄ — 6	ḱ — 20	ḱ̄ — 600
ž̄ — 7	ḱa — 21	ṽ̄ — 700
ñ — 8	ā — 30	ṽ̄̄ — 800
ā̄ — 9	ā̄ — 40	č̄̄ — 900
ī — 10	ñ — 50	×ā̄ — 1,000
āi — 11	ž̄ — 60	×ḅ̄ — 2,000
ḅi — 12	ō — 70	×ацѣа — 1964
ḡi — 13	ñ̄ — 80	×зѣѡв̄ — 7472
āi — 14	č̄ — 90	×ř̄ — 100,000
		××ā̄ — 1,000,000

Note: The Slavonic numerals in Cyrillic writing are based on the Greek, and therefore follow the order of the Greek alphabet. In Glagolitic writing, they followed the order of the Glagolitic alphabet (see above, p. 4).

There were also special forms and names for larger numbers, but at present these are no longer in use. However, some of the

names have survived:

- а — ТМА [tma] (10,000)
- а — ΛΕΓΕΩΝ [legeon] or НЕСВѢДЬ [nesved'] (100,000)
- а — ΛΕΩΔΡЪ [leodr] (1,000,000)
- а — ВРАНЪ [vran] (10 leodr)
- а — ΚΟΛΟΔΑ [koloda] (10 vran)
- а — ТМА ТЕМЪ [tma tem] (10 koloda)

§6. Instructions for Reading in Church.

1) Reading aloud in church is done to a special recitative melody, reverently, distinctly, with careful observance of the marks of punctuation.

This reading ought not to be like a declamation of secular literary works. In reading during divine services, there is no place for theatrical pathos or the display of personal emotion, which always has an unpleasant effect on those who have come to worship.

2) One must constantly pay attention to the accented, or stressed, syllables, since they do not necessarily coincide with those of modern Russian: we should read ΚΡΑΣΕΝЪ ΔΟΒΡΌΤЮ [krasén dobrótoju—“fair in beauty”, Ps. 44:2], and not *ΚΡΆΣΕΝЪ ΔΟΒΡΌΤЮ [which would be the modern Russian, as opposed to the Church Slavonic, pronunciation].

3) Slavonic words should be pronounced as they are written, i.e. it is incorrect to pronounce an unstressed o the same as a, and e must never be rendered like Russian ě [jo]; the endings -агω, -егω must be pronounced as -ago, -ego and not *-ava, -eva as they are in modern Russian. Thus we read ОТЦА as [ottsá] and not as [*attsá], РОЖДѢННАГΩ as [rozhdénnago], not [*razhdjónnava].

Note 1: When the letters **ы** and **ѣ** occur after the “hushing” sibilants [see §7, b) 4 below], one ought not to attempt to pronounce their usual sound, since in this position they are used merely to distinguish one noun case from another (see §8).

Note 2: When the prefixes **поѣ** [rod-], **иѣ** [iz-], **ѡ** [ot-], **ѡбѣ** [ob-] and the like are attached to words beginning with **и**, there is no reason for trying to articulate the hard mark⁶⁾ separately from the **и**; it is perfectly correct here to pronounce **ы** [xi], which is actually so written in some words, for example: **ѡбышѣашѣ ѡбыдоша ма̀, и́ и́мене мѣ гд̑и нѣмѣ прѡтнвѣлѣхѣ и́ нѣмѣ** (Matins, Verse at “God is the Lord” [from Ps. 117:11] — “Having surrounded, they [all nations] compassed me about, and in the name of the Lord I resisted them”). **и́иѣз же скрѣсѣ, и́ и́зѣде и́ѣ цр̑кѣ** (John 8:59 — “But Jesus hid himself, and went out of the temple”).

4) One should pronounce the Slavonic **г** [*g*, *gb*] not as an occlusive stop [i.e. like English *g*], but as a fricative [as in Modern Greek, or in Spanish between two vowels—or like a voiced *h*]. It is believed that in Old Church Slavonic, the **г** was an occlusive [as sounded by the Serbs and Bulgarians] (cf. Smirnovsky’s Old Church Slavonic grammar [see Bibliography at end of this book]), but in New Church Slavonic it is customary to pronounce it as a fricative, as in Ukrainian.

THE SOUNDS OF CHURCH SLAVONIC.

§7. The Division of Sounds.

The sounds of Church Slavonic are divided into vowels and consonants.

⁶⁾ The *yerok* (‘) stands for the hard sign (**ѣ**).

a) Vowels.

The vowels are either “hard” [i.e. plain] or “soft” [i.e. causing palatalization of a preceding consonant]:

Hard:	а [a]	о [o]	ѡ, ѣ [y]	ѣ [y]	
					ѣ - и
Soft:	ѣ [ѣ]	ѣ	ю	и [i, ѣ]	

Note: The sound of ѣ is of itself “soft”, but in the declension endings of nouns it appears only in the “hard” declension [see §33], whereas its counterpart in the “soft” declension is и.

Note: The letter ѣ in Church Slavonic never has the sound *yo* of the modern Russian *ë*.

ѣ is a *semivowel*: that is, it is pronounced like English *y* in words like *yellow*.

The letters *yer* (ѣ) and *yer'* (ѣ) are not really sounds at all, but rather signs showing the softness [palatization, iotation] or hardness of a preceding consonant, or else marking a separation in pronunciation.

In Old Church Slavonic, ѣ and ѣ represented reduced vowels with unclear articulation (pronunciation): ѣ was pronounced like a short slurred “o”, and ѣ like a short slurred “e”. In Old Church Slavonic, ѣ and ѣ could form syllables, and were written in the middle of words in those positions where, in New Church Slavonic and in Russian, the “fleeting o and e” occur, for example: Old Slavonic ѣѣѣ [sъn—“sleep”, “dream”]: New Slavonic ѣѣѣ, genitive case: ѣѣ [son, sna]; OCS ѣѣѣ [dъnъ—“day”], NCS ѣѣѣ, ѣѣ [den', dne].

In New Church Slavonic, as in Russian, the characters ѣ, ѣ have lost their old syllabic value, and have come to indicate only the hardness or softness of consonants: e.g. ѣѣѣ [krov—shelter], ѣѣѣ [krov—blood], ѣѣѣ [t'ma—“darkness” or “multitude, swarm”], ѣѣѣѣѣѣ [objátiya—embraces, warm reception].

Ѣ is written, usually, at the end of words after a hard consonant; after prepositions; and also to set apart prefixes when the word to which they are attached begins with a vowel. However, in this last case it is more often replaced by the *yerok* ('), and in some editions the *yerok* is also placed after [attached] prepositions: thus **ѠБЪАВНѢТИ** as well as **ѠБѢАВНѢТИ** [*objaviti*—"to make known, announce"], **ИЗЪАВРАЗИТИ** [*izobraziti*—"to represent", "depict"].

b. Consonants.

Consonant sounds are subdivided according to the speech organs by which they are produced, or the place of their articulation, as follows:

1) labials [produced with the lips]: **в** [b], **п** [p], **в** [v], **ф** [f], (**Ѡ** [=f]), **м** [m];

2) velars or gutturals [produced with the back part of the tongue raised towards the soft palate]: **г** [g], **к** [k], **х** [kh or strongly aspirated h];

3) dentals [produced with the tongue touching the teeth]: **д** [d], **т** [t], **з** [z], **с** [s], **ц** [ts];

4) palatals [produced with the surface of the tongue arching towards the hard palate], or "hushing" sibilants: **ж** [zh], **ч** [ch], **ш** [sh], **щ** [shch];

5) linguals [produced by the tongue]: **р** [r], **л** [l];

6) nasals [produced using the nasal cavity as a resonator]: **м** [m], **н** [n];

7) sibilants [fricative consonants produced on the hard palate]: **з** [z], **с** [s], **ц** [ts];

8) liquids [characterized by a smooth flow without friction]: **м** [m], **н** [n], **р** [r], **л** [l].

The sounds of the letters **ѣ** [ks, x] and **ѡ** [ps] are combinations, and therefore could be classified as "mixed".

The sound of **Ѡ** is a dental in Greek (*th*), but since in Church Slavonic [in the Russian tradition] it is pronounced "f", it would be more appropriate to class it as a labial.

Consonant sounds are further divided into voiced and voiceless:

Voiceless:	κ,	π,	τ,	ϕ,	ψ:		χ,	ц,	ч,	ш.
Voiced:	β,	λ,	μ,	η:	Γ,	β,	ζ,	Δ,	β,	κ.

§8. How Consonants Combine With Vowels.

Consonants join together with vowels and with the hard and soft signs **ѣ** and **ѥ** according to the same rules as in Russian [that is, a consonant is hard or soft depending on whether it is followed by a hard or soft vowel, or by the hard or soft sign], except for the following peculiarities:

a) The “hushing” sibilants [or palatals—**κ**, **ч**, **ш**, **щ**] are considered soft by origin, and therefore they are followed by the *soft* vowels **ѣ** and **ѥ**, and not with the corresponding hard vowels **о**, **ѡ** and **ѣ** [see the first note to §7-a above]; as concerns the custom of writing **ѣ** and **ѥ** after the “hushing” consonants, this is due to the fact that these consonants appeared as a result of palatalization [iotation] of the gutturals (**κ** from **г**, **ч** from **к**, **ш** from **х**), while the soft vowels **ѣ** and **ѥ** also contain the element **-j-** (**ѣ** represents **ja**, **ѥ** stands for **ju**), so that writing these soft vowels after the already-softened “hushing” consonants would have produced a double iotation within the word. Thus, for example: **κѣчѣ** [dark cloud] (instead of ***κѣѣкѣ**), **ѣѣшѣ** [soul] (in place of ***ѣѣхѣ**).

In the plural and dual, a spelling with **ѡ** and **ѣ** after the “hushing” consonants is admitted; however, this serves only to distinguish case forms from otherwise-identical forms of the singular, and the “hushing” letters, written with these vowels, are to be pronounced as if they were written with **ѥ** and **ѣ**.

Note 1: In some editions, no doubt simply on the basis of old tradition, one sometimes meets with **ѣ** after the “hushing” consonants even in the singular (e.g. **ѣѣѣѣ** [lad, boy], **ѣѣѣѣ** [teaching] in those cases where this letter was used in Old Church Slavonic spelling.

Note 2: In Old Church Slavonic, the letter **Ѧ** represented a nasalized, and not an iotated vowel (see §2, 10), and for this reason could be combined with the “hushing” [“шипящие”] consonants.

Sometimes, after the “hushing” letters, in case-endings, **о** and **ѣ** are written by way of exception: **о** in participles and adjectives in the neuter singular, and **ѣ** in nouns and the short form of participles in the nominative dual feminine and neuter, for example: РАЗВѢЮИИЧО ПОКААНИЕ РАИ ѠКРАДЕ (Hypakoé, from the Sunday Octoechos, T. 1—“The thief’s repentance stole Paradise”); ДА ВЪДЪТЪ ОУШИ ТВОИ ВНЕМАЮЩЕ ГЛАСЪ МОЛЕНИА МОЕГО (Verse at “Lord I have Cried”, from Ps. 129:2—“Let Thine ears be attentive unto the voice of my supplication”).

The sounds of **ж** and **ш** are considered to be hard “hushing” consonants in New Church Slavonic⁷⁾, while **ц** and **ч** are soft. As in Russian, **з** is written after the “hushing” palatals at the end of masculine nouns, while **ь** is written after these letters at the end of feminine nouns: e.g. мѢЖЪ [“man”]; ѿ ВОЗОПѢ ОУТРОЧИЦЪ (III Kings 17:22—“and the child cried out”); НОЦЬ [“night”—*fem.*]; ПОМОЦЬ [“help”—*f.*]; but in the case of masculine nouns that end in **ч**, the soft sign (**ь**) is always written: КЛЮЧЬ [“key”], ВРАЧЬ [“physician”], МЕЧЬ [“sword”]. The short form of masculine adjectives [cf. §53] is usually spelled with **з**: ЛОЖЪ [= ЛОЖЕНЪ] КОНЬ ВО СПАСЕНИЕ (Ps. 32:17—“Vain is the horse for salvation”); ПУСЪ [“empty”]; but in possessive adjectives [cf. §49], and from the short forms of participles of *i*-stem verbs (e.g. СОТВОРИТИ [to make]—СОТВОРЬ [having made]), **ь** is written, and here the **ь** is an inflection ending, which causes the softening or alternation of preceding consonants:

⁷⁾ In certain other languages, **ж** and **ш** have retained their original softness, and therefore, in loan words, the writing of an iotated vowel is admitted in Russian in order to convey this “soft” pronunciation:

e.g. жури [“jury”], парашютъ [“parachute”].

ОТѢЦЪ [father] — ОТѢЧЬ [father's, of the father], ЛЮБИТИ [to love] — ВОЗЛЮБИТЬ [having loved].

In the short form of participles, in the masculine gender, **ѣ** or **ь** are used equally: ТВОРИЦЪ [doing, making] or ТВОРИЦЬ (see the section on the declension of participles).

b) The combination **ѣд** is soft by its origin (see §11, b), but as a result of its having become hard, a certain vacillation is to be seen as to whether soft or hard vowels are used after it: thus НАДЕЖДА [hope], but the genitive case is either НАДЕЖДИ or НАДЕЖДЫ, the instrumental— НАДЕЖДЕЮ, the prepositional— Ѡ НАДЕЖДИ: ВОЖДЬ [leader], ВОЖДА [gen.: of the leader], ВОЖДОМЪ [*instr.*: by the leader], Ѡ ВОЖДИ [*prep.*: about the leader] and so on.

c) The sound of **ц** had been soft in Old Church Slavonic, and therefore was not followed by the hard vowels **ы**, **ѣ**, **о**, but became hard in New Church Slavonic and in case-endings is combined with **ы** and **ѣ**, in place of the old spellings with **и** and **ь**, for example: ОТѢЦЪ, ОТЦЫ [father, fathers] instead of the old forms ОТЬЦЬ, ОТЬЦИ. New Church Slavonic does not admit of the combination of **ц** with **о**, any more than Old Slavonic did: ЛИЦЕ [face, person; cf. Russ. "лицо"], ОТЬЦЕМЪ [*instr.*: by the father—in Russian this would be "отцомъ"].

Note: As an exception to the above rule, we find ЖЕРЦОВЪ (I Maccabees 11:23— "[certain of the elders of Israel and] of the priests..."), although the form ЖЕРЦЕВЪ also occurs.

d) The guttural consonants **г**, **к**, **х** were, in Old Slavonic, followed only by hard vowels (**а**, **о**, **ѣ**, **ы**), and when they fell before soft vowels (**и**, **ѣ**, **ѣ**), then they were softened into the "hushing" palatals and into sibilants⁸⁾ according to the pattern indicated in §11.

⁸⁾ An exception is formed by foreign words, in which the gutturals, even though they occur before soft vowels, are not subject to this

In New Church Slavonic, under the influence of Russian, the gutturals came to be joined with the soft *н* in place of the older spelling with *ы* [*ѣи*]; however, in those cases where *ы* had been replaced by *н*, no permutation of the gutturals before this latter character took place; for example: *дѣи* [souls] is the nominative plural; but *дѣхн* instead of *дѣхы* is the accusative and instrumental plural.

e) In word roots, the letter *ѣ* is written in the same words as in Russian [old orthography], with the exception of the following: *кѣпѣль* [baptismal font], *прѣлѣжный* [assiduous], *прѣнїе* [in both senses: “decay” and “argument”]; the name *ѣлісеѣ* [Elisseus, Elisha] is written without *ѣ*.

f) In the word *тьма* [darkness, multitude] and in the soft declension ending *ьми* (*беззаконьми* [by means of iniquities], *дверьми* [by or through the doors]) in certain editions, for the most part the Kievo-Pechersky editions, the *ь* is omitted: *тма*, *беззаконми*, *дверми*.

§9. Capitalization.

The following are capitalized:

The first word of a sentence that begins a new section of the text, or follows a period.

Note: After a “lesser period” (“малая точка”), which is equivalent to a semicolon in Russian and English, the first word of a sentence is not capitalized (see §4).

The first word of each verse in some editions of the New Testament and the Psalter.

However, the names of the Three Persons of the Divinity, and of higher beings venerated in the Christian religion, proper names and proper geographical designations — none of these are set

permutation: *кѣдръ* (cedar), *кѣсарь* (Caesar), *кѣтъ* (whale), *ѣгълаз* (angel), *хѣтѣнъ* (tunic, baptismal garment).

apart with capital letters. However, in the Kievo-Pechersky editions from the 17th to the end of the 19th centuries, these words were capitalized. A similar use of capitals has been practiced in some non-Kievan editions in the 20th century as well.

Note: In Church Slavonic, capitalization is partly replaced by the use of the "titlo" sign. Thus for example Б҃Ъ [God] vs. БО́ГЪ [a god, i.e. an idol], or А́НГЕЛЪ [Angel] vs. А́НГЕЛЪ [an evil spirit, angel of Satan]. In order to make it easier for people to read them, there have been recent editions printed without the titlo-abbreviations. In such cases, one should follow the usual rules of capitalization as in Russian and English, and write names relating to God and to the Theotokos, and all proper names of people and places, with a capital letter.

§10. Vowel Alternations.

In Church Slavonic, there is an alternation of vowels both in the roots of words and in the endings, and this is an important factor both in word-building and in changes of word meaning. The reasons for this alternation go back to a distant antiquity, to the Indo-European and Common Slavonic past.

The vowel alternations in Church Slavonic are basically the same as in Russian⁹⁾:

1) Two vowels alternate:

ѣ — о: ВЕЛѢЮ [I command]—ВОЛАА [will]; ВЕЗ-Ъ [I carry, transport]—ВОЗ-Ъ [cart, load];

о — а: ТВОРИТИ [make, create]—ТВАРЬ [creation];

ѣ — а: ЛѢЗ-Ъ [I climb, make my way]—ЛАЗ-ИТИ [to clamber];

[ъ]—и: ЖДА-Ъ [I wait]—ОЖИДА-ТИ [to await, expect];

⁹⁾ However, in modern Russian, in many forms this alternation has undergone a morphological process whereby it has been "evened out": for example, in Slavonic we find КЛЕНЪ, КЛАТИ [to swear, curse] but in Russian the corresponding forms are клянѹ, проклясть.

ο—οὔ: γλόχ-нѣти [to go deaf]—γλѣχ-χ [deaf]; κρόχ-α [crumb]—εο-κρѣш-άτι [to destroy];
 οὔ—υ: οὔχ-ήτι [teach, learn]—ηα-βυκ-άτι [gain experience].

Three or more vowels alternate:

ε—ο—α: βεα-ѣ [I lead]—βοα-ήτι [to lead]—βάα-ητι [accuse, take to court];

[χ]—ο—υ—ѣ: ζβ-άτι [to call]—ζοβ-ѣ [I call]—πρη-ζβυκ-άτι [to call, invoke];

ο—[χ]—υ—ѣ: βοζ-δοχ-нѣти [to sigh]—α[χ]χ-нѣти [breathe, perfective]—дышάτι [breathe, imperfective aspect]—αѣχχ [spirit];

ε—[ь]—η—ο—ѣ: ρεκ-ѣ [I say]—ρцѣ [say thou!]—ηα-ρηц-άτι [to give a name to, call]—προ-ρόκ-χ [prophet]—ρѣч-ь [speech];

[ь]—ε—η—ο: βρ-άτι [to take]—βερ-ѣ [I take]—εο-βηρ-άτι [to gather]—εο-βόρ-χ [gathering, council, cathedral]

And many other similar alternations of root vowels.

2) Alternations resulting from the loss of the semivowels χ and ь.

The Old Slavonic semivowels (or silent letters) χ and ь underwent a change in New Church Slavonic: in some cases they were strengthened to ο and ε respectively, while in others the χ disappeared altogether and is written only at the end of a word after hard, or hardened, consonants (for example, νόχχ [knife] instead of the O.S. ножь), and ь either vanished, or else survived merely as an indicator that the preceding consonant is soft; thus we arrive at the “flecting” ο and ε:

ο — (alternates with no sound): εόνχ—ενα [sleep; of sleep];
 ηζρόχнѣти—ηεχόχχ [become dry];

ε — (alternates with no sound): ὄτѣцχ—ὄτѣцα [father; of the father];
 γόρεκχ—γόρѣκѣ [bitter].

3) Alternations in vowel + consonant combinations.

Inherited from the ancient period of the Slavonic language are the alternations that take place in root vowels before the consonants **н, м, в** and **ј**, with the following peculiarity: if the combination of vowel + consonant (**н, м, в, ј**) comes before a consonant (or at the end of a word), then it becomes a vowel as follows: **ѣн[м]**—**ѣ** (lesser *yus*); **он[м]**—**ѡ[ѣ]**¹⁰, **ов**—**ѡ**, **ѣв**—**ю**, **[з]в**—**ы**, **ој**—**ѣ** or **н**.

In these combinations, the following alternations can be noted:

ѣн—он—[ѣ]н; [з]н—ын

} **ѣ, а** (=lesser *yus*) — **ѡ [ѣ]**

ѣм—ом—[ѣ]м—им; [з]м—ым

ѣма—ѣмене [name];

нач[ѣ]н—ѡ—**начин—ѡ** [begin]—**начало** [beginning];

в[з]з—ѣма—ю [I will take away, remove]—**возьм—ѡ** [I will take]—**в[з]з—им—ѡ** [I take away]—**в[з]з—ѣти** [to take];

а[з]м—ѡ [I inflate]—**воздым—ѡ** [I fill with smoke]—**а—ѡти** [to blow];

проп[ѣ]н—ѡ [I nail to wood]—**ѡпона** [veil, curtain]—**проп—ѡти** [nail, crucify]—**ѡто** [fetters, hobble, manacle];

трѡ—ѡ [shaking, earthquake]—**трѡти** [to shake];

ваз—ѡти [to bind]—**ѡзы** [bonds].

ов — ѡ — ав — ы:

ѡво [word]—**ѡво—ѡ** [hearing, thing heard]—**ѡво** [glory]—**ѡво** [to hear];

ков—ѡти [to forge]—**кво** [I forge, hammer metal];

[з]в—ов—ы:

¹⁰) See §2,10.

ρ[χ]ΒΆΓΗ [to tear]—ρΟΒ_χ [ditch, moat]—ρЫ́_ГН [to dig]; κρόβ_χ [cover, roof]—κρЫ́_ГН [to cover, to roof];

εβ—ю:

πλεβ_άτη [to spit]—πλιю_ю [I spit]; κλεβ_άτη [to peck, bite]—κλιю_ю [I peck];

οj—тб:

πο_ю [=ποj_ϝ—I sing]—πѣ_ГН [to sing];

οj—aj—н:

напою [наποj_ϝ—I give to drink]—наπαά_ГН [to give to drink]—πн_ГН [to drink];

ρλз_βοί [robbery, brigandage]—бн_ГН [to beat];

н—тб:

вн_д_тбГН [to see]—вѣ_д_тбГН [to know, to wit]; вн_с_тбГН [to hang, weigh]—вѣ_с_з [weight].

This alternation may take place even in those situations where the vowel occurs after в and the resulting combination (в + vowel) falls between consonants: ва — ы: кв_а_ε_χ [leaven]—кн_с_н_ϝ_ГН [to sour] (Old Slavonic кзи); χβα_τ_ά_ГН [to seize]—χн_ГН_ГН [to snatch, swipe] (OS χзи).

Similar changes take place in the alternation of vowels before the liquids ρ, λ, only with this difference: if the combination of a vowel + ρ or λ is followed by a consonant, then the liquid changes place with the preceding vowel, and the vowel is strengthened (for example: βερ_ϝ [I take]—βε_ρ_ε_μα [burden], Old Slavonic βρѣ_ма; κολ_ю [I pierce, stab]—κλ_ά_ГН [to stab]; however, in New Church Slavonic this rule is often broken (for example: Old Slavonic ѿβρ_ѣ_ГН [to open]—ѿβρ_ь_з_ж [I will open]; in New Church Slavonic the corresponding forms are ѿβ_ε_ρ_ε_ГН — ѿβ_ε_ρ_з_ϝ).

Examples of alternation:

ερ—ορ—[ь]ρ—нρ—ρε (OS ρтб):

вѣр-Ѹ [I take]—со-бѡр-Ѹ [gathering]—в[ъ]рѧ-ти [to take]—со-
 вѣр-ѧти [to gather]—вѣр-ма [burden]; мѡр-Ѹ
 [pestilence]—оу-мир-ѧти [to be dying, near death]—оум[ъ]р-
 Ѹ [I shall die]—смер-тъ [death]—оумрѣ-ти [to die];
 вѣци (OS вѣци) [to cast, fling]—вѣргъ [enemy]—повѣргъ
 (participle) [having cast];
 бор-юса [I battle]—врѧ-тиса [to do battle];
 ѡр-ю [I plow]—рѧло [plowshare];

ЕЛ—ЛА—ЛА:

пѣ-пел-Ѹ [ashes]—пал-ѧти [to burn]—пал-ма [flame];

ЛЕ—ЛА:

влѣ-ци [to pull]—влѧ-ѧти [to draw, drag]—ѡ-влек-Ѹ
 [cloud, throng].

Note: The peculiarities noted above, which took place in Old Church Slavonic in the combinations ЕН[М], ОН[М], ОВ, ЕВ and ОЈ, i.e. their change into vowels before a consonant, and also the exchange of positions of a vowel with a liquid (р, л) before a consonant, came from the so-called “law of open syllables” that goes back to the Proto-Slavonic period. According to this law, a syllable was supposed to end only with a vowel, i.e. it was not permitted for two consonants to come together if the first belonged to one syllable and the second to the next, even though certain combinations of consonants were permissible at the beginning of any syllable (for example: пра-вѣ-да [truth, righteousness], н-сѣра [spark], е-стѣ-ствѡ [essence, nature] and so on).

Changes in Consonants.

§11. The Softening of Consonants.

а) The gutturals г, к, х before the soft vowels е, и, ѣ, ѡ, ѧ [lesser *yus*] and ј, as a result of being softened, alternate with the “hushing” palatals and sibilants (with the ј absorbed by the palatal).

The origin of this changing of gutturals into “hushing” palatals goes back to a more ancient epoch of the Slavonic language, while the change of gutturals into sibilants belongs to a later one.

Changes of gutturals into palatals:

Г	+	ѣ, и, ѣ, ѡ, ѡ (lesser <i>yus</i>)	>	ж
К		”	>	ч
Х		”	>	ш

Examples:

Б҃ГЪ [God]—Б҃ЖЕ [O God]; ЧЕЛОВѢКЪ [man]—ЧЕЛОВѢЧЕ [O man]; Д҃ХЪ [Spirit]—Д҃ШЕ [O Spirit];

Б҃Г҃-Ю [I run]—Б҃ЖИШИ [thou runnest]; КНИ́ГА [book]—КНИ́ЖНИКЪ [scribe] (from КЗНИ́ЖЬНИКЪ, ѡ not being written after “hushing” palatals), О́ТРОКЪ [boy]—О́ТРОЧА [child](а instead of ѡ);

Д҃ХЪ [spirit]—Д҃ША [soul](from *Д҃ХЈА);

Г, К, Х + ѣ result in жа, ча, ша (ѣ changes into а after the “hushing” palatals):

КРИ́К-НУ́ТИ [to cry out, *perfective*]—КРИ́ЧАТИ (from КРИКѢТИ > КРИЧѢТИ > КРИЧАТИ [to cry out, *imperfective*]);

ВОЗДЫ́ХАТИ [to sigh]—ДЫ́ШАТИ [to breathe].

The change of gutturals into sibilants occurs only before и (from *oi*) and ѣ (from *oi, ai*¹¹). Usually these changes of gutturals to sibilants take place in declension endings and in the endings of the imperative mood, for example:

Г + и, ѣ >	З	Б҃ГЪ [God, <i>nominative case</i>]—Б҃Ъ [prepositional case]—Б҃ОЗИ [gods]
К	”	ц О́ТРОКЪ [boy, <i>nom.</i>]—О́ТРОЦѢ [pre p.]—О́ТРОЦИ [-И] [boys]
Х	”	ѣ Д҃ХЪ [spirit]—Д҃ШЕ [pre p.]—Д҃СИ [spirits].

¹¹) The diphthongs *oi, ai* changed into и, ѣ long before there was any written form of Old Slavonic.

Note: When the letter **в** comes between a guttural consonant and a soft vowel, it does not prevent the softening of guttural sounds: e.g. **вѠлѡхвѡ** [sorcerer, magus]—**вѠлѡвѣнѣ** [the Magi].

The change of gutturals into sibilants also takes place after **ь**, **и**, **ѡ** (lesser *уис*):

ѣ[ь], и, ѡ +г+vowel >з	кнѡгѣнѡ [princess]—кнѡзѣ [prince]
" " "	стѡгнѡ [street]—стѣзѡ [path, way]
" к "	лѣкѡ [choir]—лицѣ [face, person]
	вѡсклѣкнѡти [exclaim, <i>perfective</i>]—
	вѡсклицѡти [exclaim, <i>imperfective</i>
	<i>aspect</i>]
" х "	ѣ

b) The dentals **д**, **т**, **з**, **ѣ**, **ц** are softened into “hushing” consonants before **ѣ**; and then the **ѣ** is swallowed up by the “hushing” letters:

д — **жд**¹²: ѣдѣти [to judge]—ѣждѣ [I judge] (instead of ѣдѣ-ѣ).

т — **ц**: хотѣти [to want]—хотѣ [I want, I will]

ѣ — **ц**: мѡстѣти [to pave, lay a floor]—мѡстѣ [I pave]

з — **ж**: лнзѣти [to lick]—лнжѣ [I lick]

¹² In Old Russian, the letter **д** was softened into **ж**, which has survived in many instances in modern Russian as well (e.g. видѣти—виж-у); Church Slavonic texts in pre-Niconian books abounded with this form of softening: **нѣхѡжѣнѣ** [a going out], **прѣжѣвѡсвѡщѣнѡ** [Presanctified Liturgy]. In modern Church Slavonic texts, sometimes ‘Russisms’ such as these are encountered as a rarity: **Тѡннѣтѡ стѣрѡннѡ вѣжѣ**, instead of **вѣждѣ** (From the 9th Eirmos of the Canon of Christmas Matins—“A strange mystery do I see...”). **Хвалѣте ѣгѡ во ѡтѡвержѣнѣнѣ еѡлы ѣгѡ** (Verse at the Praises—“Praise Him in the firmament of His power”, Ps. 150:1).

с — ш: пишѣ_ти [to write]—пишѹ [I write]

ц — ч: ѿтѣц_ъ [father]—ѿтѣч_ѣ_скій [fatherly, paternal]

The combination *ск* becomes *сч* before a soft vowel; before *ј*, it becomes *щ*: галі́ейскъ [Galilean, pertaining to Galilee]—ѡ галі́ейсчѣ [about the Galilean...], ѿск_ати [to seek]— ѿщ_ѹ [I seek].

A similar permutation takes place in the following combinations:

зг — жд: рѡзга [vine, birch]—рѡждаѣ [branch]

за — жд: пригвозди_ти [to nail, *perf.*]—пригвозди_а_ти [*im pf.*]

зан — ждн: ѡупразди_ти [abolish, *pf.*]—ѡупрази_а_ти [*im pf.*]

зн — жн: соблазни_ти [to entice, *pf.*]—соблазни_а_ти [*im pf.*]

тв — цвл: ѡумертви_ти [deaden, mortify, *pf.*]—ѡумерци_вл_а_ти [*im pf.*]

сл — шл: мысл_и_ти [to think]—пмысл_а_ти [to reflect, think about]

c) The labials *б*, *п*, *в*, *ф* and *м*, if followed by *ј*, are softened by adding *л*, and in this case the *ј* does not disappear:

люби_ти [to love]—любл_ю [I love]

лови_ти [to try to catch]—ловл_ю [I seek to catch]

топи_ти [to sink]—топл_ю [I sink]

авраам_ъ [Abraham]—авраам_л_ь [Abraham's].

§12. Changes of Consonants In Combinations.

When consonants come together, certain sounds change into others:

a) The groups *дт*, *тч* change into *сч*:

клад_ѹ [I put, set]—клѣ_ти (instead of *клѣд_ти—to put)

плет_ѹ [I plait, weave]—плес_ти [to plait](instead of *плет_ти).

b) *г*, *к* joined with *т* before *н* become *щ*: мог_ѹ [I can]—мощ_и [to be able], пек_ѹ [I bake] —пещ_и [to bake].

c) Sometimes the combination **зж** is replaced by **жд**, as in Old Slavonic: **вождаелѣти, вождаелѣнїе** (instead of **возжелѣти**, “to yearn, long for”). **всегда ѣдѡмый ѡ никогдаже ѡждинвѣемый** (Liturgy, Prayer of the Fraction—“ever eaten, and never consumed”)—instead of **ѡзжнвѣемый**, hence the Russian **иждивеніе** [living expenditures]; **ражднзѣемый** [inflamed with passions] instead of **разжнзѣемый**.

d) The prefixes **воз**, **ѡз**, **раз** change their final **з** to **с** before the voiceless consonants **к**, **п**, **т**, **х**, **ц** and **ч**: **раскопѣти** [to dig up], **воспѣти** [to extol, sing praises of], **расчѡргнѣти** [brek forth, tear apart], **ѡсчѡдз** [exodus, going-out], **ѡсцѣлѣти** [to heal], **ѡсчезѣти** [to vanish].

Note: The prefix **низ** does not change its final **з** before the above-mentioned voiceless consonants: e.g. **низпослѣти** [to send down]. Before **ш**, these prefixes do not change their letter **з**: **возшѣлз ѣсѣ** [“thou didst ascend”]. As to the spelling that would be used before **ф** and **ц**, it is difficult to say, as such combinations are not likely to occur in Church Slavonic.

§13. Elimination of Consonants.

a) The labials **б** and **п** drop out before **н**, while **в** drops out after **в**: **сгнблѣти** [to bend, *impf.*]—**снлѣти** [*pf.*] (instead of ***гблѣти**), **сплѣти** [to sleep]—**сѡнз** [sleep (*noun*), a dream] instead of **сѡпнз**, **влѣсть** [power, authority]—**ѡблѣсть** [rule over a specific district, realm] (instead of ***ѡбвлѣсть**).

b) The dentals **д**, **т** drop out before the liquids **л**, **м**, **н** and **с**: **пѡдлѣти** [to fall]—**пѡлз** [fell] (instead of ***пѡдлз**)
плѣти (плетѣти) [to plait, braid, weave]—**плѣлз** [plaited] (instead of ***плѣтлз**)
вѣдлѣти [to wit, to know]—**вѣлмз** [I know] (instead of ***вѣдлмз**),
вѣлсн (for ***вѣдлсн**) [thou knowest]
ѡвѡдлѣти [to weaken]—**вѡнлѣти** (for ***вѡдлнлѣти**) [to wilt].

Note: The final *л* in the indeclinable participle (used only in compound verb tenses) is never dropped in Church Slavonic: *нѣлъ ѣи* [thou haste borne, carried] (but not **нѣлъ* as in modern Russian).

§14. Sound Patterns in Slavonic.

1) While Russian has the fully-vocalized syllables *оро, оло, ере*—to these correspond the syllables *ра, ла, ре, ле* in Church Slavonic:

<i>Russian:</i>	<i>Church Slavonic:</i>
борода (beard)	БРАДА
колосъ (ear of corn)	КЛАСЪ
серебро (silver)	СРЕБРѠ
молоко (milk)	МЛЕКО

Note: The word “пелена [swaddling clothes]” in New Church Slavonic has the same vowel combination as in Russian: *пеленà* (instead of the Old Church Slavonic *плѣна*): *пеленáми повѣта* (Christmas Matins, Ode 1—“wrapped in swaddling clothes”).

2) Where there is an initial “o” in Russian words, this often corresponds to an initial *ѣ* in Church Slavonic:

<i>Russian:</i>	<i>Slavonic:</i>
олень	ѢЛѢНЬ [deer]
одинъ	ѢДИНЪ [one]

§15. Word Structure.

In Church Slavonic, the morphological makeup of words is the same as in Russian.

We distinguish the following word-parts: root, ending and prefix.

That part of the word that remains unchanged in all forms, declensions or conjugations, is called the *root*; the part of the word that comes after the root is known as the *ending*; the part of the word

that stands before the root, is called a *prefix*. For example: in the word оу-вѣр-ов-а-ти [to come to believe (in)], оу- is a prefix, -вѣр- is the root, and -ов-а-ти is the ending.

In endings, one must further make the distinction between *suffixes* and *inflections*. An inflection is the part of the ending that changes when the word is declined [in nouns, adjectives and participles] or conjugated [in verbs]. A suffix is an unchangeable part of the ending, located between the root and the inflection. Thus in the preceding example, -ти is the inflection ending that shows this is the infinitive of a verb, while -ов-а- consists of two verb suffixes.

A suffix serves to form various parts of speech from the root, or else to change the meaning; an inflection shows that the word belongs to one or another part of speech, and shows how it is related to other words in the sentence, for example: муж-з [man], муж-е-ств-о [courage, fortitude], муж-е-ств-енн-ый [manly, steadfast], $\text{муж-е-ств-енн-ѣйш-ій}$ [most or outstandingly courageous, steadfast].

The root together with the suffix or prefix, but without the inflection endings, is called the *stem*. Thus in the word оу-вѣр-ова-ти , the stem would be оу-вѣр-ова- .

§16. Primary vs. Derivative Words.

Words that consist of a root and an inflection ending, are called *primary* [not derived from other words]: вод-а [water], нес-ти [to bear, carry, *pf.*].

Words that include suffixes in their makeup, are called *derivative*: вод-н-ый [watery, pertaining to water], нос-и-ти [to carry, *impf.*].

§17. Simple vs. Compound Forms.

Words that consist of only one root are known as *simple*. Words that contain two or more roots are called *compound*: славо-сло-віе [doxology], $\text{дѣво-благо-ств-енно-лі-ств-енно-е}$ (from the Akathis to the Theotokos—"Tree whose leaves offer good shade", i.e. under which one can seek refuge without danger).

If words are combined by means of the linking vowels *o*, *e*, then this is called a *proper* [собственное сложение] compound word: ЗЕМЛ_Е_ТРАСЭНІЕ [earthquake].

The combining of words without these connecting vowels is called *improper* [несобственное]: ЦАРЬ_ГРÁДЪ [Constantinople], ТРИ_ДНÉВЕНЪ [of three days, "He that rose on the third day"].

§18. Words Classified by Meaning.

Words seen in all their variety, since they are a reflection of reality, express various kinds of meaning. They may signify an entity, a quality, an action, a quantity, or else express the connection between concepts, and so on; and depending on their meaning, all words are divided into special categories, which are called the *parts of speech*.

There are nine parts of speech:

nouns,
adjectives,
pronouns,
numerals,
verbs,
adverbs,
prepositions,
conjunctions,
interjections.

The first six parts of speech have an independent lexical and grammatical meaning in a sentence, and they make up its primary and secondary members. They are called *significant* (or *independent*) parts of speech.

Prepositions and conjunctions serve to show the relationship between the words in a sentence. They are called *auxiliary* parts of speech.

Interjections are an expression of emotions, and do not form part of the syntactical structure of a sentence, but they adjoin it.

§19. The Forms of Words.

The first five parts of speech change their forms, and therefore are known as variable. The remaining four are invariable parts of speech.

The changes take place according to case, person, gender and number.

Changes according to case are known as *declension*.

Changes according to person are known as *conjugation*.

Besides the singular and plural numbers, in Church Slavonic there also exists a *dual number*, which is used to refer to two persons or two objects, especially when they form a pair (e.g. eyes, feet, hands).

In Church Slavonic, as in Russian, there are seven cases:

nominative [a noun standing alone, or the subject of a sentence];

genitive [possessive—"of"];

dative [indirect object—"to"];

accusative [direct object, recipient of the action];

instrumental [denotes agent or means];

prepositional [used after certain prepositions; "locative"];

vocative [used for direct address].

They serve to answer the same questions in Church Slavonic as they do in Russian. The vocative case has its own proper endings, for example: *РАБѢ* [O servant!], *ЖѢНО* [O woman!].

Parts of Speech.

THE NOUN [SUBSTANTIVE].

§20. A *noun* is the name we give to any word that signifies an entity [person, being, object, thing, &c.], or has a substantive sense, in the world of reality or of thought: ἄγγελος [angel], βλάστης [joy], вода [water].

§21. Nouns are either *concrete* or *abstract*. Concrete nouns are those that represent a physically real or perceptible entity: вода [water], земля [earth, land], бог [God], ангел [angel]. Abstract nouns are those that relate to the world of invisible, mental concepts, and have a generalized quality: божество [divinity], добро [good in general; a good thing], зло [evil in general, an evil], терпение [patience].

A grammatical characteristic of abstract nouns is that they are used mostly in the singular.

§22. All nouns are either *animate* or *inanimate*.

Animate nouns are the names of living beings, whether they belong to the visible world or the invisible: ангел [angel], человек [man, human], конь [horse].

The grammatical characteristic of these nouns is that, in the masculine singular, their accusative case is the same as the genitive: вижу человека, коня [I see a man, a horse].

In the plural, the accusative case for all genders is often the same as the nominative, but it may also take the form of the genitive, for example: помани нас грешных и непотребных раб твоих (Vespers, 3rd Prayer of Light—"Remember us sinners and unprofitable servants of Thine").

When inanimate nouns are used figuratively to refer to animate beings, they take on the same peculiarity: церковного камня, всечестнаго Петра... достоинию всечестнмъ (Sedalen [Sessional Hymn] at Matins for June 29—"The rock of the Church, the all-laudable Peter... let us worthily praise").

Inanimate nouns are the names of objects that do not constitute living beings: *τράπεζα* [table], *δῶμα* [house, home], *κόψα* [knife].

§23. Depending on their characteristics and composition, nouns are classified as *proper nouns*, *common nouns*, *collective nouns* and *material nouns*.

1) *Proper nouns*—any name of a specific individual person or entity, that sets it apart from a general class or type: *Ἰορδάνης* [the Jordan], *Ἰουδαία* [Judea].

Note: In Church Slavonic, proper nouns are not capitalized (see §9).

2) *Common nouns*—generalized names for homogeneous entities, which may designate either the whole class or type, or any member of the group taken individually: *τράπεζα* [table, a table, the table], *δῶμα* [house, a house, the house], *κόψα* [knife, a knife, &c.].

3) *Collective nouns*—those indicating a group of like objects, taken as a whole: *πόλις* [regiment], *στάδο* [flock, herd], *κάμηνις* [a cliff or stony place].

4) *Material nouns*—these indicate homogeneous materials as such, where a part of the material has all the qualities of the whole: *μύκη* [flour], *κῆνος* [wine], *ὕδωρ* [water], *κῆτος* [grain].

Material nouns are used mostly in the singular. They cannot be joined to numerals, but are counted by measures and weights: *πέντε μέτρα σπυρίων* [five measures of wheat].

The Formation of Nouns.

§24. Nouns, depending on their structure, are either *primary* [prototypical] or *derivative*.

Primary nouns are those that have their declension endings attached directly to the root: *ὕδωρ* [water], *δῶμα* [house], *κῆνος* [horse].

Derivative nouns are those that contain suffixes: *ῥυβλάρις* [fisherman], *πατριάρχης* [kingdom].

In Church Slavonic, as in Russian, there are many suffixes by means of which various words with different meanings and nuances can be formed from one root.

§25. Suffixes used to form nouns denoting an agent— one who performs an action:

a) **-ар-ь** —builds from the stems of nouns and verbs:

рыб-ар-ь [fisherman, from **рыб-а**, fish];

звон-ар-ь [bell-ringer, from **звонѣ-ти**, to ring];

врат-ар-ь [gate-keeper, from **врат-а**, gates];

пѣк-ар-ь [baker, from **пещѣ**, to bake].

-ец-ъ —builds on verbal stems:

плов-ец-ъ [one who swims or sails, from **плы-ти**, to go by water];

куп-ец-ъ [merchant, from **купѣ-ти**, to buy];

твор-ец-ъ [Creator: **твори-ти**, to make, create, do];

—from adjectival stems, often preceded by an additional suffix:

ст-ар-ец-ъ [elder, from **ст-ар-ый**, old];

хитр-ец-ъ [cunning person, from **хитр-ый**, cunning, sly];

млад-ѣн-ец-ъ [infant, from **млад-ый**, young];

пѣрв-ѣн-ец-ъ [first-born, from **пѣрв-ый**, first];

-ик-ъ — builds from stems of nouns, adjectives and verbs, often preceded by the suffixes **-н-**, **-ѣн-** and others:

книж-н-ик-ъ [scribe, from **книг-а**, book];

плѣн-н-ик-ъ [prisoner, from **плѣн-ъ**, captivity];

срод-н-ик-ъ [kinsman, from **срод-н-ый**, related, akin];

избран-н-ик-ъ [elect, chosen one; from **избран-н-ый**, chosen];

споспѣш-н-ик-ъ [companion in monastic life, from **споспѣш-ств-ов-ати**, aid or encourage];

оуч-ѣн-ик-ъ [disciple, from **оучѣ-ти**, to teach or learn].

-ач-ь — builds from verbal stems:

тк-ач-ь [weaver, from **тк-а-ти**, to weave];

КОВ_АЧ_Ь [blacksmith, from КОВ_А_ТИ, to forge];

_ТЕЛ_Ь — from verbal stems:

СПАСИ_ТЕЛ_Ь [Saviour, from СПАС_А_ТИ, to save];

НАКАЗА_ТЕЛ_Ь [mentor, instructor, from НАКАЗА_А_ТИ, to instruct, educate];

УЧИ_ТЕЛ_Ь [teacher, from УЧИ_ТИ, to teach];

_[И]Ц_А — with verbal stems:

ВИНОПИ_ИЦ_А [wine-drinker, wine-bibber: ПИ_ТИ, to drink];

И_Д_Ц_А [eater, glutton: И_ТИ, to eat];

УБИ_ИЦ_А [murderer: УБИ_ТИ, to kill].

_ТЫР_Ь — with verbal stems:

ПАС_ТЫР_Ь [shepherd, pastor, from ПАС_ТИ, to tend a flock];

_ТА_И — with verbal stems:

ХОДА_ТА_И [intercessor, from ХОДИ_ТИ, to go (and ask on behalf of another)];

ГЛАША_ТА_И [herald, crier, from ГЛАША_ТИ, to proclaim, to voice];

СОГЛАДА_ТА_И [spy, observer, from СОГЛАДА_А_ТИ, to watch, investigate];

_УН_Х — with verbal stems:

ПЕЧУ_УН_Х [guardian, pedagogue, from ПЕЧУ_ОВ_А_ТИ, to have care over s.o.];

_ОК_Х — ИНО_ОК_Х [monk, one who must live “otherwise” or “apart”: ИНО_ЫЙ, other];

_ИН_Х — gives noun stems a singular sense:

ГРАЖДАН_ИН_Х [a citizen] — ГРАЖДАН_Е [citizens].

Suffixes denoting children or the young of animals:

_НЦ_Х : Д_Ч_И_НЦ_Х [child, offspring];

ОТРОЧ_НЦ_Х [child—boy or girl];

КОЗА_НЦ_Х [kid, young goat].

АТ (note that in the nominative singular the _Т_ drops out) —

ὄτροχ_ὰ [child, infant]—ὄτροχ_άτ_ε [children];
 ὄρλ_ὰ [eaglet]—ὄρλ_άτ_ε [eaglets, baby eagles].

b) Suffixes used to denote persons according to origin, location or religion; note that *-ηη-χ* drops out in the plural:

-αν[αν]-ηη-χ: εὐρ_αν_ηη_χ [a Syrian: εὐρία, Syria];
 χρι̅στ̅ι_άν_ηη_χ [a Christian: χριστός, Christ];
 самар_ан_ήη_χ [Samaritan: самарία, Samaria];
 гражд_ан_ήη_χ [citizen: гра́д_χ, city].

-εψ_χ: τῶ_ζε̅μ_εψ_χ [local person, native of those parts: ζε̅μλ_ὰ, land]; combined with the suffix *-ηη-χ*: η̅τ̅ε̅μ_ч_ήη_χ [Teuton, German: *εψ* permuted to *βч*].

-ηч_ь (masc.), *-η_α* (fem.)—to denote “child of”; these suffixes are added to the possessive adjectives [see §49]: цар_έβ_ηч_ь, цар_έβ_ηα [king's son/daughter: цар_έβ_χ, the king's];

кн̅а̅ж_ηч_ь, кн̅а̅ж_η_α [prince's son/daughter: кн̅а̅ж_ь, the prince's];

крал_έβ_ηч_ь, крал_έβ_ηα [child of a king: крал_έβ_χ, king's];

брат̅а̅н_ηч_ь [brother's son—cf. Genesis 14:14].

These suffixes are much used in Russian patronymics.

c) To indicate persons of the female sex, nouns are generally formed from the parallel masculine forms, using the following suffixes:

-ηψ_α:

ε̅ψ̅τ_η_ηη_χ [travelling companion, *m.*], ε̅ψ̅τ_η_ηψ_α [travelling companion, *f.*];

οὐ̅ч_ε̅η_ήη_χ—οὐ̅ч_ε̅η_ήψ_α [disciple, student];

цар_ь—цар_ηψ_α [king, queen];

врат̅а̅_ар_ь—врат̅а̅_ар_η_ηψ_α [gate-keeper];

-ын_α (*-ηη_α*):

ра̅б_χ—ра̅б_ын_α [servant, handmaid];

кн̅а̅з_ь—кн̅а̅г_ήη_α [prince/princess];

бол̅а̅р_ηη_χ—бол̅а̅р_ын_α [boyar/boyaress];

ἡ̅н_οκ_χ—ἡ̅н_οκ_ηη_α [monk/nun];

This suffix can also be used to denote persons of female gender according to location, origin or religion:

ΜΩΑΒΙΤ_ΑΗ_ΗΗ_Χ—ΜΩΑΒΙΤ_ΑΗ_ΥΗ_Α

[Moabite/Moabites];

ΣΑΜΑΡ_ΑΗ_ΗΗ_Χ—ΣΑΜΑΡ_ΑΗ_ΥΗ_Α [Samaritan];

_Υ— (Thus in the nominative singular, but in the other cases this radical separates into _ΟΒ [_ΧΒ_]: *ΕΒΕΚΡ_Υ*—*ΕΒΕΚΡ_ΟΒ_Ε* [mother-in-law]; Also in abstract nouns—

ΗΕΠΛΟΔ_Υ—ΗΕΠΛΟΔ_ΟΒ_Ε [barrenness, inability to bear children];

ΛΥΒ_Υ—ΛΥΒ_[Χ]Β_Ε [love, charity].

_ΕΡ— (in all cases except the nominative singular):

ΜΑΤ_Η—ΜΑΤ_ΕΡ_Ε [mother];

ΔΥ_Η—ΔΥ_ΕΡ_Ε [daughter].

d) The names for animals do not have their own suffixes, but for the most part use the same ones as in the case of people:

_ΤΕΛ_Υ — ΠΥ_ΤΕΛ_Υ [rooster, from ΠΥ_ΤΗ, to sing];

_ΗΥ_Α — ΛΕΒ_Χ—ΛΕΒ_ΗΥ_Α [lion, lioness].

§26. Suffixes used to form nouns denoting objects:

a) Nouns denoting the instrument used for an action:

_Λ_Ο — with verbal stems:

ΡΑ_Λ_Ο [ploughshare, from ΩΡΑ_ΤΗ, to plough];

ΠΙΣΑ_Λ_Ο [writing instrument, from ΠΙΣΑ_ΤΗ, to write];

ΒΗ_Λ_Ο [gong, eggbeater, from ΒΗ_ΤΗ, to beat].

b) Nouns denoting the place of some object or action, and sometimes the entity or action connected with a given place. They are formed from noun or verb stems:

_ΗΥ_Ε—ΤΟΡΓ_ΗΥ_Ε [market place, from ΤΟΡΓ_Χ, trade];

ΠΟΡΓΑΡ_ΗΥ_Ε [site of a fire, incendiary; from ΠΟΡΓΑΡ_Χ, fire].

_ΑΗΥ_Ε—ΕΒΛΥ_ΗΥ_Ε [sanctuary, from ΕΒΛΥ_Η_ΤΗ, to hallow, sanctify];

ΩΒΗΥ_Α_ΑΗΥ_Ε [habitation, from ΩΒΗΥ_Α_ΤΗ, to dwell, inhabit].

-БНЦ-Ѣ—КЛА́Д_-БНЦ_-Ѣ [cemetery, from КЛА́Ѣ_-ТИ, to lay aside].

c) Suffixes to denote various items:

-Н-НИК_-Ъ: (from noun stems):

ПОДЪСВѢ́Щ_-Н_-НИК_-Ъ [candlestick, from СВѢ́Щ_-А, candle].

-ЛЪНИК-Ъ: (from verbal stems):

СВѢ́ТЛЪ_-ЛЪНИК_-Ъ [lamp, from СВѢ́ТЛЪ_-ТИ, to shine].

-Н-ИЦ_-А: (from adjective stems):

БОЛЪ_-Н_-ИЦ_-А [hospital, from БОЛЪ_-Н_-ЫЙ, sick];

ЧѢМ_-Н_-ИЦ_-А [dungeon, from ЧѢМ_-Н_-ЫЙ, dark].

—(from noun stems):

РЪ́З_-Н_-ИЦ_-А [sacristy, from РЪ́З_-А, robe or vestment];

ЖИ́Т_-Н_-ИЦ_-А [granary, from ЖИ́Т_-О, grain].

Nouns from a verbal stem having this suffix, can denote the place or instrument of the action:

МѸ́РОВА́Р_-Н_-ИЦ_-А [place where Holy Oil is prepared,
from ВА́РЪ_-ТИ, to boil];

МЕ́ЛЪ_-Н_-ИЦ_-А [(wind-)mill, from МОЛО́_-ТИ, to mill or
grind];

КАДНѢ́ЛЪ_-Н_-ИЦ_-А [censer, thurible, from КАДНѢ́_-ТИ, to
cense].

-ѢЛ-Ь [-ѢЛ_-Ь]: (from verbal stems):

КѸ́П_-ѢЛ_-Ь [baptismal font, from КѸ́ПЪ_-ТИ, to bathe];

СВНРЪ́_-ѢЛ_-Ь [reed-pipe, as in Isaiah 5:12, from СВНРЪ́_-ТИ,
to play a wind instrument];

-Н-А: (from noun stems; usually denotes the place for some
activity or profession):

ПОВА́Р_-Н_-А [kitchen, place for cooking, from ПОВА́Р_-Ъ,
cook];

ПЕКА́Р_-Н_-А [bakery, from ПЕКА́Р_-Ь, baker].

-В-О: (from verbal stems):

ПНѢ́_-О [beverage, from ПНѢ́_-ТИ, to drink];

СО́ЧН_-В_-О [sauce, from СО́ЧНЪ_-ТИ, to give juice].

-χ-ζ: (verbal stems):

ἐμῆ-χ-ζ [laughter, from ἐμῆ-ά-τι-εω, to laugh];

ἐλθ-χ-ζ [hearing, thing heard, from ἐλθ-τι, be heard of, known].

-ηη-α: (noun or verb stems):

παύχ-ηη-α [cobweb, from παύκ-ζ, spider];

εὐεβότ-ηη-α [vomit, from εὐεβά-τι, to regurgitate];

ἀνχ-ηη-α [mask, from ἀνχ-έ, face, person];

μάελα-ηη-α [olive, from μάελα-ο, oil].

-οκ-ζ: (from verbal stems, with both a concrete and an abstract meaning):

ὤστάν-οκ-ζ [remnant, from ὤσταβλά-τι, to leave];

εὐνήτ-οκ-ζ [scroll, from εὐνή-τι, to wind, roll up];

ἠγάτ-οκ-ζ [beginning, first-fruit, from ἠγά-τι, to begin].

-εε-: (in neuter nouns ending in -ο; in all cases except the nominative/accusative singular):

τήλα-ο—τήλα-εε-έ [body—of-the-body];

δρέβα-ο—δρέβα-εε-έ [tree, wood; of-the-tree/wood].

-μα [-μεν]: (in neuter nouns):

πλέ-μα—πλέ-μεν-ε [tribe];

εἶρε-μα—εἶρε-μεν-ε [burden].

-η-: (in concrete as well as abstract nouns):

εἴα-η-ζ [station, position, encampment, from εἴο-ά-τι, to stand];

εἶο-η-ζ [sleep, dream, from εἶά-τι, to sleep];

βύα-η-ὸ [fleece; mowed grass, meadow; from βύά-τι, to tear (something out)];

εἴρα-η-ὰ [side, district, cf. προεἴορ-ζ, expanse, scope, range].

§27. Abstract nouns are for the most part formed from adjectives or verbs, and only an insignificant number are from other nouns.

Abstract nouns derived from adjectives show some abstract quality, peculiarity or characteristic:

- ОУТ-Ь: МЪДР-ОУТ-Ь [wisdom, from МЪДР-Ъ, wise];
 КРОТ-ОУТ-Ь [meekness, from КРОТ-ОК-Ъ, meek];
 ЦЕДР-ОУТ-Ь [compassion, from ЦЕДР-Ъ, compassionate];
 КРѢП-ОУТ-Ь [victory, might, from КРѢП-ОК-Ъ, mighty].
- ОУТ-А: НАГ-ОУТ-А [nakedness, from НАГ-Ъ, naked];
 ДОБР-ОУТ-А [goodness, from ДОБР-Ъ, good];
 КРАС-ОУТ-А [beauty, from КРАС-ЕН-Ъ, beautiful, splendid].
- НН-А: ГЛУБ-НН-А [depth, from ГЛУБ-ОК-Ъ, deep];
 ДОЛ-НН-А [dale, valley, from ДОЛЬ-Н-ЫЙ, "of the valley, lower"];
 СѢД-НН-А [grayness, gray hair, from СѢД-Ъ, gray];
 ИСТ-НН-А [truth, from ИСТ-ЫЙ, true];
 ДОЛІНА and СѢДННА took on a concrete meaning.
- І-Е: ВЕЕЛ-І-Е [joy, from ВЕЕЛ-Ъ, joyous];
 ОУСѢРД-І-Е [eagerness, endearment, diligence, from ОУСѢРД-Н-ЫЙ, sincere];

By means of this suffix, nouns with a concrete sense are formed from substantives having a prefix:

—indicating extended area: ПОМОР-І-Е [sea coast],
 РАСПУТ-І-Е [cross-roads];

—denoting a thing: ПОДНОЖ-І-Е [footstool].

- ЫН-А: ГОРД-ЫН-А [pride, from ГОРД-Ъ, proud];
 СВАТ-ЫН-А [object of veneration, from СВАТ-Ъ, holy];
 ПУСТ-ЫН-А [desert, wasteland, from ПУСТ-Ъ, empty, desolate (concrete meaning)].
- СТВ-О: ЛУКАВ-СТВ-О [craftiness, deception, from ЛУКАВ-Ъ, sly, wicked, evil];
 БОГАТ-СТВ-О [riches, wealth, from БОГАТ-ЫЙ, rich].

With this suffix, abstract nouns denoting a quality or essence are formed from substantives:

ЧЕЛОВѢЧ-Е-СТВ-О [humanity, from ЧЕЛОВѢК-Ъ, man,

- ЖИ́-ЗНЬ [life, from ЖИ́-ТИ, to live];
 БОЛѢ́-ЗНЬ [illness, from БОЛѢ́-ТИ, to hurt, be sick];
 БОА́-ЗНЬ [fear, from БОА́-ТИ-СЯ, to be afraid].
- ТВА: МОЛІ́-ТВА [prayer, from МОЛІ́-ТИ-СЯ, to pray];
 ЖА́-ТВА [harvest, from ЖА́-ТИ, to reap];
 КЛА́-ТВА [oath, curse, from КЛА́-ТИ, to swear].
- ТЬ: ВЛА́-ТЬ [power, from ВЛА́-ТИ, to have sway, be master];
 НАПА́-ТЬ [assault, trial, from НАПА́-ТИ, to attack].
- ИЗНА: ОУКОР-И́ЗНА [insult, dishonor, from ОУКОР-А́-ТИ, to reproach];
 ГЛАВ-И́ЗНА [book, chapter, scroll with decorated top; from ГЛАВ-А́, head].

§28. Collective nouns are formed by means of the suffix -їѣ:

- КА́МЕН-їѣ [stony area, crag, cliff];
 ВЕ́РБ-їѣ [patch of willows, willowy area];
 РѢ́П-їѣ [turnips, turnip patch];
 БРА́Т-їѣ [brethren, brothers as a group].

§29. Nouns with a diminutive or augmentative connotation:

- ИНА: ГОД-И́НА [time, hour, year; from ГО́Д-Ъ, in sense of "time"];
 ХИ́Ж-ИНА [hut, from ХИ́Ж-А, older ХИЖ-Ъ, cognate with Old English *hus*, "house"];
 ХРА́М-ИНА [house, sometimes in a figurative sense, = "body"; from ХРА́М-Ъ, house, temple].

§30. To make diminutives or forms of endearment, the suffix -к (or, with softening/ palatization, -ц) is used, and often preceded by ѣ, н, о:

- О́КОН-цѣ [a little window];
 ЧА́Д-цѣ [little or dear child];
 СЪЧ-ѣцѣ-Ъ [little twig or shoot—term for brushes used in administering Holy Oils];

ΒΔΟΚ_Η_Ц_Α [a "little" or poor widow];

ΒΓΕΗ_ΟΚ_Ζ [a "little crown" of flowers, i.e. a wreath].

§31. The suffix **_Η_Ц_Ε**, besides the meaning given above (§26, c), can also have a pejorative sense: Πάγυβνοε σοβόρηциε, βῆομέρζκηχх λυκάβηδύциηчх βῆοδβῆῖцз со́нμηциε, πρεδστᾶ χῆρτῆ τεβῆῆ (Matins of Good Friday, Ode 9—"The destructive band of evil men, hateful to Heaven, the council of the murderers of God, drew near to Thee, O Christ").

§32. The Gender of Nouns.

Nouns can be of one of three grammatical genders: masculine, feminine, and neuter.

The gender of nouns is determined: 1) by the ending, or 2) by the meaning.

1) If nouns denote inanimate objects, their gender is determined by the ending:

The endings of masculine nouns are **_Ζ**, **_Η**, **_ῖ**:

τῦόλ_Ζ [table];

ῶγн_Η [fire];

κᾶμεη_Η [stone];

κρά_ῖ [edge, region].

Feminine nouns end in **_Α**, **_Αᾶ**, **_Η**, **_ηῖ**:

ρῦκ_Α [hand, arm];

земл_Αᾶ [land, earth];

βῆε_Η [village];

люβ_ηῖ [love].

Neuter nouns in in **_Ο**, **_Ε**, **_ΜΑ**:

εελ_Ο [plot of land, field; town, (larger) village];

μόρ_Ε [sea];

ῖ_ΜΑ [name].

2) If nouns denote animate beings, their gender is according to their meaning, for example:

βοεβόδ_Α [commander]—masculine;

ЖЕН-А [woman, wife]—feminine;

The above nouns have the same inflection endings, but different genders.

Nouns denoting animate beings have (besides those indicated above in point 1) the following endings as well: masculine in -А, -А, feminine in -И, neuter in -А, -А. For example:

Masculines:

РА́БЪ	[servant, slave];
КО́НЬ	[horse];
ІЕРЕ́И	[priest];
Ю́НОША	[young man, youth];
СЪДІ́А	[judge].

Feminines:

ДѢ́ВѦ	[virgin];
РАБЫ́НѦ	[handmaid, female servant, slave];
МАРІ́АМЪ	[Mariam, Miriam, Mary];
НЕПЛО́ДЫ	[barrenness, inability to give birth];
МА́ТН	[mother].

Neuter:

ПЛЕ́МѦ	[tribe];
О́ВЧѦ	[sheep];
ЛГНѦ	[lamb];
ЧѦДО	[child].

Some feminine proper names are spelled with -Ъ: *МАРІ́АМЪ*, *Ѣ́ЛІСАВѢ́ТЪ* [Elizabeth]. However, in older editions they are spelled with -Ь: *МАРІ́АМЬ*, *Ѣ́ЛІСАВѢ́ТЬ*. These nouns are declined according to the 3rd declension (on the model of *ЗѦПОВѢ́ДЬ*, see §41), which shows that it is correct to spell them with the ending -Ь (Luke 1:57—*Ѣ́ЛІСАВѢ́ТН*, “Elizabeth’s”; Numbers 12:4: in the Russian Bible, *Маріамн*; in the Church Slavonic—*МАРІ́АМѢ*, “unto Miriam”).

On the other hand, *МАРІ́АМЪ* can be treated as an indeclinable word, taking its oblique cases from *МАРІ́А* (compare Luke 2:19: *МАРІ́АМЪ*, with v. 34 of the same chapter, where we find *и́ рече́ къ*

МАРИ́Н—“And he said to Mary”).

Some nouns can be either masculine or feminine, depending on the sex they refer to. Nouns of this type are said to be of common gender: МЛАДѢНЕЦЪ [infant], СИРОТѢ [orphan].

The gender of nouns that exist only in the plural can be determined by comparing the general characteristics of their declension endings with those of other words, for example: the ending *-а* in the plural belongs to neuter nouns:

У́СТА [lips, mouth—neuter plural];
 ВРАТА [gates, gateway—neuter plural];

Feminine:

НО́ЖНИЦЫ—НО́ЖНИЦЪ [scissors, declined like
 ЖЕНЫ́—ЖЕ́НЫ, women];

Masculine:

ЛЮ́ДИЕ—ЛЮДЕ́И [people, declined like ПУ́ТИЕ—ПУ́ЧЕ́И,
 paths].

The form МО́ЩИ—МОЩЕ́И [relics] is declined like ЗА́ПОВѢДЬ—ЗА́ПОВѢДЕ́И, which shows that it is feminine, and so on.

§33. The Declension of Nouns.

Nouns may be divided into four declensions, according to the ways they are declined.

To the first declension belong masculine nouns ending in *-ъ*, *-ь*, *-й*: РА́БЪ [servant], КО́НЬ [horse], КРА́Й [district, edge], as well as neuters that end in *-о*, *-е*: СЕЛ_О [field, town], МО́ре [sea].

The first declension is subdivided into *hard* and *soft* [declension-variants] on the basis of its inflection endings: the *hard* declension comprises the nouns that end in a hard letter: *-ъ*, *-о* — РА́БЪ, СЕЛ_О; the *soft* declension consists of the nouns ending in a soft letter: *-ь*, *-й*, *-е* — ЦА́рь, КРА́й, МО́ре.

Nouns whose stem ends in a palatal letter [the “hushing” sibilants] and *ц* belong to a *mixed* declension, since they have both hard and soft inflection endings (see §8, a): МЪЖЪ, МЪЖА, МЪЖЕМЪ.

§34. Models of the 1st Declension.

Singular.

*Hard Declension.**Soft Declension.*

Nom.	ράβ- ς [slave] ἱερέ- ῃ [priest]	εἶλ- ὸ [field]	цар- ь [king]	μόρ- ε [sea]	κρά- ῃ [edge]	
Gen.	ράβ- ᾶ	εἶλ- ᾶ	цар- ᾶ	μόρ- ᾶ	κρά- ᾶ	ἱερέ- ᾶ
Dat.	ράβ- ῳ	εἶλ- ῳ	цар- ῷ	μόρ- ῷ	κρά- ῷ	ἱερέ- ῷ
Acc.	ράβ- ᾶ	εἶλ- ὸ	цар- ᾶ	μόρ- ε	κρά- ῃ	ἱερέ- ᾶ
Instr.	ράβ- όμς	εἶλ- όμς	цар- έμς	μόρ- εμς	κρά- εμς	ἱερέ- εμς
Prep.	ράβ- ῆ	εἶλ- ῆ	цар- ῆ	μόρ- ῆ	κρά- ῆ	ἱερέ- ῆ
Voc.	ράβ- ε	εἶλ- ὸ	цар- ῷ	μόρ- ε	κρά- ῷ	ἱερέ- ῷ [-ε]
Dual (= "two, a pair of...").						
N.A.V.	ράβ- ᾶ	εἶλ- ᾶ , - ῆ	цар- ᾶ	μόρ- ᾶ , - ῆ	κρά- ᾶ	ἱερέ- ᾶ
G. P.	ράβ- ῳ	εἶλ- ῳ	цар- ῷ	μόρ- ῷ	κρά- ῷ	ἱερέ- ῷ
D.Ins.	ράβ- όμα	εἶλ- όμα	цар- έμα	μόρ- εμα	κρά- εμα	ἱερέ- εμα [-ομα]

Plural.

N.V.	ράβ- ῆ	εἶλ- ᾶ	цар- ῆ [цάρ-ῆε]	μόρ- ᾶ	κρά- ῆ	ἱερέ- ε
Gen.	ράβ- ώβς [ράβ-ς]	εἶλ- ς	цар- είη	μόρ- είη	κρά- έβς	ἱερέ- ῆ
Dat.	ράβ- ώμς	εἶλ- ώμς	цар- έμς	μόρ- έμς	κρά- έμς	ἱερέ- εμς , - ωμς]
Acc.	ράβ- ῆ [-ώβς]	εἶλ- ᾶ	цар- ῆ [-είη]	μόρ- ᾶ	κρά- ῆ	ἱερέ- ῆ
Instr.	ράβ- ῆ	εἶλ- ῆ	цар- ῆ [-ῆμῆ]	μόρ- ῆ	κρά- ῆ	ἱερέ- ῆ
Prep.	ράβ- ῆς	εἶλ- ῆς	цар- ές	μόρ- ᾶς	κρά- ες	ἱερέ- ες

Singular:

Hard, ending in Guttural: *Mixed:* *Soft, ending in -īe:*

Nom.	ἀῖχ- ς [spirit]	ἄντροκ- ς [boy]	μῖχ- ς [man]	σημένι- ε [sign]
Gen.	ἀῖχ- ᾶ	ἄντροκ- ᾶ	μῖχ- ᾶ	σημένι- ᾶ
Dat.	ἀῖχ- ῳ	ἄντροκ- ῳ	μῖχ- ῳ	σημένι- ῳ
Acc.	ἀῖχ- ς [-ᾶ]	ἄντροκ- ᾶ	μῖχ- ᾶ	σημένι- ῆ
Instr.	ἀῖχ- όμς	ἄντροκ- όμς	μῖχ- εμς	σημένι- εμς
Prep.	ἀῖχ- ῆ	ἄντροκ- ῆ	μῖχ- ῆ	σημένι- ῆ

Voc.	ДѢШ-Ѣ	ЌТРОЧ-Ѣ	МѢЖ-Ѣ	ЗНАМЕНІ-Ѣ
Dual.				
N.A.V.	ДѢХ-А	ЌТРОК-А	МѢЖ-А	ЗНАМЕНІ-А
G. P.	ДѢХ-Ѣ	ЌТРОК-Ѣ	МѢЖ-Ѣ	ЗНАМЕНІ-Ю
D. I.	ДѢХ-ОМА	ЌТРОК-ОМА	МѢЖ-ЕМА	ЗНАМЕНІ-ЕМА

Plural:

N. V.	ДѢГ-Н	ЌТРОЦ-Ы ¹⁾	МѢЖ-Н [-їѢ]	ЗНАМЕНІ-А
Gen.	ДѢХ-ЌВЗ	ЌТРОК-ЌВЗ	МѢЖ-ЃН	ЗНАМЕНІ-Н
Dat.	ДѢХ-ЌМЗ	ЌТРОК-ЌМЗ	МѢЖ-ЃМЗ	ЗНАМЕНІ-ЃМЗ
Acc.	ДѢХ-Н ²⁾	ЌТРОК-Н	МѢЖ-Ы ³⁾	ЗНАМЕНІ-А
Instr.	ДѢХ-Н	ЌТРОК-Н	МѢЖ-Ы	ЗНАМЕНІ-Н
				<i>or:</i> ЗНАМЕН-[Ь]-МН
Prep.	ДѢГ-ѢХЗ	ЌТРОЦ-ѢХЗ	МѢЖ-ЃХЗ	ЗНАМЕНІ-НХЗ

When guttural consonants are followed by soft vowels, they are modified according to the following scheme:

Г + Н,	Ѣ > З	Г + Ѣ > Ж	-БЃЗ	-БЗѢ	-БОЗН	-БЖѢ
К" > Ц	К" > Ч	-ЌТРОКЗ	-ЌТРОЦѢ	-ЌТРОЦЫ[Н]	-ЌТРОЧѢ	
Х" > Г	Х" > Ш	-ДѢХЗ	-ДѢГѢ	-ДѢГН	-ДѢШѢ	

§35. Notes on the Cases.

1) The accusative singular of animate nouns is usually the same as the genitive (§22), but there are also cases where it is the same as the nominative: *Прїимїте дѢх єГѢ* (John 20:22—"Receive ye the Holy Ghost"); *владї мѢжа на конь* (IV Kings 9:17—"Set a man on a horse"). In the plural, the accusative of animate nouns usually is the

1) In Old Church Slavonic: *отроц-н*, see §8, c, d).

2) In Old Church Slavonic: *доух-зи [ы]*, see §8, d).

3) *-ы* is used after palatals ("hushing" sibilants) only to distinguish one case from another (§8, a).

same as the nominative, but it may also be the same as the genitive: **И ВЫШЛИТЕ СРЕБЪХЪ РАБѠВЪ ГДЪНИХЪ** (IV Kings 10:23—“And send forth all the servants of the Lord”).

2) In the prepositional singular of the soft declension, the ending **-ѣ** is sometimes found: **И СЫНОВЕ СІѠНИ ВОЗРАДѠУТЕА Ѡ ЦАРѣ СВОѠМЪ** (Ps. 149:2—“And let the children of Sion exult in their King”); in nouns whose stem ends in a palatal, **-ѣ** may also occur: **ВЪ МЪЖѣ** (Acts 17:31; 25:5—“by the man...”); nouns whose stem ends in **-ц** may have **-ѣ** or **-ы**: **ВЪ СЕРДЦЫ СВОѠМЪ** (Matth. 5:28—“in his heart”).

3) In the nominative plural, the ending **-ы** may be met with in place of **-и**: **ДА КАМЕНІЕ СІЕ ХЛѣБЫ БЪДѠТЪ** (Matth. 4:3—“let these stones become bread”); **ХЛѣБЫ ѠИСКѠДѣША** (I Kings [Samuel] 9:7—“the bread is spent”).

4) The instrumental plural, besides the usual ending **-ы**, **-и** (рабы, цари) may also have the very common ending **-[ь]ми**: **СЫМНІ**, **ЦАРЬМНІ**, but not all nouns can take this ending. Sometimes, no doubt under the influence of Russian, an ending **-ами** is also found: e.g. **ГРЕХАМИ** (Isaiah 14:21—“for sins”); **СКОРПІОНАМИ** (III Kings 12:11—“with scorpions”); **ѠРЪЖІАМИ КО ВѣРЫ** (Tropar for July 8—“for, by the weapons of faith...”).

5) In the prepositional case (under Russian influence) the endings **-АХЪ**, **-АХЪ** are to be met with: **ВЪ СЛѣДАХЪ ЖЕ БѣЗДНЫ ХОДІАХЪ ЛИ СІЕ**; (Job 38:16—“Hast thou walked in the tracks of the deep?”); neuter nouns in particular tend to form this ending: **ВЪ СЕРДЦАХЪ** (Eccles. 9:3—“in the hearts”); **ВЪ ПРЕДСТАТЕЛСТВОАХЪ** (Tropar of the Dormition of the Theotokos—“by [thy] intercessions”), while, in the neuter nouns of the *soft* declension, **-АХЪ** seems to have displaced the normal ending **-ЕХЪ** entirely: **ГОИ НА МОРАХЪ ѠНОВААХЪ И СІЕ** (Ps. 23:2—“He hath founded it upon the seas”); **ВОЗРАДѠУТЕА НА ЛѠЖАХЪ СВОИХЪ** (Prokeimenon—“[The Saints] shall rejoice upon their beds”); **ВЪ ПОЛАХЪ ДѠБРАВЫ** (Ps. 131:6—“in the fields of the wood”).

6) The word $\Gamma\Lambda\text{Ъ}$ [the Lord] is declined according to the hard declension in the oblique cases of the singular; the vocative case has the ending --н : $\Gamma\Lambda\text{И}$ [O Lord]; in the plural, it is declined according to the soft declension.

A Note on the Neuter Dual.

Neuter nouns (of the 1st and 4th declensions, see §34 above) in the dual number had, in Old Church Slavonic, endings according to the feminine forms in the nominative and accusative cases: --ѣ , --н .

In New Church Slavonic (since the 17th century), the practice has become established of writing the dual number of neuter nouns with endings on the pattern of masculine forms also: --а , --ѡ . Nouns that denote the paired parts of the body, for the most part, kept their ancient endings, i.e. like those of the feminine. For example, *with feminine-like endings*: $\text{НА Р\AA{M}\text{Ѣ} \text{ЕВО}\text{И}}$ (Luke 15:5—“[he layeth it] on his shoulders”); $\text{НА О\text{Б}\text{Ѣ} \text{Р\AA{M}\text{Ѣ} \text{ЕВО}\text{И}}$ (Gen. 9:23—“upon both their shoulders”); $\text{НА ПЛЕ\text{ЩИ} \text{Ї} \text{А}}$ (Gen. 21:14—“putting it on her shoulder”); $\text{К\text{ТО} \text{Д}\text{А}\text{С}\text{Т}\text{Ъ} \text{М}\text{Н}\text{Ѣ} \text{К}\text{Р}\text{И}\text{Л}\text{Ѣ}, \text{И}\text{А}\text{К}\text{О} \text{ГО}\text{Л}\text{У}\text{Б}\text{Е}\text{И}\text{Н}\text{Ѣ}$ (Ps. 54:7—“Who will give me wings like a dove’s?”); $\text{ДА} \text{Б}\text{У}\text{Д}\text{У}\text{Т}\text{Ъ} \text{О}\text{У}\text{Ш}\text{И} \text{Т}\text{ВО}\text{И} \text{В}\text{Н}\text{Е}\text{М}\text{Л}\text{Ю}\text{Щ}\text{Е} \text{Г}\text{Л}\text{А}\text{С}\text{У}$... (Ps. 129:2—“Let thine ears be attentive to the voice [of my supplication]”); $\text{И}\text{А}\text{К}\text{О} \text{В}\text{И}\text{Д}\text{Ѣ}\text{Т}\text{Ѣ} \text{О}\text{Ч}\text{И} \text{МО}\text{И}$ (Luke 2:30-31—“For mine eyes have seen...”); $\text{Д}\text{В}\text{Ѣ} \text{О}\text{Ц}\text{Ѣ} \text{И}\text{М}\text{Ѣ}\text{Щ}\text{У}\text{Ш}$ (Matth. 18:9—“having two eyes”). *With masculine-like endings*: $\text{Д}\text{В}\text{А} \text{К}\text{О}\text{Л}\text{Ь}\text{Ц}\text{А} \text{З}\text{О}\text{Л}\text{А}\text{Т}\text{А}$ (Exodus 36:27 [Septuagint version]—“two golden rings”); $\text{НА} \text{О}\text{Б}\text{А} \text{Р}\text{А}\text{М}\text{Е}\text{Н}\text{А}$ (Ex. 36:27ff. [in a section of the Septuagint without numbered verses]—“on both shoulders”); $\text{Д}\text{А}\text{Н}\text{Ы} \text{Б}\text{Ы}\text{Ш}\text{А} \text{Ж}\text{Е}\text{Н}\text{Ѣ} \text{Д}\text{В}\text{А} \text{К}\text{Р}\text{И}\text{Л}\text{А}$ (Rev. 12:14—“And to the woman were given two wings”); $\text{ЗА} \text{Д}\text{В}\text{А} \text{О}\text{Ч}\text{КА} \text{МО}\text{Ѣ}$ (Judges 16:28—“for my two eyes”). With the numerals $\text{Д}\text{В}\text{А}$, $\text{О}\text{Б}\text{А}$ the endings are usually of the masculine type.

When neuter nouns have masculine-type endings in the dual, the form they take coincides with the plural. The dual number may be evidenced by the numerals $\text{Д}\text{В}\text{А}$ [two], $\text{О}\text{Б}\text{А}$ [both]; by a verb in the dual number; and, it would appear, the position of the accent, for example: $\text{К}\text{О}\text{Л}\text{Ѣ}\text{Н}\text{А} \text{МО}\text{Ѣ} \text{И}\text{З}\text{Н}\text{Е}\text{МО}\text{Г}\text{О}\text{У}\text{Т}\text{А}$ (Ps. 108:24—“my knees are weakened”); $\text{НА} \text{Ч}\text{Р}\text{Ѣ}\text{С}\text{ЛА} \text{ЕВО}\text{Ѣ}$ (Gen. 37:34—“[sackcloth] upon his loins”); $\text{И} \text{С}\text{Т}\text{Е}\text{Г}\text{Н}\text{Е} \text{Ч}\text{Р}\text{Ѣ}\text{С}\text{ЛА} \text{ЕВО}\text{Ѣ}$ (III Kings 18:46—“and he girt up his loins”); $\text{Ч}\text{Р}\text{Ѣ}\text{С}\text{Л}\text{А} \text{В}\text{Ѣ}\text{Ш}\text{А} \text{П}\text{Р}\text{Е}\text{П}\text{О}\text{Ѧ}\text{Л}\text{Е}\text{Н}\text{А}$ (Ex. 12:11—“your loins girded”); $\text{Ч}\text{Р}\text{Ѣ}\text{С}\text{Л}\text{А} \text{В}\text{Ѣ}\text{Ш}\text{А}$ (Luke 12:35—“[Let] your loins [be girded about]”). The examples with the word *чресла* show a distinction by means of the accent: in the first two examples, as can be seen, the number is dual, since *чресла* [loins] refers to one person. In the last two, we have the

plural number, since many persons are had in mind—"вѣща" ["your"—plural].

§36. Orthographical Peculiarities of the Cases.

In the case endings of the dual and plural, in order to set them apart from like-sounding forms of the singular, ω is written in place of \omicron in the word-stems or inflections, ζ in place of ϵ , and where these vowels are not present, then the circumflex accent ($\hat{\ }$) is used; for example, $\rho\alpha\epsilon\acute{\omicron}\mu\zeta$ is the instrumental singular ["by a servant"], while $\rho\alpha\epsilon\acute{\omega}\mu\zeta$ is the dative plural ["to the servants"]; $\mu\alpha\rho\acute{\epsilon}\mu\zeta$ ["by the king"] is the instrumental singular, while $\mu\alpha\rho\acute{\zeta}\mu\zeta$ ["to the kings"] is the dative plural; $\rho\acute{\alpha}\epsilon\zeta$ is the nominative singular [a/the servant], while $\rho\acute{\alpha}\epsilon\zeta$ [of the servants] is the genitive plural.

If a word contains both \omicron and ϵ , preference is usually given to ω , though much depends on the copyist, who can pick either ω , ζ or the circumflex ($\hat{\ }$) depending on which symbol is the most convenient to use.

In the genitive plural endings $-\omega\beta\zeta$ and $-\zeta\beta\zeta$, and in the dative plural endings $-\omega\mu\zeta$ and $-\zeta\mu\zeta$, the letters ω and ζ must be written.

In words whose root ends in a palatal ["hushing" sibilant], in order to set apart the cases of the dual and plural, $-\mathfrak{b}$ is written in place of \mathfrak{n} : in the plural, $-\mathfrak{b}$ is usually written in the accusative and instrumental cases, and while this is met with in the nominative and vocative, more common in these cases is the use of the circumflex accent ($\hat{\ }$), ω or ζ : $\mu\delta\mathfrak{z}\mathfrak{n}$ [men] is the nominative and vocative form, while $\mu\delta\mathfrak{z}\mathfrak{b}$ is the spelling of the accusative and instrumental.

The spelling rules are followed in all other declinable parts of speech.

§ 37. Peculiarities of the 1st Declension.

I. In the Singular.

1) The dative case, instead of having the usual endings $-\mathfrak{z}$ and $-\mathfrak{n}$, may in some words have the endings $-\omicron\beta\mathfrak{n}$, $-\epsilon\beta\mathfrak{n}$: $\varsigma\mathfrak{b}\mathfrak{n}\omicron\beta\mathfrak{n}$ [to the son], $\mu\alpha\rho\acute{\epsilon}\beta\mathfrak{n}$ [to the king].

Proper names and foreign words in particular tend towards this form of the dative; and they are more likely to have the hard ending **-овн**, even when they belong to the soft declension: **πετρ^οβ^ον** [to Peter], **μω^υν^εε^οβ^ον** [to Moses], **ἀρχιερέ^οβ^ον** [to the high priest].

2) Some nouns of the primary [prototypical, non-derived] class have the following:

In the genitive singular, the ending **-ος**: **ἡ δόμος раβ^ου^τη** (Exodus 20:2—"from the house of servitude"); **ε^κ ὄνα^ρω πό^λυ^ς ἰο^ρδάν^η** (Matth. 4:25—"from the far [*lit.* yon] side of the Jordan"); **μ^αζ^αρ^εικ^α πό^λυ^ς** (Luke 2:23—"of the male sex"); **до н^из^у** (Mark 15:38—"to the bottom").

They also take the ending **-ος** in the prepositional case, when it denotes location: **ε^ν τ^ῷ ο^ἴκ^ῳ το^ῦ πα^τρ^ος** (John 14:2—"in My Father's house"); **ε^πὶ τ^ῷ β^ερ^θῳ** (Matth. 2:9—"it... stood over...").

3) Masculine nouns of foreign origin with the ending **-ης**, and neuters with the ending **-ίης**, have the ending **-α** in the genitive singular: **ἀρχιερέ^α** [of the hierarch, high priest], **ε^ὐα^γγ^ελί^α** [of the Gospel].

4) Words with the ending **-ης**, **-ίης** in the nominative singular, take the ending **-ε** in the vocative: **ὄ^πα^τε^ρ** [O father], **ε^λά^βη^ιε** [O nightingale]; those whose nominative ends in **-ης** can have either **-ε** or **-ο** in the vocative: **φ^αρ^ισε^ιε^ς** (Matth. 23:26—"thou Pharisee"); **ἀρχιερέ^ο** (Jan. 30, Doxasticon at the Litiya—"O hierarch"); those that end in **-ης**, have **-ο** in the vocative: **ц^αρ^ι** [O king]; those with a palatal followed by **-ης**, **-ίης**, have **-ος** in the vocative: **μ^αζ^αρ^εκ^ς**—**μ^αζ^αρ^εκ^ς**, **β^ρά^τη^ρ**—**β^ρά^τη^ρ** [O physician].

II. In the Plural.

5) Some words have **-οι**, **-εες** as a nominative plural ending: **β^ρά^τη^ρε^ς** [physicians], **υ^ιο^ιο^ι** [sons].

6) In nouns denoting a calling or position and having the ending **-ης**, the nominative plural has the ending **-αι**, and in the case of nouns that end in **-ης**, the plural takes the ending **-ίης**: **φ^αρ^ισε^ιο^ι**—**φ^αρ^ισε^ιο^ι** [Pharisee, Pharisees], **πά^στ^ηρ^ος**—**πά^στ^ηρ^οι^ς** [pastor, pastors].

7) Nouns denoting the performer of an action, and having the ending **-ТЕЛЬ**, may end in either **-Е** or **-ІЕ** in the nominative plural: **ПРЕДАТЕЛѢ** (Acts 7:52—"betrayers"); **СВИДѢТЕЛІЕ** (Acts 7:58—"witnesses").

8) Nouns signifying the names of tribes or peoples and ending in **-ИНЪ**, form their nominative plural by replacing this ending with **-Е**: **ГАЛІЛЕАНИНЪ** [a Galilean], **ГАЛІЛЕАНЕ** [Galileans].

9) In the genitive and dative, and less often in the prepositional case, some words have a suffix inserted: **-ОВ-** in the hard declension and **-ЕВ-** in the soft: **СЫНŪВЪ** [of sons], **СЫНОВŪМЪ** [unto the sons], **Ū СЫНОВѢХЪ** [concerning the sons].

10) The dative case of foreign nouns ending in **-ЕЙ** has not only the form **-ЕМЪ**, but **-ОМЪ** as well: **АРХІЕРѢСМЪ** [to the high priests], **ІУДЕѪОМЪ** [to the Jews, Judæans].

11) Neuter nouns ending in **-ИЦЕ** may have **-АХЪ**, **-НХЪ**, or **-ЕХЪ** in the prepositional plural: **НА СѢБОРНЦАХЪ** (Matth. 10:17—"in the congregations"); **ПРИ ИСХОДНИЦНХЪ** (Ps. 1:3—"by the sources [of waters]"); **НА СѢННИЦЕХЪ** (Luke 11:43—"in the synagogues").

12) The word **БРАТЪ** [brother] is declined in the plural as follows:

Nom.	БРАТІА	Acc.	БРАТІИ
Gen.	БРАТІИ	Inst.	БРАТІАМИ
Dat.	БРАТІАМЪ	Prep.	Ū БРАТІАХЪ

Note: Instead of the forms of the plural, the collective form **БРАТІА** (genitive **БРАТІИ**, vocative **БРАТІЕ**) is more often used: **БРАТІЕ МОА, НЕ КЛЕНІТЕСА...** (James 5:12—"My brethren, swear not..."). In view of the fact that when collective nouns are used, the predicate [verb] is usually in the plural, and the collective form **БРАТІА** is the same as the **БРАТІА** which is the nominative plural [of **БРАТЪ**], it is often hard to tell when this word is used as a collective noun, and when it is used as a plural: **И ŪБЛОБЫЗАВЪ ВЕŪ БРАТІЮ СВОЮ, ПЛАКАСА НАД НІМН: И ПО СІХЪ ГЛАГОЛАСА КЪ НЕМŪ БРАТІА ѢГŪ** (Gen. 45:15—"Moreover he [Joseph] kissed all his brethren, and wep upon them: and after that his brethren talked with him"). In the following two

examples, a distinction is made by the possessive adjective: *πρὶν ἰδοῦσα βράττια ἰώσηφοβα* (Gen. 45:16—“Joseph’s brethren are come”); *ἢ ἰδοῦσα θε βράττια ἰώσηφοβυ ἀείλητῆ* (Gen. 42:3—“And Joseph’s ten brethren went...”): here we see the collective form in the first example, but the plural in the second.

13) Nouns taken from the Hebrew—*ἀδωναὶ* [Adonai, “Lord”, used as a substitute for the Hebrew radicals sometimes rendered as “Jehovah”], *ἐλωὶ* [Eloi, “my God”], *σαδδαι* [Shaddai, “the Mighty”], *ραββὶ* [Rabbi, “master, teacher”] &c. are not declined at all; sometimes, too, the name *ἰησὺ* [Jesus] is undeclined, when it stands together with *χριστός* [Christ]: *ἰησὺ χριστόμυ* [Gal. 1:1—“By Jesus Christ”].

Note: Sometimes these words may have declension endings: *ρὺ κα ἀδωναιὰ γὰ* (Ezek. 8:1—“The hand of the Lord God”); *ὦ λύπη μνηε, ἀδωναιὸ γὰν* (Ezek. 9:8—“Ah, woe is me, O Lord God”).

14) The word *κόρμчий* [helmsman, pilot] in New Church Slavonic is a noun declined on the model of *ιερέη, ελάβιη*: *κόρμчийю веемъдръ* (Octoechos T. 4, Sunday Canon to the Trinity, Ode 5—“to the All-Wise Shipmaster”). In Old Slavonic, it had the form *кормчии* and was declined on the pattern of feminine nouns ending in *-а, -я*: *земля*, hence, as a survival, the form seen in *κόρμчийю рождаша γὰ* (Supplicatory Canon to the Theotokos, Ode 4—“O thou who didst bear the Lord, the Pilot”).

§38. A General Note on the 1st Declension.

The reason the first declension has such a variety of different forms is that it has absorbed nouns that once belonged to other declensions. This took place in the earliest times. It was for the most part masculine and neuter nouns with an *o*-stem that formed the mainstay of the 1st declension. This thematic vowel, as a result of weakening and softening, gave rise to the following vowels

o — *ō* = *я*.

jo (ѣ) — *jъ* (= *ь*), but after vowels — *ь* (*jъ*) = *й*.

o — *мѣсто* [place];

- jo = ε — *μόρε* [sea];
 ð = з — *εός* [god, deity];
 jь = ъ — *εόждь* [leader];
 jь = ѣ — *εράη* [edge, region].

To this declension consisting of o-stem nouns, other nouns were added whose stem-vowel was a short u: ũ = з: *είνз* [son; compare the Old English *sunu*, son], *дómз* [house, home; cf. Latin *domu-s*], which used to have their own declension; and then to these there was further added a class of masculine nouns which had a short i as a stem-vowel: ĭ = ѡ: *εόггѣ* [guest], *εεπόдаѣ* [lord].

Although they had taken on the declension endings of the o-stem nouns, the ũ-stem and ĭ-stem nouns nevertheless contributed peculiarities of their own. Characteristic of the ũ-stem nouns are these endings: *-ŷ* in the genitive and prepositional singular: *εз домŷ* [in the house]; the dative singular ending *-овн*, *-евн*; the nominative plural in *-ове*; the genitive plural ending *-овεз*; the instrumental plural *-[ѡ]мн*: *είνмн* [by sons].

Peculiarities of the i-stem nouns are the nominative plural ending *-їѣ*: *εεπόдаїѣ* [lords]; the instrumental plural *-ѡмн*: *εεπόдаѡмн* [by the lords], and the vocative singular ending *-н* in the word *εόεподн* [O Lord].

These peculiarities were taken on by analogy by many nouns of other stems, which had gone into the 1st declension; although the tendency toward them is found mostly in nouns to which they are proper: thus o-stem nouns often have the endings *-овн*, *-евн* on the model of the u-stems: *мнѣ_овн* [unto peace], *εόггннк_овн* [to the centurion], *мŷж_евн* [to the man], *εрѣч_евн* [to the physician], and so on.

§39. The 2nd Declension.

The 2nd declension includes nouns of both masculine and feminine gender that end in *-а*, *-ѡ*: *женѡ* [woman], *εεѡда*

[commander], ЗЕМЛѦ [land, earth], СЪДІѦ [judge].

Models of the 2nd Declension.

	Hard Declension.		Soft Declension.		Mixed Declension.
Nom.	ЖЕН_Ѧ	РЪК_Ѧ	ЗЕМЛ_Ѧ	СЪДІ_Ѧ	ЇНОШ_Ѧ
Gen.	ЖЕН_Ы	РЪК_И	ЗЕМЛ_И	СЪДІ_И	ЇНОШ_И
Dat.	ЖЕН_Ѣ	РЪЦ_Ѣ	ЗЕМЛ_И	СЪДІ_И	ЇНОШ_И [Ѣ] ⁴

	Hard Declension.		Soft Declension.		Mixed Declension.
Acc.	ЖЕН_Ъ	РЪК_Ъ	ЗЕМЛ_Ю	СЪДІ_Ю	ЇНОШ_Ъ
Instr.	ЖЕН_ОЮ	РЪК_ОЮ	ЗЕМЛ_Ю	СЪДІ_Ю	ЇНОШ_Ю
Prep.	ЖЕН_Ѣ	РЪЦ_Ѣ	ЗЕМЛ_И	СЪДІ_И	ЇНОШ_И
Voc.	ЖЕН_О	РЪК_О	ЗЕМЛ_Е	СЪДІ_Е	ЇНОШ_Е

Dual Number.

N.A.V.	ЖЕН_Ѣ	РЪЦ_Ѣ	ЗЕМЛ_И	СЪДІ_И	ЇНОШ_И
G. P.	ЖЕН_Ъ	РЪК_Ъ	ЗЕМЛ_Ю	СЪДІ_Ю	ЇНОШ_Ъ
D. I.	ЖЕН_АМА	РЪК_АМА	ЗЕМЛ_АМА	СЪДІ_АМА	ЇНОШАМА

Plural.

N. V.	ЖЕН_Ы	РЪК_И ⁵	ЗЕМЛ_И	СЪДІ_И	ЇНОШ_И
Gen.	ЖЕН_Ъ	РЪК_Ъ	ЗЕМЕЛ_Ь	СЪДІ_И[_ЕИ]	ЇНОШ_Ъ
Dat.	ЖЕН_АМЪ	РЪК_АМЪ	ЗЕМЛ_АМЪ	СЪДІ_АМЪ	ЇНОШАМЪ

⁴) Under the influence of Russian, Ѣ may be found after palatals in place of _И: ЇНОШѢ (II Mac-cabees 7:25—“[to give counsel] unto the young man”).

⁵) There is no softening, since _Ы used to be written here (See §8, d).

Acc.	ЖЕН-Ы	РЪК-Н	ЗѢМА-Н	СЪДІ-Н [-ѢН]	ЇНОШ-Ы ⁶ [-Х]
Instr.	ЖЕН-АМН	РЪК-АМН	ЗЕМЛ-АМН	СЪДІ-АМН	ЇНОШ-АМН
Prep.	ЖЕН-АХЪ	РЪК-АХЪ	ЗЕМЛ-АХЪ	СЪДІ-АХЪ	ЇНОШ-АХЪ

§40. Peculiarities of the 2nd Declension.

1) Masculine nouns that end in *-ia* take the ending *-EMZ* in the instrumental singular: *ИСАИЕМЪ* [by Isaias, Isaiah], *ИЕРЕМИЕМЪ* [by Jeremias/Jeremiah].

2) Nouns whose stem ends in a palatal ["hushing" sibilant] may sometimes have, alongside of the usual form of the accusative plural, the ancient form as well: thus *МРѢЖИ* [nets] in Mark 1:16, 18, but *МРѢЖА*, the ancient form, in Mark 1:19; *ДУШЫ ВАША* [your souls], but in some editions *ДУША ВАША* (Luke 21:19—"[possess ye] your souls").

Nouns ending in *-a* after a vowel (*ВЫА*, neck; *МОЛНІА*, lightning; *СМІА*, viper; and others) have kept the ancient forms of the nominative and accusative plural: *СМІА КОЗМѢТЪ* (Mark 16:18—"they shall take up serpents"); *ДУЧЕЗДѢРАА ТВОА МОЛНІА* (Sunday Mesonycticon, Trinitarian doxologies—"Thy resplendent lightnings"); *ВОА ЖЕ ПОКОРІША ВЫА* (Vespers, in the Prayer of Bowed Heads—"they have humbled [bowed] their necks"); but *СТРѢА* [stream, flow, current], plural *СТРѢИ* (compare the Old Slavonic forms: singular *ВЫА*, *МОЛНІА*, *ЗМІА*, and the nominative and accusative plural: *ВЫА*, *МОЛНІА*, *ЗМІА*).

3) Before *ѣ* in the dative and prepositional singular, and in the nominative, accusative and vocative dual, the softening of gutturals occurs (see §34).

4) The accusative plural of animate nouns is usually the same as the nominative, but it may also coincide with the genitive: *ОПДѢТІА СЪ ОУРОКОВІЦЪ* (Daniel 13:21—"thou didst send away the maids").

⁶) After palatals, *-ы* is written only to distinguish one case from another.

§41. The 3rd Declension.

The 3rd declension consists of nouns, for the most part feminine, and only a few masculine, that end in **-ь**: БОЛѢЗНЬ [disease, f.], МІЛОСТЬ [mercy, f.], МЪДРОСТЬ [wisdom, f.]; of the masculine gender are ГОРТАНЬ [larynx, palate, throat], ПЪТЬ [path, way].

At a very early time, numerous masculine nouns that had belonged to the 3rd declension passed over into the 1st declension (for example, ГОЛУБЬ [dove, pigeon], ТІТЬ [thief], ГОСПОДЬ [lord], ГОСТЬ [guest] and many others.

The 3rd declension also includes several words declined only in the plural: ГЪЛАН [cithara, a stringed instrument], ЯЪЛАН [manger, crib, creche], ПѢРЕН [chest], МОЦИ [relics], ЛЮДІЕ [people], and others. ГОСПОДІЕ [lords], in the plural, retains the endings of the 3rd declension.

Model Nouns of the 3rd Declension.

Singular.

	Feminine	Masculine.
Nom.	ЗАПОВѢД-Ь [commandment]	ПЪТ-Ь [path]
Gen.	ЗАПОВѢД-И	ПЪТ-И
Dat.	ЗАПОВѢД-И	ПЪТ-И
Acc.	ЗАПОВѢД-Ь	ПЪТ-Ь
Instr.	ЗАПОВѢД-ІЮ	ПЪТ-ЕМЪ
Prep.	ЗАПОВѢД-И	ПЪТ-И
Voc.	ЗАПОВѢД-Е	ПЪТ-Ь [-И]

Dual.

N.A.V.	ЗАПОВѢД-И	ПЪТ-И
G., P.	ЗАПОВѢД-ІЮ	ПЪТ-ІЮ
D., I.	ЗАПОВѢД-ЕМА [-ЬМА]	ПЪТ-ЬМА

Plural.

N., V.	ЗАПОВѢД-И	ПЪТ-И
Gen.	ЗАПОВѢД-ЕЙ	ПЪТ-ИИ [-ЕЙ]
Dat.	ЗАПОВѢД-ЕМЪ	ПЪТ-ЕМЪ

Acc.	ΖΑΠΩΡΨΕΔ-Η	ΠΥΤ-Η
Instr.	ΖΑΠΩΡΨΕΔ-ΩΜΗ	ΠΥΤ-ΩΜΗ
Prep.	ΖΑΠΩΡΨΕΔ-ΕΧΖ	ΠΥΤ-ΕΧΖ

§42. The 4th Declension.

The 4th declension consists of masculine, feminine and neuter nouns whose stem is longer in the oblique cases than it is in the nominative. A characteristic peculiarity of this declension is the ending $_{-ε}$ in the genitive singular.

The endings of the nominative, and of the stem in the other cases:

Neuter nouns:

$_{-α}$ — $_{-εη}$: ἦΜ- $_{-α}$, ἦΜ- $_{-εη-ε}$ [name]; ΠΛΕΜ- $_{-α}$, ΠΛΕΜ- $_{-εη-ε}$ [tribe];
 $_{-α}$ [α]— $_{-ατ}$ [ατ]: ὈΥΡΟΥ- $_{-α}$, ὈΥΡΟΥ- $_{-άτ-ε}$ [boy]; ὈΐΛ- $_{-α}$, ὈΐΛ- $_{-άτ-ε}$ [ass];
 $_{-ο}$ — $_{-εε}$: ΝΕΒ- $_{-ο}$, ΝΕΒ- $_{-εε-ε}$ [sky, heaven]; ΥΨΑ- $_{-ο}$, ΥΨΑ- $_{-εε-ε}$ [miracle];

Feminine nouns:

$_{-η}$ — $_{-ερ}$: ΜΑΤ- $_{-η}$, ΜΑΤ- $_{-ερ-ε}$ [mother]; ΔΙΤ- $_{-η}$, ΔΙΤ- $_{-έρ-ε}$ [daughter];
 $_{-υ}$ — $_{-οβ}$ [υβ]: ΕΒΕΚΡ- $_{-υ}$, ΕΒΕΚΡ- $_{-όβ-ε}$ [mother-in-law]; ΑΝΕ- $_{-υ}$, ΑΝΕ- $_{-β-ε}$ [love].

Masculine nouns:

$_{-ς}$ [υς] — $_{-εη-ς}$ (from ΚΑΜ- $_{-υ}$ —ΚΑΜ- $_{-εη-ε}$, [rock, stone]); ΔΕΗ- $_{-ς}$ — $_{-ΔΗ-ε}$ [day], ΚΟΡΕΗ- $_{-ς}$ —ΚΟΡΕΗ- $_{-ε}$ [root] (no change in stem).

This difference between the stems of the nominative and oblique cases came about as follows:

1) In neuter nouns ending in $_{-μα}$: the final $_{-α}$ (*yus maly*) resolved itself into $_{-εη-}$ before the inflection endings of the oblique cases (see §2, 10): ἦΜ- $_{-α}$ — ἦΜ- $_{-εη-ε}$.

2) In feminine nouns ending in $_{-υ}$, the final $_{-υ}$ resolved itself into $_{-οβ-}$ [υβ] before the case endings: ΑΝΕ- $_{-υ}$ —ΑΝΕ- $_{-β-ε}$ —ΑΝΕ- $_{-όβ-ε}$ (see §10, III-2).

3) In masculine nouns ending in $\text{--}\lambda$ (where the stem ends in $\text{--}\mu\epsilon\eta\text{--}$): these nouns originally had the ending $\text{--}\lambda\iota$: $\kappa\acute{\alpha}\mu\text{--}\lambda\iota$ [rock], $\pi\lambda\acute{\alpha}\mu\text{--}\lambda\iota$ [flame], sometimes adding a suffix $\text{--}\lambda\kappa\text{--}\chi$: $\kappa\acute{\alpha}\mu\lambda\iota\kappa\chi$ ¹).

The final $\text{--}\lambda\iota$ of these nouns had a nasalized pronunciation. Before the endings, the $\text{--}\lambda\iota$ resolved itself into $\text{--}\epsilon\eta\text{--}$. In New Church Slavonic, the nominative of these nouns is used only with the $\text{--}\epsilon\eta\text{--}$ and the inflection $\text{--}\lambda$: $\kappa\acute{\alpha}\mu\epsilon\eta\eta$, $\pi\lambda\acute{\alpha}\mu\epsilon\eta\eta$, $\kappa\epsilon\mu\acute{\epsilon}\eta\eta$ [flint], $\beta\epsilon\mu\acute{\epsilon}\eta\eta$ [strap].

4) In the nominative singular of the following nouns, there has been an abbreviation of the stem. Neuter nouns ending in $\text{--}\omicron$: $\eta\acute{\epsilon}\epsilon\omicron$ — $\eta\epsilon\epsilon\epsilon\acute{\epsilon}$: here the ϵ of the stem has disappeared, and the ϵ was replaced by \omicron . Neuter nouns ending in $\text{--}\lambda\iota$: $\acute{\omicron}\beta\lambda\acute{\alpha}$ — $\acute{\omicron}\beta\lambda\text{--}\acute{\alpha}\iota$ [eaglet]: ι has been dropped from the stem. Something similar is to be seen in Greek neuter nouns: $\pi\nu\epsilon\upsilon\mu\alpha$ — $\pi\nu\epsilon\upsilon\mu\alpha\tau\text{--}\omicron\varsigma$ [spirit]. In feminine nouns ending in $\text{--}\eta$: $\mu\acute{\alpha}\tau\eta$ — $\mu\acute{\alpha}\tau\text{--}\epsilon\beta\text{--}\epsilon$, β has been dropped from the stem, while ϵ has been replaced by η (in other languages this root is the same: Latin *mater*, German *Mutter*, Greek $\mu\acute{\eta}\tau\eta\rho$, Doric $\mu\acute{\alpha}\tau\eta\rho$).

The nouns $\epsilon\tau\epsilon\pi\acute{\epsilon}\eta$ [degree, step], $\kappa\acute{\omicron}\beta\epsilon\eta$ [root], $\delta\acute{\epsilon}\eta$ [day] have not undergone stem changes.

¹) These old forms can still be met with: $\acute{\omega}\delta\omicron\upsilon\kappa\tau\eta\kappa\acute{\alpha}\mu\lambda\iota\kappa\chi$ $\gamma\omicron\beta\acute{\alpha}\lambda\iota\kappa\chi$ (Luke 17:29—“It rained fire and brimstone”); $\kappa\alpha\mu\lambda\iota\kappa\chi$ $\tau\acute{\epsilon}\lambda\mu\lambda\iota$ (Job 28:3—“the stones of darkness”); $\beta\alpha\zeta\epsilon\beta\acute{\iota}\pi\alpha\sigma\alpha\sigma\alpha$ $\kappa\alpha\mu\lambda\iota\kappa\chi$ (Lam. 4:1—“the stones are poured out”); $\kappa\alpha\mu\lambda\iota\kappa\omega\epsilon\chi$ $\acute{\omicron}\gamma\eta\eta\eta\chi$ (Ezek. 28:16—“of the stones of fire”); $\acute{\iota}\lambda\kappa\omega$ $\acute{\omicron}\gamma\eta\eta$ $\pi\lambda\acute{\alpha}\mu\lambda\iota$ (Lam. 2:3—“like a flaming fire”).

§43. Models of the 4th Declension.

Neuter nouns.

Singular.

Nom., Voc. [heaven, sky]	И́МЯ [name]	О́трокà [boy]	Н Ё Б О
Gen.	И́МЕН_Е	О́трокá_Т_Е	НЕБЕС_Ё
Dat.	И́МЕН_И	О́трокá_Т_И	НЕБЕС_И
Acc.	И́МЯ	О́трокà	НЕБО
Instr.	И́МЕН_ЕМЪ	О́трокá_Т_ЕМЪ	НЕБЕС_ЕМЪ
Prep.	И́МЕН_И	О́трокá_Т_И	НЕБЕС_И

Dual.

N., A., V.	И́МѢИ_И	О́трокá_Т_И	НЕБЕС_И
Gen., Prep.	И́МЕН_Ѹ	О́трокá_Т_Ѹ	НЕБЕС_Ѹ
Dat., Instr.	И́МЕН_Е́МА [-ама]	О́трокá_Т_Е́МА [-ама]	НЕБЕС_Е́МА

Plural.

Nom., Voc.	И́МЕН_À	О́трокá_Т_А	НЕБЕС_À
Gen.	И́МЕН_Ъ	О́трокá_Т_Ъ	НЕБЕС_Ъ
Dat.	И́МЕН_ЕМЪ [-омъ]	О́трокá_Т_ЕМЪ [-омъ]	НЕБЕС_ЕМЪ
Acc.	И́МЕН_À	О́трокá_Т_А	НЕБЕС_À
Instr.	И́МЕН_Ы	О́трокá_Т_Ы	НЕБЕС_Ы
Prep.	И́МЕН_ѢХЪ	О́трокá_Т_ѢХЪ	НЕБЕС_ѢХЪ

Masculine nouns.

Singular.

Nom., Voc.	СТЕПÉН_Ь [degree]	ДÉН_Ь [day]	КА́МЕН_Ь [stone]
Gen.	СТЕПÉН_Е	ДН_Ё	КА́МЕН_Е
Dat.	СТЕПÉН_И	ДН_И, ДН_ЁВН	КА́МЕН_И
Acc.	СТЕПÉН_Ь	ДÉН_Ь	КА́МЕН_Ь
Instr.	СТЕПÉН_ЕМЪ	ДН_ЕМЪ	КА́МЕН_ЕМЪ
Prep.	СТЕПÉН_И	ДН_И	КА́МЕН_И

Dual.

N., A., V.	ΣΤΕΠΕΝ_Η	ΔΗ_ἦ	ΚΑΜΕΝ_Η
Gen., Prep.	ΣΤΕΠΕΝ_Ἔ	ΔΗ_ἴο, ΔΗ_ὸ	ΚΑΜΕΝ_Ἔ
Dat., Instr.	ΣΤΕΠΕΝ_ΕΜΑ	ΔΕΗ_ἔμα	ΚΑΜΕΝ_ἔμα[εμα]

Plural.

Nom., Voc.	ΣΤΕΠΕΝ_Η	ΔΗ_ἑ, ΔΗ_ἦ	ΚΑΜΕΝ_Η [-ἴα]
Gen.	ΣΤΕΠΕΝ_ἑῖ [-ἴῃ]	ΔΗ_ἱῖ [-ἑῖ]	ΚΑΜΕΝ_ἱῖ
Dat.	ΣΤΕΠΕΝ_εμα	ΔΗ_εμα	ΚΑΜΕΝ_εμα
Acc.	ΣΤΕΠΕΝ_Η	ΔΗ_ἦ	ΚΑΜΕΝ_Η
Instr.	ΣΤΕΠΕΝ_εμη	Δεῖ_εμη	ΚΑΜΕΝ_εμη
Prep.	ΣΤΕΠΕΝ_εχχ	ΔΗ_εχχ	ΚΑΜΕΝ_εχχ

Feminine nouns.

Singular.

Nom., Voc.	ΜΑΤΗ [mother]	ΣΒΕΚΡῶ [mother-in-law]	ЦΕΡΙΚῶ [church; ancient form: ЦЕРКЫ]
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Gen.	ΜΑΤΕΡ_ε	ΣΒΕΚΡῶ_ε	ЦΕΡΙΚ_ε
Dat.	ΜΑΤΕΡ_η	ΣΒΕΚΡῶ_η	ЦΕΡΙΚ_η
Acc.	ΜΑΤΕΡ_ε	ΣΒΕΚΡῶ_ε	ЦΕΡΙΚῶ_ε
Instr.	ΜΑΤΕΡ_ἴο	ΣΒΕΚΡῶ_ἴο	ЦΕΡΙΚῶ_ἴο
Prep.	ΜΑΤΕΡ_η	ΣΒΕΚΡῶ_η	ЦΕΡΙΚ_η

Dual.

N., A., V.	ΜΑΤΕΡ_Η	ΣΒΕΚΡῶ_Η	ЦΕΡΙΚ_Η
Gen., Prep.	ΜΑΤΕΡ_ἴο	ΣΒΕΚΡῶ_ἴο	ЦΕΡΙΚῶ_ἴο
Dat., Instr.	ΜΑΤΕΡ_εμα	ΣΒΕΚΡῶ_εμα	ЦΕΡΙΚ_εμα

Plural.

Nom., Voc.	ΜΆΤΕΡ_Η	ΣΒΕΙΚΡΩΒ_Η	ЦѢРКВ_Η
Gen.	ΜΆΤΕΡ_Ιῆ [-ῆ]	ΣΒΕΙΚΡΩΒ_Εῆ	ЦѢРКВ_Εῆ
Dat.	ΜΆΤΕΡ_ΕΜΖ	ΣΒΕΙΚΡΩΒ_ΑΜΖ	ЦѢРКВ_ΑΜΖ
Acc.	ΜΆΤΕΡ_Εῆ [-Η]	ΣΒΕΙΚΡΩΒ_Εῆ [-Η]	ЦѢРКВ_Η
Instr.	ΜΆΤΕΡ_ΥΜΗ	ΣΒΕΙΚΡΩΒ_ΑΜΗ	ЦѢРКВ_ΑΜΗ
Prep.	ΜΆΤΕΡ_ΕΧΖ	ΣΒΕΙΚΡΩΒ_ΑΧΖ	ЦѢРКВ_ΑΧΖ
Voc.			ЦѢРКВ_Ε (Palm

Sunday Vespers, at the Aposticha).

Notes on the Cases.

In place of the plural forms of ΚΆΜΕΝЬ, very often the collective form of this word is used: ΔΑ ΚΆΜΕΝΙΕ ΣΙΕ ΧΛΪΒΕΒΥ ΕΪΔΥΤΖ (Matth. 4:3—"that these stones be made bread"); ΚΆΜΕΝΙΕΜΖ ΠΟΒΗΒΆΧΥ ΣΤΕΦΆΝΑ (Acts 7:59—"And they stoned Stephen").

The plural form is also used, although less often: ΚΆΜΕΝΙΆ (IV Kings, 19:18); ΚΆΜΕΝΙῆ (III Kings, 18:31); ΚΆΜΕΝΥΜΗ (II Cor. 11:25); ΝΑ ΚΆΜΕΝΙΆΧΖ (Jeremiah 14:6—"upon the rocks"); ΝΑ ΚΆΜΕΝΕΧΖ (Jer. 18:3—"[making a vessel] on the stones").

Note: The plural forms ΚΆΜΕΝΙΆ, ΝΑ ΚΆΜΕΝΙΆΧΖ, are, it would seem, inter-related with the collective form ΚΆΜΕΝΙΕ.

There sometimes occur forms of ΚΆΜΕΝЬ that are declined according to the 1st declension: ΚΖ ΚΆΜΕΝΙΟΥ ΡΕΜΜΩΝΙΟΥ (Judges 20:47—"[they fled] to the rock of Remmon"); ΚΆΜΕΝΙΟΥ ΒΥΒΡΥ (June 29, at the Litiya—"Thou rock of faith"); ЦѢРКОВНАГО ΚΆΜΕΝΑ (June 29, Sedalen at Matins—"the Church's rock").

Neuter nouns in the prepositional plural have the spelling -ϋΧΖ: Ω ΒΡΕΜΕΝΙϋΧΖ ("concerning the times"), Ω ΟΙΛΑΤϋΧΖ ("about the asses"), ΝΑ ΝΕΒΕΣΤϋΧΖ ("in heaven").

The nouns ΣΒΕΙΚΡΥ and ЦѢРКОВЬ, in the endings of the dative, instrumental and prepositional plura, as well as the dative and instrumental dual, have the vowel а: _ΑΜΑ, _ΑΜΖ, _ΑΜΗ, _ΑΧΖ.

§44. Peculiarities of the 4th Declension.

The nouns *ѡко* [eye] and *ѡucho* [ear] are declined in the singular and plural on the pattern of *нѣво*, but in the dual they are declined without the suffix *-ѣ*:

Nom., Acc., Voc.	<i>ѡчи</i> [<i>ѡцѣ</i>] eyes	<i>ѡуши</i> [ears]
Gen., Prep.	<i>ѡчїю</i>	<i>ѡушїю</i>
Dat., Instrum.	<i>ѡчїма</i>	<i>ѡушїма</i>

Neuter nouns ending in *-о*, due to the likeness of their nominative case to that of the 1st declension, often take forms without the suffix *-ѣ*, along the pattern of first declension nouns: *ѡвокомз* (Matth. 8:16—"with his word"); *во ѡцѣ твоѡмз* (Matth. 7:4—"[a beam is] in thine own eye").

ѡво [word], when it refers to the Person of the Son, does not take the suffix *-ѣ* in the oblique cases: *бѣз ѡчїнїа бѣа ѡво рождшю* (in the acclamation to the Theotokos sung after the Consecration and elsewhere, beginning *It is truly meet and right*,—"thou who without defilement barest God the Word").

On the model of *матїи* [mother] is declined *дщїи* [daughter]; the model of *ѡвекрь* is followed by *любь* [love], *нѣплѡды* [sterility], *крѡвь* [blood], *цѣрковь* [church, formerly *цѣркы*]; declined like *камень* are *пламень* [flame], *ремѣнь* [strap], *кремѣнь* [flint], and *корень* [root].

The word *ѡдз* [limb, member, body part], besides the usual forms of the 1st declension, sometimes takes the endings of the 4th declension, on the model of neuter nouns ending in *-о*: *благодарнымїи ѡдзѣмїи моїмїи* (Prayer of St. Simeon the New Theologian before Communion—"with thankfulness in all my members").

Texts for Practice.

1) Никтѡже мѡжетъ двѣмà господи́ному рабѡтати. 2) И видѣвше фарі́сеѣ, глаго́лаху ѡученикѡмъ ѣгѡ: почтѡ еъ мытарѣи и грѣшники ѡучительъ ва́шъ гаетъ и пѣетъ; 3) Не ста́жите злота, ни сребра, ни мѣди при поасѣхъ ва́шихъ, ни пѣры въ пѣть, ни двоѡ рѣзъ, ни сапѡгъ, ни же зла: досто́ннъ бо ѣсть дѣлательъ мзды своѣа. 4) Не скрываете себѣ сокровищъ на землѣ, и́дѣже червь и тля тлитъ, и и́дѣже татѣе подкѡпываютъ и крадутъ. 5) И слышавше арді́ереѣ и фарі́сеѣ при́тчи ѣгѡ, разумѣша, гакѡ ѡ нихъ глаголетъ. 6) Воздадите ѡубо кѣсарѣа кѣсаревн: и бжѣа еѡвн. 7) Иерусали́ме, иерусали́ме, и́збѣвый прѡрокн и ка́менїемъ поенва́мъ посланнѡа къ тебѣ, колыкраты воехотѣхъ обрати ча́а твоѡ, гакѡже собираетъ ко́кошиъ птенцыи своѡ подъ крилатѣ, и не вохотѣете; 8) Ходѡ же при мѡри гали́лейстѣмъ, видѣ сѣмона и андрѣа бра́та тогоу сѣмона, вметѡища мрѣжи въ мѡре: вѣста бо рыба́а. 9) Го́ре ва́мъ фарі́сеѡмъ, гакѡ лѡвнте председа́нїа на со́нмищиныхъ и цѣловѡнїа на то́ржищиныхъ. 10) Небо мнѣ престѡлъ ѣсть, землѡ же подно́жїе нога́а моѡа. 11) Гдѣ ти, сме́рте, жа́ло; гдѣ ти, ѡде, побѣда; 12) Премудрость мѡжеви ражда́етъ разумъ. 13) До́мове беззакѡнныхъ трѣбу́ютъ ѡчищенїа. 14) Мерзость гдѣви пѣтїе нечестївыхъ. 15) Тогда и́нѣхъ начѡтъ поноша́ти градо́вѡмъ. 16) Иѣсть на́ша бра́нь къ кро́ви и плѡти, но къ нача́лѡмъ, и ко властѣмъ, и къ мїродержителѣмъ тьмы вѣка егѡ, къ дѡховѡмъ злобы поднебѣснѡмъ. 17) Раздѣлитѣа ѡте́цъ на сы́на, и сы́нъ на ѡтца: ма́ти на дщѣрь, и дщи́ на ма́терь: свекры́ на невѣстѡ [своѡ], и невѣста на свекровь. 18) Да не сварїши гѡгнѡте во млециѣ ма́тере.

Key to the Exercise.

1) No man can serve two masters [Matth. 6:24]. 2) And when the Pharisees saw, they said unto His disciples, Why eateth

your Master with publicans and sinners? [Matth. 9:11]. 3) Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat [Matth. 10:9-10]. 4) Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal [Matth. 6:19]. 5) And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them [Matth. 21:45]. 6) Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's [Matth. 22:21]. 7) O Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chicks under her wings, and ye would not! [Matth. 23:37]. 8) Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers [Mark 1:16]. 9) Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets [Luke 11:43]. 10) Heaven is My throne, and earth is My footstool [Acts 7:49]. 11) O death, where is thy sting? O grave, where is thy victory? [I Cor. 15:55]. 12) Wisdom is prudence to a man [Prov. 10:23]. 13) The houses of the transgressors need purification [Prov. 14:9, *Septuagint*]. 14) The ways of the wicked are an abomination to the Lord [Prov. 15:9]. 15) Then Jesus began to upbraid the cities [Matth. 11:20]. 16) For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [Eph. 6:12]. 17) The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law [Luke 12:53]. 18) Thou shalt not seethe a kid in his mother's milk [Exodus 23:19].

PRONOUNS.

§45. Pronouns are words that replace nouns, adjectives or numbers, e.g. ΠΟΙΜΗΝ ὈΥΡΟΧΑ ἢ ΜΑΤΕΡΑ ἑγὼ (Matth. 2:13—"Take the young child and *his* mother"). ἸΑΚΟΒΣ ΠΕΡΙΣΤΗΝΙЙ, ΤΑΚΟΒΗ ἢ ΠΕΡΙΣΤΗΝΗ (I Cor. 15:48—"Such as is the earthly, *such* also are the earthly"). ΔΟΛΓΟΤΑ ὈΠΟΝΥ ΕΔΗΝΥΑ ΔΒΑΔΕΣΑΤΗ ἢ ὍΣΜΥ ΛΑΚΤΕΥ... ΜΕΤΡΑ ΤΑΛΑΖΔΕ ΔΑ ΒΥΔΕΓΤΖ ΒΡΕΜΖ ὈΠΟΝΑΜΖ (Ex. 26:2—"The length of one curtain shall be eight and twenty cubits... *the same* measure shall be for all the curtains").

According to their meaning, pronouns are divided into the same classes as in Russian [and English]:

1) personal—

ἜΓΩ, I

ΤΥ, thou

ὈΝΥ [ἦ], he [him]

ὈΝΑ [ἡ], she [her]

ὈΝὸ [ἐ], it.

2) reflexive—

ἑΕῚ, self [myself, thyself, himself, herself, itself, &c.].

3) demonstrative—

ΤὸΥ: ΤΑ, ΤΑΛ: Τὸ, ΤὸΕ: that

ΕἶΝ [εἶΝ], εἶΑ, εἶΕ: this

ὈΝΥ, ὈΝΑ, ὈΝΟ: ὈΝΥΗ, -ΑΛ, -ΟΕ: yon, that

ὈΒΥ, -Α, -Ο: ὈΒΥΗ, -ΑΛ, -ΟΕ: this [near at hand]

ΤΑΚΙΗ, -ΑΛ, ὈΕ: such

ΤΑΚΟΒΥΗ, -ΑΛ, -ΟΕ: such, of such nature

ΤΟΛΗΚΙΗ, -ΑΛ, -ΟΕ: so great, such a great

ΕΠЦЕВЫЙ, -АЛ, -ОЕ: such as this.

4) possessive—

ΜΟΗ, ΜΟΑ, ΜΟΕ: my, mine.

ΤΒΟΗ, ΤΒΟΑ, ΤΒΟΕ: thy, thine.

СВО́Й, СВОА́, СВОЁ: one's own [the which belongs to the subject].

НА́ШИХ, -А, -Е: our, ours

ВА́ШИХ, -А, -Е: your [plural], yours.

5) interrogative—

КТО́, ЧТО́; who? what?

КѢ́Й, КА́А, КО́Е; which?

ЧѢ́Й, ЧѢ́А, ЧѢ́Е; whose?

КАКѢ́Й, КАКА́А, КАКО́Е; what kind of?

КАКО́ВЫХ, -А, -О; КАКОВЫ́Й, -АА, -ОЕ; of what nature?

Ѣ́АКОВЫХ, -А, -О; Ѣ́АКОВЫ́Й, -АА, -ОЕ; of such nature

КОЛѢ́КЪ, -А, -О; how great?

КОТО́РЫЙ, -АА, -ОЕ; which one [of several]?

6) relative—

Ѣ́ЖЕ, Ѣ́ЖЕ, Ѣ́ЖЕ: which, the one that...

Ѣ́ЛѢ́КЪ, -А, -О; Ѣ́ЛѢ́КѢ́Й, -АА, -ОЕ: as many as, as much as...

Ѣ́АКЪ, -А, -О; Ѣ́АКѢ́Й, -АА, -ОЕ: such as

As well as those listed above as interrogative: КОЛѢ́КѢ́Й, КТО́, ЧТО́, &c.

7) definite [emphatic]—

ВѢ́СЬ, ВѢ́А, ВѢ́Е: all, all of...

ВѢ́АКЪ, -А, -О; ВѢ́АКѢ́Й, -АА, -ОЕ: every, any

Ѣ́АМЫ́Й, -АА, -ОЕ: the same, the very

КѢ́ЙЖДО, КА́АЖДО, КО́ЕЖДО or КО́ЖДО: each, every

ВѢ́АЧЕБѢ́КѢ́Й, -АА, -ОЕ: any, every, all

Ѣ́НЪ, -А, -О; Ѣ́НЫ́Й, -АА, -ОЕ: another

8) indefinite—

НѢ́КТО, НѢ́ЧТО: someone, something

НѢ́КѢ́Й, НѢ́КАА, НѢ́КОЕ: some, a certain

9) negative—

НИКТО́, НИЧТО́: no one, nothing

НИКТО́ЖЕ, НИЧТО́ЖЕ: nobody, nothing whatever
 НИКІ́Й, _А́А, _О́Е: НИКОТО́РЫЙ, _А́А, _О́Е: no, not a...

§46. The Formation of Pronouns.

Many pronouns have lost the vowel of their root, and therefore in such cases the root takes the form of a consonant.

Personal pronouns. The 1st person has several roots:

ЯЗ — ЯЗЪ (from this, through the softened form язь, comes the Russian я): “I”;

М — М_ЕН_Е, М_А: “me”; М_Ы: “we”;

Н — Н_Ы, Н_АЕЪ: “us” [cf. German *uns*, Latin *nos*].

The 2nd person is shown by the letters Т and В:

Т — Т_Ы [thou], Т_ОБ_ОЮ [thee, instrumental case];

В — В_Ы [ye], В_АЕЪ [you], &c.

The 3rd person is expressed by means of the following pronouns:

О́НЪ, О́НА, О́НО [he, she, it] and ѡ́, ѡ́, ѡ́ [him, her, it].

The 3rd person pronoun О́НЪ, О́НА, О́НО was borrowed from the demonstrative pronoun О́НЪ, О́Н_ЫЙ: these forms, however, are used only in the nominative; for the oblique cases of the 3rd person, the pronouns ѡ́, ѡ́, ѡ́, which do not have a nominative case, are used. Joined to the conjunction ЖЕ, the pronouns ѡ́, ѡ́, ѡ́ [ѡ́ЖЕ, ѡ́ЖЕ, ѡ́ЖЕ] do have a nominative form, as relative pronouns.

Note: The pronouns ѡ́, ѡ́, ѡ́ were originally demonstrative, and showed definiteness. At some time in the ancient period, and as late as the beginning of Slavonic writing, these pronouns were used as definite articles [i.e. equivalent to the English article “the”], attached to the end of adjectives, and later they became part of the adjective, resulting in the longer, or “full” adjective endings.

In Church Slavonic, the demonstrative pronouns *ѣѣ*, *тѣ* are often used as pronouns of the 3rd person, for example: *Ѣѣ* (*οὗτος*) *прїи́де во свидѣ́тельство* (John 1:7—"This man came for a witness"); *не бѣ́ тѣ* (*ἐκεῖνος*) *свѣ́тъ* (John 1:8—"He was not that light"); the Russian version of the Bible uses *онъ* ["he"] in both verses [as does the King James Version in the second case].

Demonstrative pronouns are derived from the following roots:

From *ѣ*— *ѣѣ* [*ѣѣ*], *ѣѣ̀*, *ѣѣ̀ѣ̀*: and with the suffixes *ѣѣ̀ѣ̀ѣ̀*—*ѣѣ̀ѣ̀ѣ̀ѣ̀*, *ѣѣ̀ѣ̀*, *ѣѣ̀ѣ̀* ["this kind of..."].

From *т*— *тѣ*, *тѣ̀*, *тѣ̀ѣ̀*, *тѣ̀ѣ̀ѣ̀* [that]; from the same root, with the suffix *ѣѣ̀ѣ̀*: *тѣ̀ѣ̀ѣ̀ѣ̀*, *ѣѣ̀ѣ̀*, *ѣѣ̀ѣ̀* [such]; with *ѣѣ̀ѣ̀ѣ̀ѣ̀*: *тѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀*, *ѣ̀ѣ̀*, and with the long endings *ѣѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀*. With the suffixes *ѣѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*: *тѣ̀ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀*, *ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀* [so great, so much].

From *онѣ̀* and *ѣѣ̀ѣ̀*: *онѣ̀* — *ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀* and the long forms *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀* [yon, that]; *ѣѣ̀ѣ̀* — *ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀* and the long forms *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀* [this one; the one/the other].

From the demonstrative *ѣ̀* was derived the *reflexive* pronoun *ѣ̀ѣ̀ѣ̀ѣ̀*.

Possessive pronouns are formed from the roots of the personal pronouns of the 1st and 2nd persons: *м* — *мѣ̀* [my],
тѣ̀ — *тѣ̀ѣ̀ѣ̀* [thy],
нѣ̀ — *нѣ̀ѣ̀ѣ̀ѣ̀* [our],
ѣ̀ — *ѣ̀ѣ̀ѣ̀ѣ̀* [your],
 and from the reflexive *ѣ̀* (*ѣ̀ѣ̀ѣ̀ѣ̀*) — *ѣ̀ѣ̀ѣ̀ѣ̀ѣ̀*.

Interrogative pronouns are formed from the roots *кѣ̀* and *ѣ̀* (the latter derived from *кѣ̀*): *кѣ̀ѣ̀*, *кѣ̀ѣ̀ѣ̀*, *кѣ̀ѣ̀ѣ̀ѣ̀* [what]; *ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀*, *ѣ̀ѣ̀ѣ̀ѣ̀* [whose]; *кѣ̀ѣ̀ѣ̀* [who], *ѣ̀ѣ̀ѣ̀* [what]; and from the same roots by means of suffixes:

— К_АК_ІЊ, —АА, —ОФ; (which, what?)

— К_АК_ОВ_ЫЊ, —А, —О; К_АК_ОВ_ЫЊ, —АА, —ОФ; (what kind of?)

— К_ОЛН_К_ІЊ, —АА, —ОФ; (how great, how many?)

— К_О_ТОР_ЫЊ, —АА, —ОФ; (which?)

The pronouns КТО, ЧТО were formed by joining the demonstrative ТОЙ [ТЪ] to К_, Ч_.

Interrogative pronouns, when used in the absence of a question, take on a *relative* meaning. From the root СЛ and the suffix _НК_, the relative pronoun СЛ_Н_К_Ъ, СЛ_Н_К_ІЊ (as much as, as many as) is formed. The relative pronouns НЖЕ, ІАЖЕ, ЁЖЕ are treated above.

Definite (emphatic) pronouns are formed from the following roots:

САМ — САМ_Ъ, —А, —О [self]: САМ_ЫЊ, —АА, —ОФ [same, selfsame, very];

В[Е]С — ВЕС_Ь, ВЕ_А, ВЕ_Е [all, whole]; with the suffix _АК_ — ВЕ_А_К_Ъ, —А, —О: ВЕ_А_К_ІЊ, —АА, —ОФ [each, every]; with the suffix _АЧ_Е_СК_ — ВЕ_А_Ч_Е_СК_ІЊ, —АА, —ОФ [every, any, all];

НН — НН_Ъ, —А, —О: НН_ЫЊ, —АА, —ОФ [another].

The pronouns КІЙ_ЖДО, КО_ЖДО [every] consist of of the interrogative pronoun КІЙ [КЪ] and the particle _ЖДО.

Indefinite and *negative* pronouns are formed by means of the prefixes НѢ and НН, which are attached to the interrogative pronouns: НѢ_КТО [someone], НН_КТО [no one], НѢ_КІЙ [a certain], НН_КОТОРЫЙ [any], &c.

The Declension of Pronouns.

§47. The pronouns ЯЗЪ [I], ТЫ [thou], СЕБЕ [self], КТО [who], ЧТО [what], НѢКТО [someone], НѢЧТО [something], ННКТО [no one], ННЧТО [nothing] do not change according to gender; all the others change. Certain of the pronouns also add Њ, А, Ё to their gender endings: ОН_Ъ — ОНЫ_И, ОН_А — ОНА_А, ОН_О — ОНО_Е.

According to their declension, the pronouns in Church Slavonic are divided into two groups: to the *first* group belong the personal pronouns ѡѡѡ and ꙗѡ and the reflexive себѣ — they have like endings and are declined differently from other pronouns; to the *second* group belong all other pronouns, and they are declined on the model of the 3rd person pronoun, and either the endings of these pronouns are soft like those of the 3rd person pronoun, or else the soft vowels and their signs are replaced by the corresponding hard ones. In the first case the declension is called *soft*, and in the second case, *hard*.

	1st Group			2nd Group (Soft Declension)		
	Singular.					
				Masculine	Neuter	Feminine.
Nom.	ѡѡѡ	ꙗѡ		ѡнѡ [н̣]	ѡно̀ [ѣ̣]	ѡна̀ [а̣]
Gen.	менѣ	ѡбѣ	себѣ	ѣгѡ̀	ѣгѡ̀	ѣа̀
Dat.	менѣѣ,	ѡбѣѣ,	себѣѣ, ѝ	ѣмѡ̀	ѣмѡ̀	ѣѣ
	мнѣ	ѡнѣ				
Acc.	менѣ,	ѡбѣ,	себѣ, а̀	ѣгѡ̀, ѣ	ѣ	ѣ
	ма̀	ѡа̀				
Instr.	менѡю	ѡбѡю	себѡю	ѣмѡ	ѣмѡ	ѣю
Prep.	менѣ	ѡбѣ	себѣ	[н̣]ѣмѡ	[н̣]ѣмѡ	[н̣]ѣѣ
	Dual.					
Nom.	мы̀	вы̀		ѡна	ѡна	ѡнѣѣ
Acc.	ны̀	вы̀		а̀	а̀	а̀
G., Pr.	нѡю	вѡю		ѣю	ѣю	ѣю
D., Ins.	нѡма	вѡма		ѣма	ѣма	ѣма

Plural.

Masculine.

Neuter. Feminine.

Nom.	мы̀	вы̀	онѝ	онѝ	ониѢ
Gen.	на́сѣ	ва́сѣ	и́хѣ	и́хѣ	и́хѣ
Dat.	на́мѣ	ва́мѣ	и́мѣ	и́мѣ	и́мѣ
Acc.	на́и, на́сѣ	ва́и, ва́сѣ	и́а, и́хѣ	и́а	и́а, и́хѣ
Instr.	на́ми	ва́ми	и́ми	и́ми	и́ми
Prep.	на́сѣ	ва́сѣ	[н]и́хѣ	[н]и́хѣ	[н]и́хѣ

Soft Declension.

Singular.

Masculine.

Neuter.

Feminine.

Nom.	мо́и	моѐ	моа̀
Gen.	моѣгѡ	моѣгѡ	моѣа̀
Dat.	моѣмѤ	моѣмѤ	моѣи́
Acc.	мо́и, моѣгѡ	моѐ	моѝ
Instr.	мо́имѣ	мо́имѣ	моѣиѡ
Prep.	моѣмѣ	моѣмѣ	моѣи́

Dual.

Nom., Acc.	моа̀	моа̀, моѝ	моѝ
Gen., Prep.	моѣиѡ	моѣиѡ	моѣиѡ
Dat., Instr.	мо́има	мо́има	мо́има

Plural.

Nom.	моѝ	моа̀	моѝ
Gen.	мои́хѣ	мои́хѣ	мои́хѣ
Dat.	мои́мѣ	мои́мѣ	мои́мѣ
Acc.	моа̀, мои́хѣ	моа̀	моа̀, мои́хѣ
Instr.	мо́ими	мо́ими	мо́ими
Prep.	мои́хѣ	мои́хѣ	мои́хѣ

Hard Declension.

Singular.

	Masculine.	Neuter.	Feminine.
Nom.	ТОЙ	ТОЕ, ТО	ТАА, ТА
Gen.	ТОГВ	ТОГВ	ТОА
Dat.	ТОМЪ	ТОМЪ	ТОЙ
Acc.	ТОЙ, ТОГО	ТОЕ, ТО	ТЪ, ТЪЮ
Instr.	ТЪМЪ	ТЪМЪ	ТОЮ
Prep.	ТОМЪ	ТОМЪ	ТОЙ

Dual.

Nom., Voc.	ТА	ТЪ, ТА	ТЪ
Gen., Prep.	ТВЮ	ТВЮ	ТВЮ
Dat., Instr.	ТЪМА	ТЪМА	ТЪМА

Plural.

Nom.	ТИН [ТИ]	ТАА, ТА	ТАА, ТЫ
Gen.	ТЪХЪ	ТЪХЪ	ТЪХЪ
Dat.	ТЪМЪ	ТЪМЪ	ТЪМЪ
Acc.	ТАА, ТЪХЪ	ТАА, ТА	ТАА, ТЫ, ТЪХЪ
Instr.	ТЪМН	ТЪМН	ТЪМН
Prep.	ТЪХЪ	ТЪХЪ	ТЪХЪ

Notes on the Cases.

1) After prepositions, the oblique cases of the personal pronouns ОНЪ [Н], ОНА [А], ОНО [О], which begin with vowels, take the prefix Н: О НЕМЪ, ЗА НЕЮ [about him, for her], and in the accusative case the masculine pronoun Н is reduced to Ъ: НАНЪ [=НА (Н)Н]: СЕИ ДЕНЬ, СГОЖЕ СОТВОРИ ГАЬ, ВОЗРАДЪЕМЕСА И ВОЗВЕЕСИМЕСА ВОНЪ (Ps. 117:24—"This is the day which the Lord hath made, let us rejoice and be glad therein").

Note 1: In place of **вѠнь**, the Kiev editions have **вѣ Ѡнь**. This form was adopted in error, as if derived from the demonstrative pronoun **Ѡнѣ** (**Ѡвѣѣ Ѡнѣ по́лѣ Ѡорда́на**, “on the far side of the Jordan”).

Note 2: Originally, in Old Church Slavonic, the consonant **н** was part of the prepositions **вѣ**, **сѣ**, **кѣ** (**вѣн**, **сѣн**, **кѣн**—in, with, to), but subsequently the **н** was felt as the beginning of the 3rd person pronoun, and then it came to be used, not only after these prepositions, but after others as well (**на** [on], **по́дъ** [under], **за** [for], &c.).

2) The short oblique forms of the pronouns **ѣѣ**, **тѣ** and **сѣѣ** (**мѣ**, **тѣ**, **сѣ**, **мѣ**, **тѣ**, **сѣ**, **нѣ**, **вѣ**) lose their own accent if they stand after a word accented on a final vowel, and then the preceding word is written with an acute accent on the last letter instead of a grave, e.g. **спасѣ ма**, **вонмѣ ми**, **блѣгословѣ ны** and so on: **тѣмѣже молю вы** (II Cor. 2:8—“Wherefore I beseech you”). Such pronouns are called *enclitic*. However, if the logical accent falls on one of these words, then they do not lose their own accent: **н понмѣ вы кѣ сѣѣ** (John 14:3—“and I will receive you unto Myself”); **никтѣже своегѣ сѣ да ѣцѣтѣ** (I Cor. 10:24—“Let no man seek his own”).

3) The relative pronouns **ѣже**, **ѣже**, **ѣже** and the determinatives **кѣѣждѣ**, **кѣждѣ**, **кѣѣждѣ**, **кѣѣждѣ** decline only the first part, while the particles **ѣже**, **ѣждѣ** remain unchanged: **ѣгѣже**, **ѣмѣже**, **кѣѣгѣждѣ**, **кѣѣмѣждѣ**, and so on.

4) The reflexive pronoun **сѣѣ** is declined only in the singular and has no nominative.

5) In the pronouns of the 2nd group, the ending of the genitive singular is expressed by ω to distinguish it from the similar forms of the accusative: $\xi\rho\omega$ [his] is the genitive case, while $\xi\rho\omicron$ [him] is the accusative. In the Kievan editions, the pronouns of the 1st group have the "large" ζ in the genitive singular to distinguish them from the accusative: $\mu\eta\eta\zeta$, $\tau\epsilon\epsilon\zeta$, $\sigma\sigma\zeta$ are used for the genitive and $\mu\eta\eta\epsilon$, $\tau\epsilon\epsilon\epsilon$, $\sigma\sigma\epsilon$ for the accusative.

Plural forms that are otherwise identical to singular forms are customarily marked with a circumflex accent ($\hat{\ }$): thus $\tau\upsilon\omega\hat{\alpha}$ is the feminine singular, and $\tau\upsilon\omega\hat{\alpha}$ is the plural. But in the 3rd person and relative pronouns [$\omicron\eta\zeta$ ($\hat{\eta}$), $\hat{\eta}\zeta\epsilon$], to distinguish the cases, the initial "iso" accent [breathing + acute] is replaced by the "apostroph" [breathing plus grave]: $\hat{\eta}\mu\zeta$ is the instrumental singular, while $\grave{\eta}\mu\zeta$ is the dative plural; $\hat{\eta}\zeta\epsilon$, $\grave{\eta}\zeta\epsilon$ are singular, while $\hat{\eta}\zeta\epsilon$, $\grave{\eta}\zeta\epsilon$ are plural.

By this same method the accusative plural is marked to distinguish it from the genitive plural of the same pronouns: $\hat{\eta}\chi\zeta$, $\hat{\eta}\chi\zeta\epsilon$ are genitive plural, while $\grave{\eta}\chi\zeta$, $\grave{\eta}\chi\zeta\epsilon$ are accusative plural.

§48. On the model of $\mu\acute{\omicron}\hat{\eta}$ and $\tau\upsilon\omega\acute{\omicron}\hat{\eta}$ are declined all the other pronouns: some according to the soft declension, others according to the hard:

1) According to the *soft* declension: $\tau\upsilon\omega\acute{\omicron}\hat{\eta}$, $\epsilon\upsilon\acute{\omicron}\hat{\eta}$, $\kappa\acute{\eta}\hat{\eta}$, $\chi\acute{\eta}\hat{\eta}$, $\epsilon\acute{\eta}\hat{\eta}$, $\chi\tau\acute{\omicron}\hat{\eta}$, $\eta\eta\kappa\acute{\eta}\hat{\eta}$, $\eta\epsilon\acute{\epsilon}\chi\tau\acute{\omicron}\hat{\eta}$, $\eta\eta\chi\tau\acute{\omicron}\hat{\eta}$, $\eta\acute{\alpha}\lambda\upsilon\zeta\hat{\eta}$,

$\epsilon\acute{\alpha}\lambda\upsilon\zeta\hat{\eta}$:

2) According to the *hard* declension: $\hat{\eta}\eta\zeta$, $\omicron\eta\eta\zeta$, $\omicron\upsilon\upsilon\zeta$, $\epsilon\acute{\alpha}\lambda\mu\zeta$, $\epsilon\upsilon\acute{\alpha}\lambda\kappa\zeta$, $\kappa\alpha\kappa\acute{\eta}\hat{\eta}$ [$\kappa\acute{\alpha}\kappa\zeta$], $\tau\alpha\kappa\acute{\eta}\hat{\eta}$ [$\tau\acute{\alpha}\kappa\zeta$],

$\xi\lambda\acute{\eta}\kappa\zeta$, $\tau\omicron\lambda\acute{\eta}\kappa\zeta$, $\kappa\omicron\lambda\acute{\eta}\kappa\zeta$, $\kappa\tau\acute{\omicron}\hat{\eta}$, $\eta\epsilon\acute{\epsilon}\kappa\tau\acute{\omicron}\hat{\eta}$, $\eta\eta\kappa\tau\acute{\omicron}\hat{\eta}$.

Peculiarities in the Declension of Pronouns.

1) The interrogative pronouns $\kappa\tau\acute{\omicron}\hat{\eta}$, $\chi\tau\acute{\omicron}\hat{\eta}$ are declined only in the singular, and the oblique cases are formed directly from the stem

(кѣ, чѣ), without the syllable -то: ко-гѡ̀, че-гѡ̀.

In the same manner are declined the pronouns formed from them: the indefinite **нѣкто**, **нѣчто** [someone, something] and the negative **никто̀**, **ничто̀**, **никто̀же**, **ничто̀же** [no one, none, nothing], and if the negative pronoun is joined with a preposition, then the preposition is put between **ни-** and the pronoun: **не радиши ни ѡ̀ ко́мже** [neither carest Thou for anyone--Matthew 22:16]; **ни сѡборѣти ни съ кѣмъ, ни возненавидѣтиъ вѣсѣкаго челоуѣка** [neither will he argue with anyone, nor hate anyone--Prologue for July 3, Homily of Isaiah the Monk]; **ѡ̀дѣнъ нѣкто ѡ̀ноша ѡ̀де по нѣмъ** [And there followed Him a certain young man--Mark 14:51]; **сѣмѡне, ѡ̀мамъ ти нѣчто рещи** [Simon, I have somewhat to say unto thee--Luke 7:40]; **ѡ̀малѣхъ ѡ̀сѣ ѡ̀гѡ̀ малымъ чѣмъ ѡ̀ ѡ̀гѣхъ** [Thou madest him a little lower than the Angels--Heb. 2:7).

2) The interrogative pronoun **кѣй**, **кѣа**, **кѣе** derives its forms from the two stems **кѣй** and **кѣе**, and its case endings are like those in the declension of the personal pronoun **ѣ**, **ѣа**, **ѣе**.

In like manner are declined: the indefinite **нѣкѣй**, the determinative **кѣйждо** and the negative **никѣй**; in which last pronoun, in the prepositional case, the preposition is put between the syllable **ни** and the pronoun: **да ни въ ко́емъ грѣсѣ прогнѣваю бѣа** [lest by any sin I anger God--Morning Prayers, Prayer to the guardian Angel].

Note: In the forms: **ѡ̀ нѣкѣихъ** ([it was said] by some--Luke 9:7), **не прѣитѣ нѣкѣимъ** ([before] that certain were come--Gal. 2:12) an elision has taken place (instead of **нѣкѣихъ**, **нѣкѣимъ**).

3) The pronouns **нашъ**, **вашъ** belong to the mixed declension, i.e., for the most part they are declined according to the soft declension, only the iotated vowels are replaced by the hard ones. In the plural, **ѡ** appears in the endings merely to distinguish cases.

Singular

	Masculine	Neuter	Feminine
Nom.	ΚΪΉ	ΚΌΕ	ΚΆΛ
Gen.	ΚΌΕΓΩ	ΚΌΕΓΩ	ΚΟΕΛ
Dat.	ΚΌΕΜΥ	ΚΌΕΜΥ	ΚΌΕΉ
Acc.	ΚΪΉ, ΚΌΕΓΟ	ΚΌΕ	ΚΌΕ
Instr.	ΚΪΗΜΖ	ΚΪΗΜΖ	ΚΌΕΙΘ
Prep.	ΚΌΕΜΖ	ΚΌΕΜΖ	ΚΌΕΉ

Dual.

Nom., Acc.	ΚΆΛ	ΚΆΛ/ ΚΪΗ	ΚΪΗ
Gen., Prep.	ΚΌΕΘ	ΚΌΕΘ	ΚΌΕΘ
Dat., Instr.	ΚΪΗΜΑ	ΚΪΗΜΑ	ΚΪΗΜΑ

Plural.

Nom.	ΚΪΗ'	ΚΆΛ	ΚΪΑ
Gen.	ΚΪΗΧΖ	ΚΪΗΧΖ	ΚΪΗΧΖ
Dat.	ΚΪΗΜΖ	ΚΪΗΜΖ	ΚΪΗΜΖ
Acc.	ΚΪΑ, ΚΪΗΧΖ	ΚΆΛ	ΚΪΑ, ΚΪΗΧΖ
Instr.	ΚΪΗΜΗ	ΚΪΗΜΗ	ΚΪΗΜΗ
Prep.	ΚΪΗΧΖ	ΚΪΗΧΖ	ΚΪΗΧΖ

With Stem Ending in a "Hushing" Sibilant:

Singular.

Nom.	ΝΆΨΖ	ΝΆΨΕ	ΝΆΨΙΑ
Gen.	ΝΆΨΕΓΩ	ΝΆΨΕΓΩ	ΝΆΨΕΛ
Dat.	ΝΆΨΕΜΥ	ΝΆΨΕΜΥ	ΝΆΨΕΉ

1) The ancient form **ϰΪΗ** has been kept in the indefinite pronoun **ηϰΪΗ**.

Acc.	НÁШЪ, НÁШЕГО	НÁШЕ	НÁШЪ
Instr.	НÁШНМЪ	НÁШНМЪ	НÁШЕЮ
Prep.	НÁШЕМЪ	НÁШЕМЪ	НÁШЕИ
Dual.			
Nom., Acc.	НÁША	НÁША / НÁШН	НÁШН
Gen., Prep.	НÁШЕЮ	НÁШЕЮ	НÁШЕЮ
Dat., Instr.	НÁШНМА	НÁШНМА	НÁШНМА
Plural.			
	Masculine		Neuter
	Feminine		
Nom.	НÁШН	НÁША	НÁША
Gen.	НÁШНХЪ	НÁШНХЪ	НÁШНХЪ
Dat.	НÁШЫМЪ	НÁШЫМЪ	НÁШЫМЪ
Acc.	НÁША, НÁШНХЪ	НÁША	НÁША, -НХЪ
Instr.	НÁШНМН	НÁШНМН	НÁШНМН
Prep.	НÁШНХЪ	НÁШНХЪ	НÁШНХЪ

КТО̀, ЧТО̀: Who, what?

Nom.	КТО̀	ЧТО̀	
Gen.	КОГѠ	ЧЕГѠ	ЧЕѠ, ЧЕГОГѠ
Dat.	КОМЪ	ЧЕМЪ	ЧЕГОМЪ
Acc.	КОГѠ	ЧТО̀	ЧЕѠ
Instr.	КНМЪ	ЧНМЪ	
Prep.	КОМЪ	ЧЕМЪ	ЧЕГОМЪ

4) In pronouns a final guttural is softened before a soft vowel: **вѣ́ацѣмъ, то́лнѣмъ.**

In pronouns with a final guttural (**вѣ́акъ, ѣ́лікъ, то́лікъ** &c.) the prepositional masculine and neuter may be formed either with **ѣ** or with **о**: **Ѡ то́лнѣмъ** and **Ѡ то́лнѣкомъ**, e.g.: **во вѣ́ацѣмъ тѣрпѣннѣ** [in all patience--Ephes. 6:18], which could also be **во**

вѣ́комъ терпѣ́нн, and so forth. Similar double forms are to be encountered in the feminine dative and prepositional: вѣ́кой and вѣ́цѣй.

5) The pronouns ѿ́лікъ, колѣ́къ, то́лікъ have noun-type inflections in some cases, e.g. the genitive, то́лика, the dative то́ликѹ, the prepositional--ѣще на то́лицѣ се́ло ѿда́ста; ([tell me] whether ye sold the land for so much?--Acts 5:8). Other forms of these pronouns are properly pronominal: the instrumental то́лицѣмъ, the instrumental form то́лицѣмъ (and also -комъ) and all the forms of the plural:

Nom.	то́лицы	Acc.	то́лики
Gen.	то́лицѣхъ	Instr.	то́лицѣми
Dat.	то́лицѣмъ	Prep.	то́лицѣхъ

Example: вѣ́дите, колѣ́цими кнѣ́гами писáхъ вáмъ моѣю рѣ́кою (Gal. 6:11—"See how long a letter I have written you by mine own hand").

In a like manner, compound pronouns with -ов-: какóвъ, такóвъ, ѿкóвъ--have some forms on the pattern of the short adjectival declension, for example, the genitive ѿковá, the dative case ѿковѹ, while the other forms are of the pronominal declension.

6) A characteristic peculiarity of the short pronouns (such as ѿ́нъ, ѿ́нъ, ѿ́въ, ѿ́мъ and others) is to be seen in the following inflection endings: in the masculine and neuter genitive singular, -огъ, in the feminine, -оа, for example: ѿно́гъ, ѿно́а, ѿмогò, ѿмоа: in the instrumental singular, masculine and neuter, and in all the plural oblique cases (except the accusative)--ѣ appears in the inflections: instrumental singular--ѿнѣ́мъ: genitive plural--ѿнѣ́хъ, dative plural--ѿнѣ́мъ, instrumental plural--ѿнѣ́ми, prepositional--ѿ ѿнѣ́хъ.

ŌVZ--*this*:

Short Form:

Singular.

	Masculine	Neuter	Feminine
Nom.	ŌVZ	ŌVO	ŌVA
Gen.	ŌVOΓW	ŌVOΓW	ŌVOA
Dat.	ŌVOMY	ŌVOMY	ŌVOH
Acc.	ŌVZ, ŌVOΓW	ŌVO	ŌVY
Instr.	ŌV'E MZ	ŌV'E MZ	ŌVOH
Prep.	ŌVOMZ	ŌVOMZ	ŌVOH

Dual.

Nom., Acc.	ŌVA	ŌVA / ŌV'E	ŌV'E
Gen., Prep.	ŌVAH	ŌVAH	ŌVAH
Dat., Instr.	ŌV'E MA	ŌV'E MA	ŌV'E MA

Plural.

Nom.	ŌVH	ŌVA	ŌVY
Gen.	ŌV'E XZ	ŌV'E XZ	ŌV'E XZ
Dat.	ŌV'E MZ	ŌV'E MZ	ŌV'E MZ
Acc.	ŌVY, ŌV'E XZ	ŌVA	ŌVY, ŌV'E XZ
Instr.	ŌV'E MH	ŌV'E MH	ŌV'E MH
Prep.	ŌV'E XZ	ŌV'E XZ	ŌV'E XZ

Full Form.

Singular.

Nom.	ŌVYH	ŌVOE	ŌVAH
Gen.	ŌVAΓW	ŌVAΓW	ŌVYH
Dat.	ŌVOMY	ŌVOMY	ŌVOH
Acc.	ŌVYH, ŌVAΓO	ŌVOE	ŌVYH
Instr.	ŌVY MZ	ŌVY MZ	ŌVOH
Prep.	ŌVOMZ	ŌVOMZ	ŌVOH

	Masculine	Neuter Dual.	Feminine
Nom., Acc.	ѠВЛА	ѠВЛА / ѠВѢИ	ѠВѢИ
Gen., Prep.	ѠВШЮ	ѠВШЮ	ѠВШЮ
Dat., Instr.	ѠВЫМА	ѠВЫМА	ѠВЫМА
		Plural.	
Nom.	ѠВѢИ	ѠВЛА	ѠВЫА
Gen.	ѠВЫХЗ	ѠВЫХЗ	ѠВЫХЗ
Dat.	ѠВЫМЗ	ѠВЫМЗ	ѠВЫМЗ
Acc.	ѠВЫА, ѠВЫХЗ	ѠВЛА	ѠВЫА, ѠВЫХЗ
Instr.	ѠВЫМИ	ѠВЫМИ	ѠВЫМИ
Prep.	ѠВЫХЗ	ѠВЫХЗ	ѠВЫХЗ

7) The pronoun **вѣсь** [all] has forms according to the soft declension and according to the hard. A dual number, on account of the meaning, is absent. There is also no dual number for the pronoun **всѣаки**, derived from **вѣсь**.

8) The full or long pronouns, i.e. those which have Ѣ, Ѡ, Ѣ attached to their gender endings (**Ѣннѣй**, **Ѡвнѣй**, **Ѣлнѣкѣй**, **кѠтѠрѣй** and so forth), are declined on the model of the full or long declension of adjectives.

9) The numeral **Ѣдннѣ** is used as an indefinite pronoun [**Ѣдннѣ чѠловѣкѣ** (one man) = **нѣкѣкѣй чѠловѣкѣ** (a certain man)]. It is declined on the model of the pronoun **чѠй**. The numerals **Ѡвѣ**, **Ѡвѣѣ** can also be used as pronouns, in the sense of "both"--"one and the other", as can the ordinal number **двѣгѣй** [second, next] in the sense of "another", and the combinations **Ѣдннѣ двѣгѣго** or **двѣгѣ двѣгѣ** have the sense of reciprocal pronouns, "each other", "one another": **Ѣ двѣгѣ ко двѣгѣѣ воупѣахѣ** [and they cried out to each other--Paschal Oikos], **двѣгѣ двѣгѣ** [each other, in the Litany of Peace].

Texts for Practice.

1) И сѣ два ѿ нѣхъ вѣста иѡдѡца въ тѡйже дѣнь въ вѣсь ѡстоѡщѣ стѡдѣи шестѣдесѡтъ ѿ іерусалима, ѡнѣже ѿма ѡммаѡса. И тѡ вѣсѣдоваста къ себѣ ѡ вѣсѣхъ сѣхъ приклѡчшихѡ. И бысть вѣсѣдѡщима ѿма и совопрошѡющемаѡ, и самъ иѡса пренеиживѡ, иѡдѡше сѡ нѣма: ѡчи же сѡ держѡстѡса, да сѡ не познаѣта. Речѣ же къ нѣма: что сѡть словеса сѡ, ѡ нѣхъже стѡзѡстѡса къ себѣ иѡдѡще, и сѡта дрѡхла; ѡвѣщѡвѡ же сѡдѣнѡ, сѡмѡже ѿма клеѡпа, речѣ къ немѡ: ты ли сѡдѣнѡ пришлѣцѡ сѡ во іерусалимѡ, и не ѡвѣдѣлѡ сѡ бѡвшихъ въ нѣмѡ во днѣ сѡ; И речѣ ѿмѡ: кѣнѡ; ѡна же рѣста сѡмѡ: ѡже ѡ иѡсѣ назарѡнинѣ, ѿже бысть мѡжѡ прорѡкъ, сѡленѡ дѣломѡ и слѡвомѡ прѣд бѡмѡ и вѣсѣмн людѣмн: кѡкѡ прѣдѡша сѡ архѣрѣн и кнѡзн нашн на ѡсѡждѣнѣе смѣрти, и распѡша сѡ: мы же надѣѡхомѡ, ѡкѡ сѡ сѡть хотѡ иѡзѡвѣнѣти ѿнѡ: но и над вѣсѣмн сѡмн, трѣтѣи сѡ дѣнь сѡть днѣсь, ѡнѣлиже сѡ быша. Но и жѣнѣ нѣкѣѡ ѿ насѡ ѡжѡсѣша ны, бѡвшыѡ рѡнѡ ѡ грѡба. 2) ѡнѣма же ѡверзѡстѣса ѡчи, и познаѣта сѡ: и тѡи невѣдѣмѡ бысть ѿма. 3) сѡе да помышлѣтѡ таковѣи, ѡкѡ ѡцы же сѡмы слѡвомѡ поглѡнѣи, ѡстоѡще, таковѣи и тѡ сѡще сѡмы дѣломѡ. 4) боѡса же, сѡдѡ кѡкѡ пришѣдѡ, не ѡцѣхъ же хѡщѡ, ѡврѡщѡ вѡсѡ, и ѡзѡ ѡврѡщѡса вѡмѡ, ѡковѡ же не хѡцѣте. 5) кѡкѡ мы ѡвѣсѣжимѡ ѡ толѡцѣмѡ нерадѣвшѣе спасѣнѣи; 6) иѡзмѣте слѡго ѿ вѡсѡ самѣхъ. 7) кѡцѣмѡ подобѣтѡ бытѣи вѡмѡ во сѡтыхъ прѣбывѡнѣихъ и блѡгѡсѣстѣихъ. 8) всѡцѣмѡ хранѣнѣемѡ блѡдѣ тѡе сѣрдѡце: ѿ сѣхъ бо иѡхѡдѡца живѡтѡ. 9) ѡкѡдѡ намѡ въ пѡстынѣи хлѣбн тѡлицы, ѡкѡ да насытѣтѣса тѡликѡ нарѡдѡ;

Key.

1) And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it

came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger ¹ in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers² delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre [Luke 24:13-22]. 2) And their eyes were opened, and they knew him: and he vanished out of their sight [Luke 24:31]. 3) Let such an one think this: that, such as we are in word by letters when we are absent, such will we be also in deed when we are present [II Cor. 10:11] 4) For I fear, lest, when I come, I shall not find you such as I would; and that I shall be found unto you such as ye would not [II Cor. 12:20]. 5) How shall we escape, if we neglect so great a salvation? [Heb. 2:3]. 6) Therefore put away from among yourselves that wicked person [I Cor 5:13]. 7) What manner of persons ought ye to be, in all hol conversation and godliness [II Peter 3:11]. 8) Keep thy heart with all diligence; for out of it are the issues of life [Prov. 4:23]. 9) Whence should we have so much bread in the wilderness, as to fill so great multitude? [Matth. 15:33].

¹This can also be translated, "Art thou *the only* stranger?"

²Or: How *our chief priests and rulers...*

THE ADJECTIVE.

§49. Adjectives are words that indicate a quality of an object and answer the question "What kind of...?" or "Whose?"

Adjectives, since they express a quality of an object, are always used with nouns and agree with them in gender, number and case.

According to their meaning, adjectives are classed as qualitative, relative, and possessive.

Adjectives that characterize objects without relation to other objects, are known as *qualitative*: ДОБРЫЙ РАБЪ [the good servant].

Adjectives giving characteristics that relate one object to another on the basis of place, time, material and the like, are called *relative*: ГЕ́ЕННА ОГНЕННАА [fiery Gehenna].

Adjectives that indicate belonging are known as *possessive*: СЫ́НЪ БЖІ́Й [Son of God].

According to their endings, adjectives are classed as short or long.

The short endings of adjectives:

	Hard:			Soft:		
Masculine:	Х	ДО́БР-Х	Ь	ЧЕЛОВѢ́Ч-Ь, СІ́НЬ-Ь	И́	БЖІ́Й
Feminine:	А	ДО́БР-А	А	ЧЕЛОВѢ́Ч-А, СІ́НЬ-А		БЖІ́А
Neuter:	О	ДО́БР-О	Е	ЧЕЛОВѢ́Ч-Е, СІ́НЬ-Е		БЖІ́Е

Adjectives with full or long endings add to the gender endings of the short forms the pronouns И́, А́, Е́:

Masculine:	ДО́БРХ+И=ДО́БРЫЙ	СІ́НЬ+И=СІ́НІЙ	БЖІ́И+И=БЖІ́Й
Feminine:	ДО́БРА+А=ДО́БРАА	СІ́НЬ+А=СІ́НЬАА	БЖІ́А+А=БЖІ́АА
Neuter:	ДО́БРО+Е=ДО́БРОЕ	СІ́НЬ+Е=СІ́НЬЕЕ	БЖІ́Е+Е=БЖІ́ЕЕ

In like manner there arose the oblique case endings of the full or long adjectives. This process of formation of full adjectives came about while the language was still in the Old Slavonic period. To the short (noun) endings of the oblique cases were attached the oblique forms of the pronouns **н, ѿ, ѣ**, and furthermore in the long forms thus arrived at, the following changes took place: with the loss of **ј** between vowels, there took place an assimilation of vowels, and at a later period an elision:

ДОБРА + КТО > ДОБРААГО > ДОБРАГО > ДОБРАГΩ

ДОБРОУ + КМОУ > ДОБРОУОУМОУ > ДОБРОУМОУ > ДОБРОМЪ --and

so on.

In ancient times the pronouns **ѣ, ѿ, ѡ** (demonstratives) had the value of definite articles when joined with adjectives; afterwards, they merged with the adjectives, giving rise to the long forms. The long adjectives have a "definite" significance, while the short adjectives have an "indefinite"; however, in New Church Slavonic the definite vs. indefinite categories are not fully adhered to. If one compares Church Slavonic texts with the Greek, the Greek adjectives with the definite article almost always correspond to the long adjectives in Slavonic.

§50. Formation of Adjectives.

Adjectives are either primitive or derived.

Primitive adjectives are those whose endings are joined directly to the stem. Only qualitative adjectives can belong to this category: ДОБРА-Ъ [good], СТАРА-Ъ [old], БЪЛЪ-Н [rowdy, senseless], ГЪНЪ-Ь [blue].

Derivative adjectives are those whose endings are joined to the stem with the aid of suffixes, one or several; in this category we find all types of adjectives--qualitative, relative, and possessive: ГЪНЪ-ОК-Ъ [tractable], ВЪЗ-ОК-Ъ [narrow], ГОРЪ-ЕК-Ъ [bitter].

§51. The most important suffixes used to form adjectives are the following:

1) Qualitative:

- К- (ОК, К; ЕК, ЫК, К; НК): ВЫСО́К-Ъ, ВЫСО́К-ІЙ [high]; ОУ́З-ОК-Ъ, ОУ́З-К-ІЙ [narrow]; ГО́Р-ЕК-Ъ, ГО́Р-ЫК-ІЙ [bitter]; ВЕЛ-НІК-Ъ [great].
- Л- (ЕЛ, Л): СВѢ́Т-ЕЛ-Ъ, СВѢ́Т-Л-ЫЙ [bright, filled with light].
- Н- (ЕН, ЫН, Н): СИ́Л-ЕН-Ъ, СИ́Л-ЫН-ЫЙ [strong]; Я́С-ЕН-Ъ, Я́С-Н-ЫЙ [clear].
- В-, -НВ-: ВЕЛНЧ-А́В-Ъ [grand, magnificent]; ЛЪК-А́В-Ъ [crafty, evil]; МѸ́РОТОЧ-НВ-ЫЙ [myrrh-flowing]; ПОСЛУША-НВ-Ъ [obedient].
- АТ-, -НТ-: БОГ-А́Т-ЫЙ [rich]; ПЕРН-А́Т-ЫЙ [feathered]; ЗНАМЕН-Н́Т-ЫЙ [noted, famed]; ДОМОВ-Н́Т-Ъ [one who possesses a house, takes pleasure in it].
- НСТ-: РѢ́Ч-Н́СТ-Ъ [talkative, eloquent].

2) Relative:

- Н-: ЖЕЛѢ́З-Н-ЫЙ [made of iron], ГО́Р-Н-ІЙ [upper, higher, on high].
- АН-, -АН-: ПЛО́Т-АН-ЫЙ [fleshly]; ДРѢ́В-АН-Ъ [wooden]; КО́Ж-АН-ЫЙ [of leather]; РО́Ж-АН-ЫЙ [horned].
- Ш-: ДНѢ́Ш-Н-ІЙ [today's]; КРОМѢ́Ш-Н-ІЙ [that which is outside].

3) Possessive:

- Ь: КНА́Ж-Ь [the prince's]; ЧЕЛОВѢ́Ч-Ь [man's, of man]; ІА́КОВЛ-Ь [of Jacob].
- І-: БЖ́-І-Й [God's, of God]; РА́Б-І-Й [servant's, pertaining to a servant].
- ЕВ-, -ОВ-: ІЗРА́ИЛ-ЕВ-Ъ [of Israel]; ІО́СИФ-ОВ-Ъ [of Joseph].
- ИН-: ГОЛѸ́-ІН-ЫЙ [a dove's]; МА́РІ-ИН-Ъ [of Mary].
- СК-: ІУ́ДЕ́Й-СК-Ъ [Judean, of Judea]; ЧЕЛОВѢ́Ч-Е-СК-ІЙ [human, of men, mankind's].
- ЕН- (ЫН): ВЛАДЫ́Ч-ЕН-Ь, ВЛАДЫ́Ч-Н-А [the master's]; БГО́РО́ДНЧ-ЕН-Ъ [pertaining to the Theotokos]; МѸ́ЧЕНИЧ-ЕН-Ъ [martyricon, pertaining to the martyrs].

Possessive adjectives have only the short form, with the exception of those in *-ск-* and *-нн-*, which can have either the short or the long form: *И́ДЕ́ЙСКЪ* and *И́ДЕ́ЙСКІЙ*, *ГОЛЪВІ́НЪ* and *ГОЛЪВІ́ННЫЙ*.

Adjectives having the suffix *-ь (jъ)*, as a result of softening, show an alternation of the final consonants of the stems before this suffix (see §11): *ЧЕЛОВѢ́КЪ*, *ЧЕЛОВѢ́ЧЬ*; *КНѢ́ЖЬ*, *КНѢ́ЖЬ*; *І́АКШВЪ*, *І́АКШВАЬ* and so on.

Some adjectives can have equally the suffixes *-ь* and *-і*: *КНѢ́ЖЬ* and *КНѢ́ЖІЙ*, *ДѢ́ВІ́ЧЬ* and *ДѢ́ВІ́ЧІЙ* [a/the girl's, maiden's].

Adjectives with the suffix *-ск-* express, not individual possession, but a sense of belonging or being proper to a group or kind; thus *ЧЕЛОВѢ́ЧЕ-СКІЙ* means "belonging to, or proper to humans".

Adjectives with the suffix *-нн-*, if they are expressed with the long endings, signify belonging or being proper to a group or kind: *СВѢ́РННЫЙ НРА́ВЪ* --the morals of animals, wild beasts.

§52. If adjectives with the full ending have a doubled *н*, then in all of the short gender and case endings except for the masculine nominative, the doubled *н* [*нн*] is retained.

This occurs in the following qualitative adjectives:

1) *a)* In adjectives formed from noun and verb stems in *-н*:
И́СТІ́ННЫЙ [*И́СТІ́ННА*]: *И́СТІ́ННЕНЪ*, *И́СТІ́ННА* [true];
НЕИЗМѢ́ННЫЙ [*И́ЗМѢ́Н-І́ТИ*]: *НЕИЗМѢ́НЕНЪ*,
НЕИЗМѢ́ННА [unchanged];
БѢ́га И́СТІ́ННА Ѡ́ БѢ́га И́СТІ́ННА [True God of True God--Nicene Creed].

b) In adjectives formed from nouns with their stem ending in *-н* preceded by a consonant:

БОЛѢ́ЗНЕННЫЙ [*БОЛѢ́ЗН-Ь*]: *БОЛѢ́ЗНЕНЪ*, *БОЛѢ́ЗНЕННА* [diseased];

БЕЗБОА́ЗНЕННЫЙ [БОА́ЗН-Ь]: БЕЗБОА́ЗНЕНЪ, БЕЗБОА́ЗНЕННА
[fearless];

Хрѣстїанскїа кончіны... БЕЗБОЛѢЗНЕННЫ ["A Christian
ending...painless"--Litany of Fervent Supplication].

c) In adjectives formed from nouns with the ending *-АНІЕ, -ЕНІЕ*, in the masculine there can be the endings *-ЕН-* and *-ЕНЪ*:

БЕЗДЫХА́ННЫЙ [ДЫХА́НІЕ]: БЕЗДЫХА́НЕНЪ, БЕЗДЫХА́ННА [without
breath, not breathing]

НЕПРІКОСНОВѢ́ННЫЙ [ПРІКОСНОВѢ́НІЕ]: НЕПРІКОСНОВѢ́ЕНЪ,
НЕПРІКОСНОВѢ́ЕННА [untouched];

ВѢ́ДИМЪ ПЛО́ТІЮ БЕЗДЫХА́НЕНЪ МЕРТВЪ ["Seen in the flesh, a
lifeless corpse"--Holy Saturday Matins, First Stasis, v. 36].

2) In adjectives with the ending *-ЕННЫЙ*, formed from noun stems with two or more preceding consonants:

Ѣ́СТЕСТВЕННЫЙ: Ѣ́СТЕСТВЕНЪ, Ѣ́СТЕСТВЕННА [natural, of nature];

БЕЗЧИСЛЕННЫЙ: БЕЗЧИСЛЕНЪ, БЕЗЧИСЛЕННА [countless,
innumerable].

СОЕСТЕСТВЕННО БЖЕСТВѢ́ ["the Divinity of One Essence"--
Matins for Jan. 30, Ode 6].

3) In adjectives formed from past passive participles; in the masculine nominative they have the ending *-ЕН*, and sometimes *-ЕНЕНЪ*:

СОВЕРШѢ́ЕНЪ, СОВЕРШѢ́ЕННА [perfect, complete];

БЛАЖѢ́ЕНЪ, БЛАЖѢ́ЕННА [blessed, blissful];

НЕЗРЕЧѢ́ЕНЪ, НЕЗРЕЧѢ́ЕННА [ineffable, beyond description].

Ты бо Ѣ́си бѣ́з незречѢ́ЕНЕНЪ ["For Thou art God ineffable"--
Divine Liturgy of St. John Chrysostom, Anaphora].

Днѣ́ всегѡ́ совершѢ́ЕННА ["A day all perfect"--i.e. that the whole
day be perfect--Litany of Fervent Supplication].

Adjectives in **-ный** that are formed from verbs of the imperfective aspect do not double the **н**: **варёная пшеница** [boiled wheat], **сушёные овощи** [dried fruit].

§53. Declension of Adjectives.

Like nouns, adjectives are grouped into hard and soft declensions.

The short adjectives are, in their gender endings, comparable with the nouns of the 1st and 2nd declensions, and are declined on the same pattern: adjectives of the masculine and neuter gender according to the 1st declension, while those of the feminine gender are declined according to the 2nd declension.

Declension of Adjectives with the Short endings.

Hard Declension:

Singular.

	Masculine	Neuter	Feminine
Nom.	мѸдр-Ѹ [wise]	мѸдр-о	мѸдр-а
Gen.	мѸдр-а	мѸдр-а	мѸдр-ы
Dat.	мѸдр-Ѹ	мѸдр-Ѹ	мѸдр-ѸѢ
Acc.	мѸдр-Ѹ [-а]	мѸдр-о	мѸдр-Ѹ
Instr.	мѸдр-ымы	мѸдр-ымы	мѸдр-ою
Prep.	мѸдр-ѸѢ	мѸдр-ѸѢ	мѸдр-ѸѢ
Voc.	мѸдр-Ѹ	мѸдр-о	мѸдр-а

Dual.

N., A., V.	мѸдр-а	мѸдр-а, -Ѣ	мѸдр-Ѣ
G., P.	мѸдр-Ѹ	мѸдр-Ѹ	мѸдр-Ѹ
D., I.	мѸдр-ыма	мѸдр-ыма	мѸдр-ыма

Plural.

Nom., Voc.	мѸдр-н	мѸдр-а	мѸдр-ы
Gen.	мѸдр-ычѸ	мѸдр-ычѸ	мѸдр-ычѸ
Dat.	мѸдр-ымѸ	мѸдр-ымѸ	мѸдр-ымѸ
Acc.	мѸдр-ы [-ычѸ]	мѸдр-а	мѸдр-ы
Instr.	мѸдр-ы[-ымн]	мѸдр-ы[-ымн]	мѸдр-ымн
Prep.	мѸдр-ычѸ	мѸдр-ычѸ	мѸдр-ычѸ

Soft Declension:

Singular.

	Masculine	Neuter	Feminine
Nom.	госпѸдѸн-ь (the Lord's)	госпѸдѸн-Ѹ	госпѸдѸн-а
Gen.	госпѸдѸн-а	госпѸдѸн-а	госпѸдѸн-н
Dat.	госпѸдѸн-ю	госпѸдѸн-ю	госпѸдѸн-н
Acc.	госпѸдѸн-ь[-а]	госпѸдѸн-Ѹ	госпѸдѸн-ю
Instr.	госпѸдѸн-нмѸ	госпѸдѸн-нмѸ	госпѸдѸн-Ѹю
Prep.	госпѸдѸн-н	госпѸдѸн-н	госпѸдѸн-н
Voc.	госпѸдѸн-ь	госпѸдѸнѸ	госпѸдѸн-а

Dual.

N., A., V.	госпѸдѸн-а	госпѸдѸн-а, -н	госпѸдѸн-н
G., P.	госпѸдѸн-ю	госпѸдѸн-ю	госпѸдѸн-ю
D., I.	госпѸдѸн-нма	госпѸдѸн-нма	госпѸдѸн-нма

Plural.

N., V.	госпѸдѸн-н	госпѸдѸн-а	госпѸдѸн-н
Gen.	госпѸдѸн-нчѸ	госпѸдѸн-нчѸ	госпѸдѸн-нчѸ
Dat.	госпѸдѸн-нмѸ	госпѸдѸн-нмѸ	госпѸдѸн-нмѸ
Acc.	госпѸдѸн-н[-нчѸ]	госпѸдѸн-а	госпѸдѸн-н[-нчѸ]
Instr.	госпѸдѸн-н[-нмн]	госпѸдѸн-н[-нмн]	госпѸдѸн-нмн
Prep.	госпѸдѸн-нчѸ	госпѸдѸн-нчѸ	госпѸдѸн-нчѸ

§54. Concerning the Vocative Case of Adjectives.

When adjectives are used as nouns, in the vocative case the short endings are always used: e.g. БЕЗУМНЕ, ВЪ СІЮ НОЦЬ ДУШѢ ТВОЮ ИСТАЖУТЪ Ѡ ТЕБѢ [Thou fool, this night thy soul shall be required of thee--Luke 12:20].

When adjectives of definition are used with nouns in the vocative case, the adjectives usually have the long endings, but the short also occur: ЛКАВЫЙ РАБѢ [thou wicked servant--Luke 19:22]; РАБѢ БЛАГІИ И ВѢРНОИ [thou good and faithful servant--Matth. 25:21]; ТРЕБЛАЖЕННЕ ВАСІЛІЕ, ГРИГОРІЕ ВСЕМЪДРЕ, ВСЕЗЛАТЕ И ВСЕЧУТЕ ІОААННЕ [O thrice-blessed Basil, Gregory most wise, John most golden and most honourable--Vespers for Jan. 30, Aposticha].

§55. Differences of Declension between Nouns and Short Adjectives.

Although the short adjectives are declined on the pattern of nouns, nevertheless their declensions do not fully coincide. The divergences are as follows:

1) Singular: the masculine and neuter instrumental have the long adjectival endings **-ЫМЪ**, **-ИМЪ**: МЪДРЫМЪ, ГОСПОДНИМЪ.

2) Dual: the dative and instrumental cases have the full adjectival endings **-ЫМА**, **-ИМА**: МЪДРЫМА, ГОСПОДНИМА, although endings of ancient origin are to be met with according to the noun declension, for example: КОЛѢНОМА ІІЛЕКОМА (the [twelve] tribes of Israel--Matth. 19:28).

3) Plural: all the cases except the nominative and accusative have endings according to the long declension; the instrumental masculine and neuter can have the short or the long form (with the sense of the short), for example: ПРЕДЪ СТАРѢЙШИНЫ ІІЛЕВЫ И ПРЕДЪ ЛЮДЬМИ МОИМИ (before the elders of Israel and before my people--I Kings[I Samuel] 15:30 [*Septuagint version*]; И СНІДЕ СЪ МЪЖИМИ

ІЗДАННЫМИ (and went down with the men of Judah--II Kings [Samuel] 19:16); ПРѢДЪ ОУТРОКИ ДАВІДОВЫМИ (before the servants of David--II Kings [Samuel] 18:7).

§56. Possessive adjectives in *-ій* [рѣбій, of a servant] are short adjectives (their final *-ій* is not a pronoun, but a gender ending), and therefore they are declined for the most part as short adjectives, on the model of 1st-declension nouns in *-ій*: *краій* [district, territory], like the other short adjectives, although they sometimes do take on the long endings: *БЖІА СНИЗХОЖДЕНІА ОГНЬ ОУСТЫДѢСА ВЪ ВАВУЛОНѢ ИНОГДА* (By God's coming down, the fire was put to shame in Babylon once--Eirmos, Sunday Canon of the 8th Tone); *РАДѸЙСА, ЯГНИЦЕ, РОЖДАША БЖІАГО ЯГНЦА* (Rejoice, thou ewe that bare the Lamb of God--Akathistos Canon, Ode 3).

Declension of Short Adjectives Ending in *-ій*.

	Singular.		
	Masculine	Neuter	Feminine
Nom.	<i>БЖІЙ КРАЙ</i> <i>God's land</i>	<i>БЖІЕ ЗНАМЕНИЕ</i> <i>God's sign</i>	<i>БЖІА МИЛОСТЫНА</i> <i>God's mercy</i>
Gen.	<i>БЖІА КРАА</i>	<i>БЖІА ЗНАМЕНИА</i>	<i>БЖІА МИЛОСТЫНА</i>
Dat.	<i>БЖІЮ КРАЮ</i>	<i>БЖІЮ ЗНАМЕНИЮ</i>	<i>БЖІН МИЛОСТЫНН</i>
Acc.	<i>БЖІЙ КРАЙ</i>	<i>БЖІЕ ЗНАМЕНИЕ</i>	<i>БЖІЮ МИЛОСТЫНЮ</i>
Instr.	<i>БЖІИМЪ КРАЕМЪ</i>	<i>БЖІИМЪ ЗНАМЕНИЕМЪ</i>	<i>БЖІЕЮ МИЛОСТЫНЕЮ</i>
Voc.	<i>БЖІЙ КРАЮ</i>	<i>БЖІЕ ЗНАМЕНИЕ</i>	<i>БЖІА МИЛОСТЫНЕ</i>

Dual.

N., A., V.	<i>БЖІА КРАА</i>	<i>БЖІА, -Н ЗНАМЕНИА, -Н</i>	<i>БЖІН МИЛОСТЫНН</i>
G., P.	<i>БЖІЮ КРАЮ</i>	<i>БЖІЮ ЗНАМЕНИЮ</i>	<i>БЖІЮ МИЛОСТЫНЮ</i>
D., I.	<i>БЖІИМА КРАЕМА</i>	<i>БЖІИМА ЗНАМЕНИЕМА</i>	<i>БЖІИМА МИЛОСТЫНАМА</i>

Plural.

N., V.	<i>БЖІН КРАН</i>	<i>БЖІА ЗНАМЕНИА</i>	<i>БЖІА МИЛОСТЫНН</i>
Gen.	<i>БЖІИХЪ КРАСВЪ</i>	<i>БЖІИХЪ ЗНАМЕНИЙ</i>	<i>БЖІИХЪ МИЛОСТЫНЬ</i>

Dat.	БЖІ_НМЗ КРА_ЄМЗ	БЖІ_НМЗ ЗНАМЕНІ_ЄМЗ	БЖІ_НМЗ МІЛОСТЫН_АМЗ
Acc.	БЖІ_Н КРА_Н	БЖІ_А ЗНАМЕНІ_А	БЖІ_А МІЛОСТЫН_Н
Instr.	БЖІ_Н КРА_Н	БЖІ_Н ЗНАМЕНІ_Н	БЖІ_НМИ МІЛОСТЫН_АМИ
Prep.	БЖІ_НХЗ КРА_ЄХЗ	БЖІ_НХЗ ЗНАМЕНІ_НХЗ	БЖІ_НХЗ МІЛОСТЫН_А ХЗ

§57. The Declension of Full Adjectives.

Hard Declension:

Singular.

	Masculine	Neuter	Feminine
N., V.	МЪДР_ЫЙ (<i>wise</i>)	МЪДР_ОЕ	МЪДР_АА
Gen.	МЪДР_АГШ	МЪДР_АГШ	МЪДР_ЫА
Dat.	МЪДР_ОМЪ	МЪДР_ОМЪ	МЪДР_ѢИ [-ОИ]
Acc.	МЪДР_ЫЙ[-АГО]	МЪДР_ОЕ	МЪДР_Ю
Instr.	МЪДР_ЫМЗ	МЪДР_ЫМЗ	МЪДР_ОЮ
Prep.	МЪДР_ѢМЗ	МЪДР_ѢМЗ	МЪДР_ѢИ[-ОИ]

Dual.

N., A., V.	МЪДР_АА	МЪДР_АА, -ѢИ	МЪДР_ѢИ
G., P.	МЪДР_Ю	МЪДР_Ю	МЪДР_Ю
D., I.	МЪДР_ЫМА	МЪДР_ЫМА	МЪДР_ЫМА

Plural.

N., V.	МЪДР_ІН	МЪДР_АА	МЪДР_ЫА
Gen.	МЪДР_ЫХЗ	МЪДР_ЫХЗ	МЪДР_ЫХЗ
Dat.	МЪДР_ЫМЗ	МЪДР_ЫМЗ	МЪДР_ЫМЗ
Acc.	МЪДР_ЫА[-ЫХЗ]	МЪДР_АА	МЪДР_ЫА[-ЫХЗ]
Instr.	МЪДР_ЫМИ	МЪДР_ЫМИ	МЪДР_ЫМИ
Prep.	МЪДР_ЫХЗ	МЪДР_ЫХЗ	МЪДР_ЫХЗ

Soft Declension:

Singular.

N., V.	СІН_ІЙ (<i>blue</i>)	СІН_ЕЕ	СІН_АА
Gen.	СІН_АГВ	СІН_АГВ	СІН_ІА
Dat.	СІН_ЕМЪ	СІН_ЕМЪ	СІН_ЕИ
Acc.	СІН_ІЙ[_АГО]	СІН_ЕЕ	СІН_ЮЮ
Instr.	СІН_НМЗ	СІН_НМЗ	СІН_ЕЮ
Prep.	СІН_ЕМЗ	СІН_ЕМЗ	СІН_ЕИ

Dual.

N., A., V.	СІН_АА	СІН_АА, _ІН	СІН_ІН
G., P.	СІН_ЮЮ	СІН_ЮЮ	СІН_ЮЮ
D., I.	СІН_НМА	СІН_НМА	СІН_НМА

Plural.

	Masculine	Neuter	Feminine
N., V.	СІН_ІН	СІН_АА	СІН_ІА
Gen.	СІН_НХЗ	СІН_НХЗ	СІН_НХЗ
Dat.	СІН_НМЗ	СІН_НМЗ	СІН_НМЗ
Acc.	СІН_ІА[_НХЗ]	СІН_АА	СІН_ІА[_НХЗ]
Instr.	СІН_НМН	СІН_НМН	СІН_НМН
Prep.	СІН_НХЗ	СІН_НХЗ	СІН_НХЗ

Declension of Adjectives with Guttural Stems.

Singular.

N., V.	БЛАГ_ІЙ (<i>good</i>)	БЛАГ_ОЕ	БЛАГ_АА
Gen.	БЛАГ_АГВ	БЛАГ_АГВ	БЛАГ_ІА
Dat.	БЛАГ_ОМЪ	БЛАГ_ОМЪ	БЛАЗ_ЕИ
Acc.	БЛАГ_ІЙ [_АГО]	БЛАГ_ОЕ	БЛАГ_ЮЮ
Instr.	БЛАГ_НМЗ	БЛАГ_НМЗ	БЛАГ_ОЮ
Prep.	БЛАЗ_ЕМЗ	БЛАЗ_ЕМЗ	БЛАЗ_ЕИ

Dual.

N., A., V.	БЛАГ_ѦА	БЛАГ_ѦА, БЛАЗ_ѦН	БЛАЗ_ѦН
G., P.	БЛАГ_ѦЮ	БЛАГ_ѦЮ	БЛАГ_ѦЮ
D., I.	БЛАГ_ѦМА	БЛАГ_ѦМА	БЛАГ_ѦМА

Plural.

N., V.	БЛАЗ_ІН	БЛАГ_ІА	БЛАГ_ІА
Gen.	БЛАГ_ІХЗ	БЛАГ_ІХЗ	БЛАГ_ІХЗ
Dat.	БЛАГ_ІМЗ	БЛАГ_ІМЗ	БЛАГ_ІМЗ
Acc.	БЛАГ_ІА [-ІХЗ]	БЛАГ_ІА	БЛАГ_ІА
Instr.	БЛАГ_ІМН	БЛАГ_ІМН	БЛАГ_ІМН
Prep.	БЛАГ_ІХЗ	БЛАГ_ІХЗ	БЛАГ_ІХЗ

Note: The adjective **мнѠгъ** has the following peculiarities: instrumental singular, masculine and neuter: **мнѠзѣмъ**, and in the plural for all genders, genitive **мнѠзѣхъ**, dative: **мнѠзѣмъ**, prepositional: **мнѠзѣхъ**. In Old Church Slavonic, this adjective was among the pronouns, from which it retained the forms noted.

Declension of Adjectives with Stems in a “Hushing” Sibilant.

Singular.

N., V.	нѣщ_їѣ (<i>poor, needy</i>)	нѣщ_ѣѣ	нѣщ_аа
Gen.	нѣщ_агѡ	нѣщ_агѡ	нѣщ_їа
Dat.	нѣщ_емѢ	нѣщ_емѢ	нѣщ_ей
Acc.	нѣщ_їѣ [-аго]	нѣщ_ѣѣ	нѣщ_ѣю
Instr.	нѣщ_нмъ	нѣщ_нмъ	нѣщ_ею
Prep.	нѣщ_емъ	нѣщ_емъ	нѣщ_ей

Dual.

N., A., V.	нѣщ_аа	нѣщ_аа, _їн	нѣщ_їн
G., P.	нѣщ_ѣю	нѣщ_ѣю	нѣщ_ѣю
D., I.	нѣщ_нма	нѣщ_нма	нѣщ_нма

Plural.

N., V.	НІЦ_ІН	НІЦ_АА	НІЦ_ЫА
Gen.	НІЦ_НХЗ	НІЦ_НХЗ	НІЦ_НХЗ
Dat.	НІЦ_ЫМЗ	НІЦ_ЫМЗ	НІЦ_ЫМЗ
Acc.	НІЦ_ЫА[-НХЗ]	НІЦ_АА	НІЦ_ЫА[-НХЗ]
Instr.	НІЦ_НМИ	НІЦ_НМИ	НІЦ_НМИ
Prep.	НІЦ_НХЗ	НІЦ_НХЗ	НІЦ_НХЗ

Notes on the Adjectives.

1) In adjectives whose stem ends in a guttural, softening occurs according to the general rule before soft vowels: БЛАГІЙ --- БЛАЗІЙ (see §11).

2) Before soft vowels, the combination *-ек-* changes to *-ет-*: СЫНЪ ЧЕЛОВѢЧЕСКІЙ, Ѡ СЫНѢ ЧЕЛОВѢЧЕСТВѢМЪ (the Son of Man, about/concerning the Son of Man).

3) Adjectives whose stem ends in a "hushing" sibilant, as in the case of nouns, have a mixed declension.

4) The adjectives *ИПОЛНЪ* [full], *СВОБОДЪ* [free, left to oneself, cast off], *ѠДОБЪ* [easy, fearless] and several others like them, are not declined: *ИПОЛНЪ НЕБО И ЗЕМЛѦ СЛАВЫ ТВОЕѦ* ["Heaven and earth are full of Thy glory"--Liturgy].

5) Forms of the dual and plural that coincide with singular forms are distinguished by the same means as in nouns: i.e. by the use of *Ѡ*, *Ѣ*, the circumflex accent (˘) and *ы* after the hushing sibilants.

In the singular, the genitive case is written with the ending *-аго*, *-агоу* to distinguish it from the accusative ending *-аго*, *аго*.

§58. Formation of the Degrees of Comparison.

In Church Slavonic, as in Russian [and English], there are three degrees of comparison: the positive, comparative and superlative.

The comparative degree is formed by means of suffixes:

- 1) the most ancient: **-ьш**, and
- 2) the late form **-ѣйш**, or **-айш** after the "hushing" sibilants.

The Short Form.

In forming the stem for the comparative degree, the ancient and later suffixes are used differently. The ancient suffix (**-ьш**) is used, in forming the stem, in adjectives with the suffix **-к** (**ок**, **ек**) and in certain primitive stems in **-з**, **-л**, **-о** (e.g. **хѣд-з**, *scant*, *bad*) joined directly to the stem: the stem consonant is softened, and the suffix **-к** (if it was in the stem of the positive degree) dropped.

In the use of the later suffix (**-ѣйш**), the suffix of the positive degree stem is retained.

In the nominative singular masculine, the **ш** in the suffixes **-ьш**, **-ѣйш**, **-айш** is dropped; in the nominative singular neuter, the ending occurs with as well as without the **ш**.

Positive degree:	Root:	Stem for the comparative degree: With ьш :
выс-ок-з <i>high</i>	выс	выш-ш
глуб-ок-з <i>deep</i>	глуб	глубл-ьш
слад-ок-з <i>sweet</i>	слад	сладжд-ш
		With ѣйш , айш :
бог-ат-з <i>rich</i>	бог	бог-ат-ѣйш
крас-ен-з <i>splendid</i>	крас	крас-н-ѣйш
выс-ок-з	выс	выс-оч-айш

The endings of comparative short adjectives are as follows:

a) In adjectives with the suffix **-ьш**:

masculine: **-ій**, feminine: **-[ь]ш-н**, neuter: **-ѣ** or **-[ь]ш-ѣ**:

ВЫ́Ш-ІЙ, ВЫ́Ш-ШН, ВЫ́Ш-Е or ВЫ́Ш-ШЕ: higher;
 ГЛѸБЛ-ІЙ, ГЛѸБЛ-ЬШН, ГЛѸБЛ-Е or ГЛѸБЛ-ЬШН: deeper;
 СЛА́ЖД-ІЙ, СЛА́ЖД-ШН, СЛА́ЖД-Е or СЛА́ЖД-ШЕ: sweeter.

Primitive stems: ХѸЖД-ІЙ, ХѸЖД-ШН, ХѸЖД-Е [ХѸЖД-ШЕ]:
 worse.

b) In adjectives with the suffix -ѢЙШ [-АЙШ]:

masculine: -ѢЙ, feminine: -ѢЙШН, neuter: -ѢЕ, -ѢЙШ-Е, in addition to which there is a softening of gutturals (permutation into the "hushing" sibilants), and -Ѣ is changed into -А, final -Д (in primitive stems--ХѸД-Х) and final -З (in adjectives with the suffix -К [ОК, ЕК]) change to -Ж (and the suffix -К is dropped).

БОГ-АТ-ѢЙ, БОГ-АТ-ѢЙШН, БОГ-АТ-ѢЕ [БОГ-АТ-ѢЙШ-Е]: richer.

КРАС-Н-ѢЙ, КРАС-Н-ѢЙШН, КРАС-Н-ѢЕ [КРАС-Н-ѢЙШ-Е]: more beautiful, splendid.

ВЫС-ОЧ-АЙ, ВЫС-ОЧ-АЙШН, ВЫС-ОЧ-АЕ [ВЫС-ОЧ-АЙШ-Е]: higher.

(ХѸД-Х): ХѸЖ-АЙ, ХѸЖ-АЙШН, ХѸЖ-АЕ [ХѸЖ-АЙШ-Е]: worse.

(БЛНЗ-ОК-Х) БЛНЖ-АЙ, БЛНЖ-АЙШН, БЛНЖ-АЕ [БЛНЖ-АЙШ-Е]: nearer.

The Full Form.

The full endings for adjectives in the comparative degree are the following:

a) In adjectives with the suffix -ЬШ: -(Ь)Ш-ІЙ, -(Ь)Ш-АА, -(Ь)Ш-ЕЕ:

ВЫ́Ш-ШІЙ, ВЫ́Ш-ШАА, ВЫ́Ш-ШЕЕ: higher;

ГЛѸБЛ-ЬШІЙ, ГЛѸБЛ-ЬШАА, ГЛѸБЛ-ЬШЕЕ: deeper;

b) In adjectives with the suffix -ѢЙШ (АЙШ): ѢЙШ-ІЙ, ѢЙШ-АА, ѢЙШ-ЕЕ:

БОГ-АТ-ѢЙШ-ІЙ, БОГ-АТ-ѢЙШ-АА, БОГ-АТ-ѢЙШ-ЕЕ: richer;

ВЫС-ОЧ-АЙШ-ІЙ, ВЫС-ОЧ-АЙШ-АА, ВЫС-ОЧ-АЙШ-ЕЕ: higher.

In Church Slavonic, there are several adjectives that form their degrees of comparison from other stems:

Masculine:	Neuter:	Feminine:
ВЕЛІКІЙ (great)	БОЛІЙ (greater)	БОЛЪШИ
	БОЛЪШІЙ	БОЛЪШАА
	ВЪЦІЙ (greater)	ВЪЦІШИ
	ВЪЦІШІЙ	ВЪЦІШАА
ДОБРЫЙ (good)	ЛЪЧІЙ (better)	ЛЪЧШИ
	ЛЪЧШІЙ	ЛЪЧШАА
БЛАГІЙ (good)	ОУНІЙ (better)	ОУНШИ
	ОУНШІЙ	ОУНШАА
	ОУН-Е, ОУН-ШЕ	
	ОУН-ЕЕ ¹ , ОУН-ШЕЕ	
МАЛЫЙ (small)	МЕНІЙ (lesser, less)	МЕНЪШИ
	МЕНЪШІЙ	МЕНЪШАА
	МЕНЪШЕ	
	МЕНЪШЕЕ	
ЗЛЫЙ (evil, ill)	ГОРІЙ (worse)	ГОРШИ
	ГОРШІЙ	ГОРШАА
	ГОР-ШЕ, ГОР-ШЕ ²	
	ГОР-ШЕЕ	

Note 1: The adjectives *лѣуїй* and *горїй* appear not to have short forms of the neuter without the suffix *ш* (*лѣу-е*, *гор-е*). *Оунее* seems to be a full form without a suffix. *Горѣ* was formed by means of the later suffix.

Note 2: Sometimes these adjectives also form comparatives regularly, from their own stems: *добрѣйшїй*, *злѣйшїй*.

¹Luke 17:2--"It were *better* for him that a millstone..."

²(Private) Evening Prayer 3: "Sins I have committed...*worse* than a beast".

§59. The Use of the Comparative and Superlative Degrees in Church Slavonic.

The superlative degree has no special suffixes; it generally makes use of the suffix of the comparative degree *-ѣиш-* and less often *-[ъ]ш-*, and the distinction between the comparative and superlative consists mainly in the different senses in which they are used.

In the comparative, the degree of a quality in some object is compared with the same quality in another object: *НЕ ДѢША ЛИ БОЛЬШИ ЖИТЬ ПИЩИ* (Matth. 6:25--Is not the life more than meat?). The comparative degree can also indicate the greater or lesser degree of a quality in one and the same object by comparison to another of its states: *ДАЖДА ПРЯМЪДРОМУ ВНИДЪ, И ПРЯМЪДРѢИШИИ ВЪДЕТЪ* (Give a wise man occasion, and he will be yet wiser--Prov. 9:9 [Septuagint]).

In the superlative degree, what occurs is not comparison, but rather an object is set apart by reason of the highest quality in a series of other objects (not less than three) of the same kind or type, for example: *ЗМИИ ЖЕ БѢ МЪДРѢИШИИ ВСѢХЪ ЗВѢРІИ* ("Now the serpent was the most crafty of all the beasts"--Gen. 3:1). A formal sign of the superlative may be seen in the presence of the word *ВСѢХЪ*, *ѿ ВСѢХЪ* ("of all") with the degree of comparison; in the use of nouns with the prepositions *ѿ*, *ВЪ*, *МЕЖДУ* [from/of, in, among] or the use of nouns with the genitive plural so as to indicate the realm of objects from which something is set apart. When it is difficult to make the distinction, the Russian preposition *изъ* may be inserted. For example: *ИИСУ, СВѢТЕ, ПРЯВЫШИИ ВСѢХЪ СВѢТЛОСТЕЙ* ("Jesus, the Light above all Lights"--Akathistos Hymn to the Saviour, Oikos 6). But in the text, *ПРЯВЫШИШАА АГГЛЪ, МІРЕКАГО МА ПРЯВЫШИША СЛѢТІА СОТВОРИ* ("O thou who art above the Angels, raise me above the world's confusion"--Midnight Song to the Mother of God, from the

Morning Prayers)--we are dealing with the comparative degree, since this could not be translated "O thou who are the highest of the Angels", the Mother of God not being an Angel. Consequently, She is being compared to them, and not set apart from among them. Other examples: *Ѣже малѣйше оубо ѣсть ѿ всѣхъ сѣменъ: ѣгда же возрастетъ, болѣе всѣхъ сѣлій ѣсть* (Matth. 13:32—"Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs"). *Днѣсь въ большаго ѿ прѣвѣжъ рождѣнїи іуанна исполнїа* ("Today [the word of Isaiah] is fulfilled in the Nativity of John, the greatest of the Prophets"—Vespers for June 24, Doxasticon at the Aposticha). *оучителю, каа заповѣдь болши ѣсть въ законѣ;* (Matth. 22:36—"Master, which is the great commandment in the law?"). *кто оубо болїи ѣсть въ цѣствїи нѣнѣмъ;* (Matthew 18:1—"Who is the greatest in the kingdom of heaven?"). *ѣзъ во сѣмь мнїи апѣоловъ* (I Cor. 15:9—"For I am the least of the Apostles"). *кїи мнїтѣа ѣхъ быти болїи;* (Luke 22:24—"which of them should be accounted the greatest").

When the superlative degree is expressed, there may not be words indicating the range of objects from which someone or something stands out, e.g. *понѣже ѡверѣтенъ ѣси мудрѣйшїи* ("because thou art found wisest"—I Esdras 4:42 [II Esdras in the Slavonic Bible]—wisest one of three, as seen in the context).

The form of comparative degree may show the especially high quality of the object without relation to other objects, i.e., without comparison or setting apart, for example: *ѡ сладчайшаа моѣ весно, сладчайше моѣ чадо* (Holy Saturday Matins, 3rd Stasis, verse 17: "O my sweet springtime, my sweetest child"). *въ преспѣванїю же и оумноженїю добродѣтели бжѣтвеннѣйшїа* (Canon of Preparation for Holy Communion, Ode 7: "unto furtherance and increase of Divine virtue"). *древесѣмъ безсловеснымъ не принесоште чѣсти* (Octoëchos T. 5, Wednesday at Matins, Ode 7--"Ye showed no honors to [utterly] dumb [figures of] wood..."). This absolute form of

comparison is formally assigned to the superlative, but in contradistinction to the principal superlative, it is called the *absolute superlative*, or the *elative* (from the Latin term *elativus*). Such an elative superlative usually bears an emotional-stylistic character.

Note: In grammars of Old Church Slavonic, also indicated is a form of the superlative made by means of the prefix **НАН-**, joined to the comparative degree: e.g. **НАНСТА́РѢИ[Й]**, "oldest". However, in Church Slavonic liturgical books it is difficult to find such forms of the superlative, except for **НАНПÁЧЕ** (adverb). In his monumental Church Slavonic dictionary (*Полный церковно-славянский словарь*), Fr. G. Diachenko does not list a single word beginning **НАН-** except for **НАНПÁЧЕ**.

Adjectives in the positive degree with the prefixes **ВСЕ-**, **ВЕЛЕ-**, **ТРЕ-**, **ТРИ-**, **ПРЕ-** merely show a high degree of some quality without any sense of comparison or setting something apart from a group; for this reason, such forms are not part of the system of degrees of comparison.

§60. Declension of Short Comparative Adjectives.

	Singular.		
	Masculine	Neuter	Feminine
N., V.	мѸдр-ѣй (<i>wiser</i>)	мѸдр-ѣе [-ѣйше]	мѸдр-ѣйши
Gen.	мѸдр-ѣйша	мѸдр-ѣйша	мѸдр-ѣйши
Dat.	мѸдр-ѣйшѸ	мѸдр-ѣйшѸ	мѸдр-ѣйши
Acc.	мѸдр-ѣйш-з [-а]	мѸдр-ѣе [-ѣйше]	мѸдр-ѣйшѸ
Instr.	мѸдр-ѣйшимз	мѸдр-ѣйшимз	мѸдр-ѣйшею
Prep.	мѸдр-ѣйши	мѸдр-ѣйши	мѸдр-ѣйши
		Dual.	
N., A., V.	мѸдр-ѣйша	мѸдр-ѣйша, -ѣйши	мѸдр-ѣйши
G., P.	мѸдр-ѣйшѸ	мѸдр-ѣйшѸ	мѸдр-ѣйшѸ
D., I.	мѸдр-ѣйшима	мѸдр-ѣйшима	мѸдр-ѣйшима

Plural.

N., V.	мѸдр-ѣйше [-н]	мѸдр-ѣйша	мѸдр-ѣйша
Gen.	мѸдр-ѣйшихъ	мѸдр-ѣйшихъ	мѸдр-ѣйшихъ
Dat.	мѸдр-ѣйшымъ	мѸдр-ѣйшымъ	мѸдр-ѣйшымъ
Acc.	мѸдр-ѣйша	мѸдр-ѣйша	мѸдр-ѣйша
Instr.	мѸдр-ѣйшимн	мѸдр-ѣйшимн	мѸдр-ѣйшимн

The full forms of the comparative and superlative degree are declined regularly, on the pattern of long adjectives with the stem in a "hushing" sibilant.

Texts for Practice.

1) Никто́же предста́вляетъ предста́вленїа плáтѣ невѣлена рíзѣ вѣтѣ...ниже влнвáютъ вїна нóва въ мѣхѣи вѣтхѣ. 2) Во мнóзѣ ꙗзыцѣ слава царю: во ѡскѸдѣнїи же лóбостѣ сокрѸшенїе. 3) Рáвъ смысленъ ѡбладáетъ владыкѣи безѸмными. 4) Подобáетъ оубо ꙗкопѸ быти непорóчнѸ... трéзвенѸ, цѣломѸдрѸ, блгоговѣйнѸ, чéстнѸ, страннолюбнѸ, оучительнѸ. 5) Всá оубо чїста чїстымъ: ѡсквернѣнымъ же ѡ невѣрнымъ ничто́же чїсто. 6) Крїтане рїненѸ лжнѣи, слн свѣрїе, оутрѸбы рáзданыа. 7) БѸнхъ же ѡ ненакáзанныхъ стáзánїи ѡрнцáйса, вѣдый, ꙗкѸ раждáютъ свáры. 8) Влнцы оубо совершѣнни, сїе да мѸдрствѸнмъ. 9) Превышшаа аггáз, мїрскагѸ мá превышша слнчїа сотворн. 10) Тѣмже блаженна ꙗси въ родѣхъ родѸвъ, бгоблаженнаа, херѸвїмѸвъ свѣтлѣйшн, ѡ серафїмѸвъ чéстнѣйшн сѸщаа. 11) ЛѸчша себѣ не ꙗщн, ѡ крѣпльша себѣ не пытáй. 12) Брѣмене пáче себѣ не воздвїжн, ѡ крѣпльшѸ ѡ богатѣйшѸ себѣ не прїѡбцáйса. 13) Їисе, свѣте, превышшїи вѣхъ свѣтлостей. 14) Їисе, крѣпосте высо-чáйшаа. 15) РáдѸйса, вѣхъ небесныхъ чинѸвъ превышшаа безъ разсѸжденїа. 16) ѡ ꙗкоже не возгнѸшáлса ꙗси скверныхъ ꙗсá

оустъꙗ ꙗ нечнстыхъ, цѣлѡщнхъ тѣ, ннжѣ моѡхъ возгнѡшайса сквѣрншнхъ Ѡныа оустъ ꙗ нечнстшнхъ, ннжѣ мѣрзкнхъ моѡхъ ꙗ нечнстыхъ оустѣнъ, ꙗ сквѣрнагѡ ꙗ нечнстѣншагѡ моегѡ ѡзъыка.

Key.

- 1) No man putteth a piece of new cloth unto an old garment...neither do men put new wine into old bottles [Matth. 9:16-17].
- 2) In a populous nation is the glory of a king; but in the failure [lack] of people is ruin [Prov. 14:28--*Septuagint*].
- 3) A wise servant shall have rule over foolish masters [Prov. 17:2--*Septuagint*].
- 4) A bishop then must be blameless...vigilant, sober, devout, honest, given to hospitality, apt to teach [I Tim. 3:2].
- 5) Unto the pure all things are pure: but unto them that are defiled and unbelieving, nothing is pure [Tit. 1:15].
- 6) The Cretans are always liars, evil beasts, slow bellies [Tit. 1:12].
- 7) But foolish and unlearned questions avoid, knowing that they do gender strifes [II Tim. 2:23].
- 8) Let us, therefore, as many as be perfect, be thus minded [Philippians 3:15].
- 9) O thou who art above the Angels, raise me above the world's confusion [Morning Prayer, Midnight Song to the Thetokos].
- 10) Therefore thou art blessed for all generations, thou who art blessed of God: more radiant than the Cherubim, and more honourable than the Seraphim [Prayer following the Canon to the Mother of God].
- 11) Seek not one better than thyself, and test not one more powerful than thyself [Prologue for June 28].
- 12) Burden not thyself above thy power, and have no fellowship with one that is mightier and richer than thyself [Ecclus. 13:2].
- 13) Jesus, the Light above all Lights [Akathist Hymn to the Saviour, Oikos 6].
- 14) Jesus, Supreme Strength! [Akathist to the Saviour, Oikos 7].
- 15) Rejoice, thou who art higher without question than all the host of heaven [Theotokion at "Lord I have cried" for June 30].
- 16) And as Thou didst not spurn her foul and

¹⁾ оустѣа means "mouth" (Greek στόμα), while оустнѣ (with the н) means "lips" (Greek χείλη).

unclean lips, kissing Thee, neither spurn Thou my fouller lips than those, and more unclean; nor yet my vile and impure mouth, and my foul and unclean tongue [2nd Prayer of Preparation for Holy Communion, of St. John Chrysostom].

NUMERALS.

§61. *Numerals* are the name we give words that indicate the quantity or order of objects.

Numerals that indicate quantity (answering the question “how many?”) are called *cardinal* numbers.

Numerals that indicate the order in which objects are arranged (answering the question “which?”) are called *ordinals*.

Besides these, there also exist the following categories of numerals: collective (e.g. *ОБОЕ, ТРОЕ* [both, a set of three]); multiple numbers (e.g. *ЕДИНОКРАТНЫЙ, ДВОКРАТНЫЙ, СЪГЪБЫЙ*--onfold, twofold, reiterated); and fractions (*ПОЛУ, ЧЕТВЕРТЬ, ДЕСЯТИНА*--half, quarter, tenth part).

Slavonic numerals, like Russian, are based on the decimal system, and therefore independant names exist only for the basic numbers, the rest being derived from them. Thus, numerals can have the following structure: *a)* basic or simple numbers, the first ten, as well as *СТО, ТЫСЯЦА, ТЪМА, ЛЕГІОНЪ, ЛЕОДЪРЪ* [100, 1,000, 10,000, 100,000, 1,000,000] and the like; and *b)* compound: those consisting of combinations of simple numbers: *ТРИНАДЕСАТЬ, ТРИДЕСАТЬ И ПЯТЬ* [13, 35] and so on.

The numerals in Church Slavonic, when they indicate the number of people, can be used with much greater freedom than is the case in Russian, for example: *И ПРИЗВА ОУБАНАДЕСАТЬ, И НАЧАТЪ ИХЪ ПОСЫЛАТИ ДВА ДВА* (Mark 6:7--“And he called unto him the twelve, and began to send them forth by two and two”). The same freedom

of use can be seen in the Greek text: Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο. **ВОЗВРАТИШАСЯ ЖЕ ΕΉΔΜΗΔΕΣΑΤΩ ΕΞ ΒΑΔΟΥΤΙΟΥ** (Luke 10:17—“And the seventy returned again with joy”): Ὑπέστρεψαν δε οἱ ἑβδομήκοντα μετὰ χαρᾶς.

§62. The Declension of Simple Quantitative Numerals.

The numerals **ἑΔήμηξ**, **δὺά**, **τρηή**, **четы́ри** [1, 2, 3, 4] are adjectives, while **πέντε** [5] and the rest are nouns. This is reflected in the character of their declension and the way they are joined with nouns, whose number they indicate.

The characteristic features of the numeral adjectives are their gender endings and their agreement with the nouns. To be sure, as regards **τρηή**, **четы́ри** [3, 4] it can be said that they have lost the distinction of gender, even though the forms **τρηή**, **τρηῆ**, **четы́ри**, **четы́ρι** are used.

The numeral **ἑΔήμηξ** is declined on the model of **τόν**, in the singular, dual and plural, and can have several senses:

1) As a numeral; the plural form in this case is not a contradiction, since certain nouns have only the plural form, e.g. «**Βρατὰ ἑΔήμηξ γάδωβ**» (Ezek. 48:34-35—“One gate of Gad”) and the numeral agrees with its noun in number and gender.

2) As an adjective, in the sense of “only”: «**ἑΔήμηξ βεῖδύη χελοὺς ἑεκαγὼ εἴψεετὼ νέμοις**» [“Thou Who alone knowest the frailty of human nature”—Eirmos of the 1st Tone]; in the sense of “without others”: «**ἦ ἡδόση βξ μῆετο πῶετο κοραβέμηξ ἑΔήμηξ**» (Mark 6:32—“And they departed into a desert place by ship privately”).

3) To indicate an abstract unity, the neuter singular is used: «**ἦξ ἦ ὄψξ ἑΔήμηξ ἑεμᾶ**» (John 10:30—“I and My Father are one”).

The numeral **ἑΔήμηξ** can also have long endings on the model of the full adjectives.

	Masculine	Singular. Neuter	Feminine
Nom.	Ѣ́ДІ́Н_Х <i>one</i>	Ѣ́ДІ́Н_О	Ѣ́ДІ́Н_А
Gen.	Ѣ́ДІ́Н_ОГѠ	Ѣ́ДІ́Н_ОГѠ	Ѣ́ДІ́Н_ОА ¹
Dat.	Ѣ́ДІ́Н_ОМѸ	Ѣ́ДІ́Н_ОМѸ	Ѣ́ДІ́Н_ОЙ
Acc.	Ѣ́ДІ́Н_Х [-ОГО]	Ѣ́ДІ́Н_О	Ѣ́ДІ́Н_ѸЮ
Instr.	Ѣ́ДІ́Н_Ѣ́МЪ	Ѣ́ДІ́Н_Ѣ́МЪ	Ѣ́ДІ́Н_ОЮ
Prep.	Ѣ́ДІ́Н_ОМЪ	Ѣ́ДІ́Н_ОМЪ	Ѣ́ДІ́Н_ОЙ

		Dual.	
N., A.	Ѣ́ДІ́Н_А	Ѣ́ДІ́Н_А, _Ѣ́	Ѣ́ДІ́Н_Ѣ́
G., P.	Ѣ́ДІ́Н_ОЮ	Ѣ́ДІ́Н_ОЮ	Ѣ́ДІ́Н_ОЮ
D., I.	Ѣ́ДІ́Н_Ѣ́МА	Ѣ́ДІ́Н_Ѣ́МА	Ѣ́ДІ́Н_Ѣ́МА

		Plural.	
Nom.	Ѣ́ДІ́Н_И	Ѣ́ДІ́Н_Ы	Ѣ́ДІ́Н_А
Gen.	Ѣ́ДІ́Н_Ѣ́ХЪ	Ѣ́ДІ́Н_Ѣ́ХЪ	Ѣ́ДІ́Н_Ѣ́ХЪ
Dat.	Ѣ́ДІ́Н_Ѣ́МЪ	Ѣ́ДІ́Н_Ѣ́МЪ	Ѣ́ДІ́Н_Ѣ́МЪ
Acc.	Ѣ́ДІ́Н_Ы	Ѣ́ДІ́Н_Ы	Ѣ́ДІ́Н_А
Instr.	Ѣ́ДІ́Н_Ѣ́МИ	Ѣ́ДІ́Н_Ѣ́МИ	Ѣ́ДІ́Н_Ѣ́МИ
Prep.	Ѣ́ДІ́Н_Ѣ́ХЪ	Ѣ́ДІ́Н_Ѣ́ХЪ	Ѣ́ДІ́Н_Ѣ́ХЪ

		Dual.	
N., A.	ДВѦ́, Ѡ́БА <i>two, both</i>	ДВѦ́, ДВѢ́; Ѡ́БА, Ѡ́БѢ́	ДВѢ́, Ѡ́БѢ́
G., P.	ДВОЮ́ [ДВѸ́], Ѡ́БОУ́	ДВОЮ́ [ДВѸ́], Ѡ́БОУ́	ДВОЮ́ [ДВѸ́], Ѡ́БОУ́
D., P.	ДВѢ́МА, Ѡ́БѢ́МА	ДВѢ́МА, Ѡ́БѢ́МА	ДВѢ́МА, Ѡ́БѢ́МА

The numerals ДВѦ́, Ѡ́БА are declined only in the dual, on the pattern of the pronoun ТѠ́Й.

The numerals Ѡ́БА, Ѡ́БѢ́ ["both"] are of like quantitative meaning with ДВѦ́, ДВѢ́, but signify the two or their action as a unit,

¹Ѣ́ДІ́НѸ́ ПРОТІ́ВѸ́ Ѣ́ДІ́НОА (I Maccabees 13:28--"one against another").

and in sense come close to the pronouns “the one and the other”. **ὍΒΑ, ὍΒΕ** in combination with **ΔΕΙΛΑΤΥ** has the value of a number and is equivalent to the numeral **ΔΒΑ**, e.g. **ὍΒΑΝΑΔΕΙΛΑΤΕ ΚΟΛῒΒΗΝΑ** (Acts 26:7-- “[our] twelve tribes”), **Εἰδάτωε ὍΒΕΜΑΝΑΔΕΙΛΑΤΕ ΚΟΛῒΒΗΝΟΜΑ ἸῒΛΕΒΟΜΑ** (Matth. 19:28-- “judging the twelve tribes of Israel”).

The numerals **τρίε**[3], **четыре**[4] are declined only in the plural.

τρίε, τρη (*three*)

Plural.

	Masculine	Neuter and Feminine
(Common)		
Nom.	τρίε, τρη	τρη
Gen.	τρίεχχ, τρέχχ	τρέχχ
Dat.	τρίεμχ, τρέμχ	τρέμχ
Acc.	τρίεχχ, τρέχχ, τρη	τρη
Instr.	τρίεμн, τρεμн	τρέμн
Prep.	τρίεχχ, τρέчч	τρέчч

четыре, четыри (*four*)

Nom.	четыре [-н]	четыри
Gen.	четыречч	четыречч
Dat.	четыремч	четыремч
Acc.	четыри [-ε]	четыри
Instr.	четырьмн	четырьмн
Prep.	четыречч	четыречч

The numbers from **пáты** (5) to **δέιλаты** (10) are declined on the model of substantives of the 3rd declension (e.g. **κόσаты**, *bone*), usually only in the singular.

The numeral **δέκατѣ** is also declined like the 3rd declension nouns (except for certain forms) in all three numbers. Besides the usual forms of the declension, in the plural this numeral has forms built on the pattern of the soft-declension adjectives as well. The numbers from **пѣтъ** to **дѣкаτѣ** (9) can also have similar plural endings: **не погублю дѣкаτѣхъ рѣди** (Gen. 18:32--“I will not destroy it for ten’s sake”); **четы́редѣкаτѣи пѣтъхъ рѣди** (Gen. 18:28--“for the sake of forty-five”).

	Singular	Plural	Dual
Nom.	дѣкаτѣ_ь (<i>ten</i>)	дѣкаτѣ_н[-ѣ]	дѣкаτѣ_н[-ѣ]
Gen.	дѣкаτѣ_и	дѣкаτѣ_хъ, _и́хъ (<i>adjectival form</i>)	дѣкаτѣ_ѡ
Dat.	дѣкаτѣ_и	дѣкаτѣ_емъ, _и́мъ (<i>adj.</i>)	дѣкаτѣ_ма
Acc.	дѣкаτѣ_ь[-ѣ]	дѣкаτѣ_н[-ѣ]	дѣкаτѣ_н [-ѣ]
Instr.	дѣкаτѣ_ю	дѣкаτѣ_ми	дѣкаτѣ_ма
Prep.	дѣкаτѣ_и	дѣкаτѣ_хъ, _и́хъ (<i>adj.</i>)	дѣкаτѣ_ѡ
Nom.	стѡ̀ (<i>hundred</i>)	стѡ	стѡѣ
Gen.	стѡ̀	стѡтъ	стѡѡ
Dat.	стѡѡ	стѡ́мъ	стѡ́ма
Acc.	стѡ̀	стѡ̀	стѡѣ
Instr.	стѡ́мъ	стѡ̀	стѡ́ма
Prep.	стѡѣ	стѡѣхъ	стѡѡ

Numerals ending in **-а** [**ты́саца, тѣма̀**] are declined according to the 2nd declension; those in **-хъ, -о** (**леге́въхъ**[100,000], **ле́въхъ**[1,000,000], **стѡ̀**[100]) follow the 1st declension; the numeral **не́сѣ́дѣ** (100,000) follows the 3rd.

The numerals **тѣма̀** [10,000], **не́сѣ́дѣ** [100,000], besides their normal significance as num- bers, have also a more general meaning, an unspecified “great number”.

Note: The numerals **не́сѣ́дѣ** and **ле́въхъ** do not occur in liturgical books.

§63. Formation of Compound Numerals.

Compound numbers are formed as follows:

a) The numbers from 11 to 19 are formed by joining the figures from 1-9 to ДЕСАТЬ by means of the preposition НА, and ДЕСАТЬ which is the object of the preposition, is in the accusative case (НА ДЕСАТЬ ОИ НА ДЕСАТЕ): ЪДНН-НА-ДЕСАТЬ[-Е]--ЪДННОНАДЕСАТЬ[Е]; in New Church Slavonic, this numeral is used only with the connecting vowel о: ЪДННОНАДЕСАТЬ СЫНŌВЪ СВОŌХЪ (Gen. 32:22-- "his eleven sons"); ДВАНАДЕСАТЬ[Е], ПАТЬНАДЕСАТЬ[Е] and so on.

Note: ПО РАСТРГНѢ ЖЕ ВЪ ЛѢТО ТОВАЖЕ ОЕМЫА ТЫСАЩИ, ВТОРАГО СѢА ЧЕТВЕРИЦА НА ДЕСАТИЦѢ (Prolog, May 15, the life of St. Dimitri the Crown Prince--"And after the deposition, in the same year 7114 [*anno creationis*]")--this example shows clearly the use of the accusative case after НА in the formation of numerals.

b) Numbers signifying the tens from 20 to 90 are formed from the units showing the number of tens, and ДЕСАТЬ, which is joined with them in the manner of nouns, by agreement or government. The numbers ДВА, ТРИ, ЧЕТЫРЕ agree with ДЕСАТЬ in case and number, and in this combination ДЕСАТЬ has no distinctions of gender: (ДВА ДЕСАТИ and not *ДВѢ ДЕСАТИ) = ДВАДЕСАТЬ, ТРИ ДЕСАТИ = ТРИДЕСАТЬ, ЧЕТЫРЕ ДЕСАТИ=ЧЕТЫРЕДЕСАТЬ. The final -И of these numerals has been shortened to -Ь. (But: ПАТЬДЕСАТЪ).

The numbers from ПАТЬ to ДЕСАТЬ are joined with ДЕСАТЬ by government, i.e. they are followed by the genitive plural: ПАТЬ ДЕСАТЪ ["five tens"] = ПАТЬДЕСАТЪ [50], ШЕСТЬ ДЕСАТЪ [6 tens] = ШЕСТЬДЕСАТЪ [60] and so forth.

In like manner are formed the numerals for hundreds: by agreement--ДВѢСѢТѢ [=200](in the dual number) or ДВѢСѢТИ (under the influence of Russian), ТРИСТА [300], ЧЕТЫРЕСТА [400]; or by government--ПАТЬСОТЪ [500], ШЕСТЬСОТЪ [600], and so on. The numbers from 200 to 400 are almost always written as one word in the nominative case, although now and then they can be met with

written as two words; those from 500 to 900, on the contrary, are mostly written separately in the nominative, though forms written as a single word are also used.

The remaining numbers, expressing larger figures--**ТЫ́САЦА, ТЪМѦ, ЛЕГЕ́ОНЪ, ЛЕ́ОДЪХЪ** &c. are joined with the units expressing their quantity in the same manner as are those for the tens and hundreds, but they are written separately: **ДВѢ́ ТЫ́САЦЫ, ДВѢ́ ТЪМѦѢ: ТРѢ́ ТЫ́САЦЫ, ТРѢ́ ТЪМѦѢ: ПѦ́ТЬ ТЫ́САЦЪ, ПѦ́ТЬ ТѢ́МЪ** and so on.

c) Complex numbers are always written as separate words. The last figure is usually joined by means of the conjunction **и**, but all the other figures can be joined by **и** as well; and complex numbers without **и** are also to be encountered: **и́ ПРОРОЦѦ́ТИ БѢ́ДЪХЪ ДНѢ́ ТЫ́САЦЪ ДВѢ́СТѢ́ и́ ШЕСТЬДЕ́САТЪ** (Rev. 11:3--"And they shall prophesy a thousand two hundred and threescore days"); **и́ РАЗМѢ́РИ СѢ́НЬ СѢ́НЬЮ ВО СѢ́НЬ и́ ЧЕТЫ́РЕДЕ́САТЬ и́ ЧЕТЫ́РИ ЛѦ́КТИ** (Rev. 21:17--"And he measured the wall thereof, an hundred and forty and four cubits"); **и́ ПОЖИВѢ́ СЪВѢ́РЪ ЛѢ́ТЪ СѢ́НЬ ТРѢ́ДЕ́САТЬ ЧЕТЫ́РИ, и́ РОДИ́ ФАЛѢ́КА** (Gen. 11:16--[*Septuagint version*] "And Heber lived an hundred and thirty-four years, and begat Phaleg").

§64. Declension of Compound Quantitative Numerals.

The component parts of compound numbers in Church Slavonic have not yet lost their independent meaning, and therefore when the number is declined the parts are declined like separate words, even though they make up one word. This has resulted in the fact that various forms can be used to indicate one and the same case of a given compound number.

a) The compound numbers from 11 to 19, formed with the preposition **на**, are declined as follows: either—

1) the first part [the unit] is declined: **и́ ДО́МЪ СВО́Й СОЗДА́ СОЛОМОНЪ ТРЕМНА́ДЕ́САТЬ ЛѢ́ТЫ** (III Kings 7:1--"But Solomon was building his own house thirteen years"); or—

2) only the second part is declined, in which case it takes endings on the model of adjectives of the soft declension: **Μῆτρα ἑγὼ ἑτεράδεκατιχῶν λακώτης** (III Kings 7:15--[*Septuagint*] "a circumference of fourteen cubits encompassed it"). Or else—

3) Both parts are declined: **πο πᾶσιν ἑκαταπεντάδεκατι ράδις** (III Kings 7:4--"fifteen [pillars] in each row").

In the numeral **ἑκατονοντάδεκατι** the second part is usually declined, rarely the first: **ἑκατονομυῖντάδεκατι ἰαβήσα** (Mark 16:14; Luke 24:9--"He appeared unto the eleven").

The conjunctions **же, во, оубо** usually break up these compound numbers and are written after the first part: **ἑκατην ἑκαταδεκατε οὐχеницы** (Matth. 28:16--"Then the eleven disciples").

Note: In the oblique cases, the component parts of these numerals are sometimes written separately: **πο τρεῖς ἑκατατιχῶν ἡμέρας** (Prolog for March 5: "After thirteen days").

Possible combinations for the declension of **δвана́десать[-ε]**:

1) First part in the Dual:

Nom., Acc. **двана́десать[-ε]**

Gen., Prep. **двои́надесате [-ь]**

Dat., Instr. **двѣ́манадесате[-ь]**

2) Both parts in Dual:

двои́надесатѹ

двѣ́манадесатѣ́ма

3) 2nd part in the Sing.:

Nom. **двана́десать[ε]**

Gen. **двана́десати**

Dat. **двана́десати**

Acc. **двана́десать[ε]**

Instr. **двана́десатію**

Prep. **двана́десати**

4) 2nd part in the Pl.:

-нхъ

-нмъ

-ьми

-нхъ

5) 1st part in Dual,
2nd in Singular:

двои́надесати

двѣ́манадесати

двѣ́манадесатію

двои́надесати

Slavonic Numerals:

Cardinal:		Ordinal:
1:	Ѡ ѠДНѢ, -А, -О	1st: ПЕРВЫЙ, -АА, -ОЕ
2:	Ѣ ДВА, -Ѣ, -Ѣ	2nd: ВТОРЫЙ, -АА, -ОЕ
3:	Ѣ ТРИЕ, ТРИ, -И	3rd: ТРЕТІЙ, -ІА, ІЕ
4:	Ѡ ЧЕТЫРЕ, -И, -И	4th: ЧЕТВЕРТЫЙ, -АА, -ОЕ
5:	Ѣ ПЯТЬ	5th: ПЯТЫЙ, -АА, -ОЕ
6:	Ѣ ШЕСТЬ	6th: ШЕСТЫЙ, -АА, -ОЕ
7:	Ѣ СЕДМЬ	7th: СЕДМЫЙ, -АА, -ОЕ
8:	Ѣ ОСМЬ	8th: ОСМЫЙ, -АА, -ОЕ
9:	Ѡ ДЕВЯТЬ	9th: ДЕВЯТЫЙ, -АА, -ОЕ
10:	Ѡ ДЕСЯТЬ	10th: ДЕСЯТЫЙ, -АА, -ОЕ
11:	Ѡ ѠДНОНАДЕСЯТЬ	11th: ПЕРВЫЙНАДЕСЯТЬ, ѠДНОНАДЕСЯТЫЙ
12:	Ѣ ДВАНАДЕСЯТЬ[Е]	12th: ВТОРЫЙНАДЕСЯТЬ, ДВАНАДЕСЯТЫЙ
13:	Ѣ ТРИНАДЕСЯТЬ[Е]	13th: ТРЕТІЙНАДЕСЯТЬ, ТРИНАДЕСЯТЫЙ
14:	Ѡ ЧЕТЫРЕНАДЕСЯТЬ[Е]	14th: ЧЕТВЕРТЫЙНАДЕСЯТЬ, ЧЕТЫРЕНАДЕСЯТЫЙ
15:	Ѣ ПЯТНАДЕСЯТЬ[Е]	15th: ПЯТЫЙНАДЕСЯТЫЙ, ПЯТНАДЕСЯТЫЙ
16:	Ѣ ШЕСТНАДЕСЯТЬ[Е]	16th: ШЕСТЫЙНАДЕСЯТЬ, ШЕСТНАДЕСЯТЫЙ
17:	Ѣ СЕДМНАДЕСЯТЬ[Е]	17th: СЕДМЫЙНАДЕСЯТЬ, СЕДМНАДЕСЯТЫЙ
18:	Ѣ ОСМНАДЕСЯТЬ[Е]	18th: ОСМЫЙНАДЕСЯТЬ, ОСМНАДЕСЯТЫЙ
19:	Ѡ ДЕВЯТНАДЕСЯТЬ[Е]	19th: ДЕВЯТЫЙНАДЕСЯТЬ, ДЕВЯТНАДЕСЯТЫЙ
20:	Ѡ ДВАДЕСЯТЬ	20th: ДВАДЕСЯТЫЙ

30:	λ	ТРИДЕСАТЬ[Е]	30th:	ТРИДЕСÁТЫЙ
40:	μ	ЧЕТЫРЕДЕСАТЬ[Е]	40th:	ЧЕТЫРЕДЕСÁТЫЙ
50:	ν	ПАТЬДЕСÁТЪ	50th:	ПАТЬДЕСÁТЫЙ
60:	ξ	ШЕСТЬДЕСÁТЪ	60th:	ШЕСТЬДЕСÁТЫЙ
70:	ο	СЕДЬДЕСÁТЪ	70th:	СЕДЬДЕСÁТЫЙ
80:	π	ОСЬМЬДЕСАТЪ	80th:	ОСЬМЬДЕСÁТЫЙ
90:	ι	ДЕВЯТЬДЕСАТЪ	90th:	ДЕВЯТЬДЕСÁТЫЙ
100:	ρ	СТО	100th:	СОТНЫЙ
200:	ε	ДВѢСѢТѢ	200th:	ДВОСОТНЫЙ, ВТОРОСОТНЫЙ
300:	τ	ТРИСТА	300th:	ТРИСОТНЫЙ
400:	υ	ЧЕТЫРЕСТА	400th:	ЧЕТВЕРТОСОТНЫЙ
500:	φ	ПАТЬСОУТЪ	500th:	ПАТЬСОТНЫЙ
600:	χ	ШЕСТЬСОУТЪ	600th:	ШЕСТЬСОТНЫЙ
700:	ψ	СЕДЬСОУТЪ	700th:	СЕДЬСОТНЫЙ
800:	ω	ОСЬМЬСОУТЪ	800th:	ОСЬМЬСОТНЫЙ
900:	ι	ДЕВЯТЬСОУТЪ	900th:	ДЕВЯТЬСОТНЫЙ
1,000:	ϰ	ТЫ́САЦА	1,000th:	ТЫ́САЦНЫЙ
2,000:	ϰβ	ДВѢ ТЫ́САЦЫ	2,000th:	ДВОТЫ́САЦНЫЙ, ВТОРОТЫ́САЦНЫЙ
8,000:	ϰη	ОСЬМЬ ТЫ́САЦЪ	8,000th:	ОСМÁА ТЫ́САЦА
10,000:	ϰι	ТЬМА	100,000:	ϰρ : ЛЕГЕΩΝЪ
		1,000,000:	ϰϰ	ΛΕΩΔΡЪ

b) The numbers ДВАНÁДЕСАТЬ[Е] and ОБАНÁДЕСАТЬ[Е] can have five different combinations in their declension [see tables above on p. 82]:

1) the first part is declined in the dual number: НА ДВОИНА́ДЕСАТЕ ПРΕΣΤΟΛΩ (Matth. 19:28—"upon twelve thrones");

2) both parts are declined in the dual: ДВѢМАНÁДЕСАТЬМА ΕΥΠΡΩΓΟΜΑ ΒΟΛΩΒЪ (III Kings 19:19—"with twelve yoke of oxen");

3) the 2nd part is declined in the singular: ДВАНÁДЕСАТИ ΛΕΤΤЪ (III Kings 2:12—"Then sat Solomon upon the throne of David his father] for twelve years");

4) the second part is declined in the plural, with the endings of soft-declension adjectives: ΔΕΚΑΔΕΚΑΤΗΧΣ ΚΑΙ ΑΠΟΣΤΟΛΩΝ (Matth. 10:2—“[the names] of the twelve Apostles”);

5) both parts are declined: the first part in the dual, the second in the singular: ΠΟ ΔΕΚΑΔΕΚΑΤΗ ΕΞΠΡΩΝ (III Kings 19:19—“[plowing] with twelve yoke of oxen before him”—*lit.* “behind twelve yoke of oxen”).

c) The compound numbers from 20 to 40 decline only the second part in the singular or plural (in the genitive, dative, and prepositional cases for the most part, taking the adjectival endings): e.g. ΔΕΚΑΔΕΚΑΤΗ Η ΠΑΤΗ ΛΕΪΤΩ (Numbers 4:3—“from twenty-five years old [and upward]”); Η ΕΠΟΝΕΙΝ ΤΗΝ ΠΟΛΙΝ ΤΡΗΔΕΚΑΤΗΧΣ ΡΑΔΗ (Gen. 18:30—“I will not destroy [the city] for the sake of thirty”); ΤΕΤΤΑΡΕΔΕΚΑΤΕΜΙΣ (March 9, 3rd Ode of the 2nd Canon—“[we flee for refuge] unto [you] the 40 [warriors of Christ]”).

d) The compound numbers from 50 to 90 are declined in the following manner:

1) The first part is declined, while the second part remains in all cases in the genitive, according to the law of government, on which this construction is based: ΠΟ ΠΑΤΗΔΕΚΑΤΩ (Luke 9:14—“[for they were] about five thousand [men]”); ΠΑΤΗΪΔΕΚΑΤΩ (Luke 7:41—“[one owed five hundred pence, and the other] fifty”);

2) or else both parts are declined, with the second part taking the forms of the singular or plural (soft adjectival declension): ΔΕΚΑΤΗΔΕΚΑΤΗ Η ΤΡΕΧΣ (Prolog for Aug. 19th—“of 93”); Ω ΔΕΚΑΤΗΔΕΚΑΤΗΧΣ Η ΔΕΚΑΤΗ ΠΡΑΒΕΔΗΝΗΧΣ (Luke 15:7—“[more than over] ninety and nine just persons”); ΕΞ ΠΑΤΗΪΔΕΚΑΤΩΜΗ ΗΧΣ (IV Kings 1:14—“with their fifties [i.e. their military detachments of 50 men]”)

e) Numbers from 200 to 400 decline both parts (by the law of agreement)¹; those from 500 to 900 decline, it would appear, only the first part (by the law of government)². In the oblique cases the component parts of these numerals usually are written separately, but joined forms are also to be encountered. For example: **НА ТРѢХЪ СТОѢХЪ ПѢНАЗЪ** (John 12:5—"for three hundred pence"); **И ГНА СЪ ЧЕТЫРЬМН СТЫ МЪЖЕЙ, ДВѢСТИ ЖЕ МЪЖЕЙ ѠСТАШАСѦ** (I Kings [I Samuel] 30:10—"But [David] pursued, [he] and four hundred men, for two hundred abode behind"); **ПРЕДВАРѢ ЖЕ ПРИШЕСТИВѢ ХРѢТѢВО ЛѢТЫ ѠСМѢЮЩЪ** (Prolog for July 20, Prophet Elias—"He preceded the birth of Christ by [about] 800 years"); **ѢДИНЪ БѢ ДОЛЖЕНЪ ПАТЮЩЪ ДИНАРѢ** (Luke 7:41—"the one owed five hundred pence").

f) Compounds of multiple numbers decline all parts: **ДВѢ ТЫСѦЦЪ ПАТЮЩЪ ДЕВѦТНАДЕСАТИ И ТРѢХЪ** (Prolog for Aug. 19—"[of] two thousand five hundred and ninety-three").

§65. Numerals used with Nouns.

The numerals from **ѢДИНЪ** to **ЧЕТЫРЕ**, like adjectives, when used with nouns function as modifiers and agree with their noun in gender, number and case: **БѢ ІѠНА ВО ЧРѢВѢ КИТОВѢ ТРИ ДНИ И ТРИ НѠЩИ** (Matth. 12:40--"Jonah was three days and three nights in the whale's belly"); **ЧЕТЫРИ ЦАРИ НА ПѦТЬ** (Gen. 14:9--"four kings with [against] five").

¹) The "law of agreement" means that the number is used like an adjective and agrees with the noun in gender, number and case.-- *Tr.*

²) The "law of government" means that the number is used like a noun, followed by the noun in the genitive: e.g. 1,000 men = "a thousand *of* men".

The numerals from 5 and up are treated grammatically as nouns, but logically as abstract numbers, defining the quantity of nouns, and therefore in these numerals there is a certain wavering in their connection with nouns: in some declension cases, like nouns, they govern nouns in the genitive plural, while in other cases they agree with the nouns in the manner of adjectives of definition or apposition. Thus in the nominative, genitive and accusative cases they always govern their nouns: nom., acc.—ΠΑΤΗ ὈΒΕΪΖ [five sheep], gen.—ΠΑΤΗ ὈΒΕΪΖ (just as ΠΑΣΤΥΡΗ ὈΒΕΪΖ [shepherd, pastor of sheep], ΠΑΣΤΥΡΑ ὈΒΕΪΖ), while in the dative, instrumental and prepositional cases they are joined either by agreement or, less often, by government: dative:—ΠΑΤΗ ὈΒΪΑΜΖ, instrumental:—ΠΑΤΗῶ ὈΒΪΑΜΗ, prep.—Ὡ ΠΑΤΗ ὈΒΪΑΧΖ. Examples of agreement: ΕΞ ΕΔΜΗ ΛΕΪΤΕΪΧΖ (Gen. 41:47—“in the seven [plenteous] years”); ΕΪΤΟΜΑ ἄΓΗЦΥ (Gen. 33:19—“[he bought] for a hundred lambs”; ΕΔΜΗῶ ΤΑΤΗΒΑΜΗ (Judges 16:7—“[if they bind me] with seven moist cords”). Examples of government: ΠΟ ΠΑΤΗ ΕΪΚΛΗ НА ГЛАВѸ (Numbers 3:47—“five shekels apiece”); ΕΤΟΜΖ ΕΪΚΛΗ (Deut. 22:19—“[they shall fine him] an hundred shekels”); ΠΟ ΕΤѸ ΤΑΛΑΝΤУ (II Chronicles 27:5—“[And the children of Ammon paid him] an hundred talents [of silver]”).

The numerals ΤΥΪΑЦΙΑ, ΤΥΜΑ and ΛΕΓΕΪΩΝΖ are usually joined to nouns in all cases by government: ΤΥΪΑЦΙΑ ЧЕЛОВѢКΖ, ΤΥΪΑЦΗ ЧЕЛОВѢКΖ, ΤΥΪΑЦΗῶ ЧЕЛОВѢКΖ and so on, but one may also encounter a connection by means of agreement: ΕΟΥΪΒΟΡΗ ΒΕΪΕΡΗ ΒΕΛΗῶ ΒΕΛΜΟΪЖΑΜΖ ΕΒΟΗΜΖ ΤΥΪΑЦΗ ΜѸЖѸΜΖ (Dan. 5:1—“made a great feast to a thousand of his lords”).

§66. Peculiarities in the use of Compound Numbers with Nouns.

Numerals consisting of two figures and more, since they are made up of simple figures, are joined with nouns on the same principle as simple numerals.

a) Nouns that stand with the numbers from 11 to 14 are joined either with the first part of the number or the second (in the nominative, if the number ends in -ѣ, the noun usually is joined with the first part)—for example, with the first part: **ѢДННН ЖЕ НАДДЕСАТЕ ОУЧЕНИЦИ** (Matth. 28:16—“Then the eleven disciples...”); **ОБНАДДЕСАТЕ ОУЧЕНИКА** (Matth. 20:17—“[Jesus...took] the twelve disciples”); **НА ДВОЮНАДДЕСАТЕ ПРЕСТОЛѢ** (Matth. 19:28—“upon twelve thrones”); **РОДОВЕ ЧЕТЫРЕНАДДЕСАТЕ** (Matth. 1:17—“fourteen generations”). With the second part: **ДВАНАДДЕСАТЬ ИСТОЧНИКОВЪ** (Exodus 15:27—“twelve wells”); **ДВѢНАДДЕСАТИ СЫНОВЪ** (Ex. 28:21—“[the names of the] children [of Israel], twelve”).

In the numbers from 15 to 19, the figures of the first part are of the same [declensional] character as **ДЕСАТЬ** [the second part], and therefore regardless of whether the noun is joined with the first or second part of the numeral [i.e. regardless of which part of the numeral has the declension endings], the result is the same: **ЕЗ ПАТНЮНАДДЕСАТЬ СЫНЫ** or **ЕЗ ПАТННАДДЕСАТИЮ СЫНЫ** [with fifteen sons].

b) Nouns that stand with numbers consisting of tens, are joined with them as with **ДЕСАТЬ** (§65), by agreement and sometimes by government, e.g. **СЕДМНАДДЕСАТИ МДЖЪМЪ** (Judges 9:2—“[is it better that] seventy men [should reign over you, or that...]”); **НА СЕДМНАДДЕСАТИ ОЛАХЪ** (Judges 12:14—“on threescore and ten ass colts”).

c) With numerals of two figures, consisting of hundreds, nouns are usually joined by government, but sometimes forms of joining by agreement are to be met with, e.g. **ЕЗ ЧЕТЫРЬМН СТЫ МДЖЕИ** (I Kings [Samuel] 30:10—“with four hundred men”); **НА ТРѢХЪ СТЫ ПѢНАЗЪ** (John 12:5—“for three hundred pence”); **ПАТНЮСОТЪ ДИНАРИИ** (Luke 7:41—“[owing] five hundred pence”); agreement: **ІВНІСА БОЛЕ ПАТНІ СОТЪ БРАТІАМЪ** (I Cor. 15:6—“He was seen of above five hundred brethren”).

d) Nouns that stand with numerals of multiple figures are joined to the last figure; but if the noun comes before the numeral, it is joined with the first figure: **СЫНЪ ТРІДЕСАТЬ И ДВОИ ЛѢТЪ** (IV Kings 8:17—"Thirty and two years old was he when he began to reign"); **ЧЕТЫРЕДЕСАТЬ И ШЕСТИО ЛѢТЪ** (John 2:20—"Forty and six years [was this temple in building]"); **СЪ ШЕСТИОДЕСАТЬ И ШЕСТИО ХРІТОВЫМИ ОУГОДНИКИ** (Jan. 4, 9th Ode at Matins: "With the sixty-six Saints of Christ"); **ЛѢТЪ ОУСЕМЬДЕСАТЬ И ЧЕТЫРЕ** (Luke 2:37—"[a widow] of about fourscore and four years"); **ЛѢТЫ ОУСМІО ОУОТЪ** (Prolog for June 20—"eight hundred years").

§67. Exceptions in the Use of Nouns with Numerals.

The following cases may be noted, where the noun joined with numerals from 5 and up, as the subject of a sentence, can be in the nominative case (instead of the usual genitive):

a) When the noun seems to bear the main emphasis, and the number is used merely as a modifier or apposition, e.g. in the service for the 7 Youths of Ephesus (Aug. 4): **ІАКОЖЕ ОУ СНА ЛБІЕ ВОСТАША. ВКЪПѢ СЕДМЪ ОУТРОЦЫ БЖЕСТВЕННИ** (Vespers, at *Lord I have cried*—"As if from sleep they woke at once, together, the seven divine youths"); **ЧЕСТНЫЯ ДѢТИ СЕДМЪ** (Matins, Ode 1—"the honourable seven children"); **СВѢЗДЫ НЕУКЛОННЫ СЕДМЪ** (Ode 3—"sever steadfast stars"); **ДА ВОСХВАЛАТЕ СТИ ОУТРОЦЫ СЕДМЪ** (Ode 6—"Let the holy seven youths be praised") and elsewhere; in the service for the 40 Martyrs (March 9): **БГА НАМЪ, МЪЧЕНИЦЫ ЧЕТЫРЕДЕСАТЕ, НЫНѢ БЛГОПРЕМѢННА СОТВОРИТЕ ВЪШНИИ МОЛІТВАМИ** (Ode 1—"Now render God well-disposed towards us by your prayers, ye Forty Martyrs"); **ЧЕТЫРЕДЕСАТЕ ХРІТОВЫ МЪЧЕНИЦЫ** (Ode 5—"the Forty Martyrs of Christ").

b) Especially characteristic in this regard are examples in which the subject precedes the numeral: **И ИДОША ЖЕ БРАТІА**

І́ОСИ́ФОВЫ ДЕ́САТЬ (Gen. 42:3—“And Joseph’s ten brethren went”); БЫ́ША ЖЕ СЕМЬ СЫ́НОВЕ СЕ́ДМЬ (Job 1:2—“And there were [born] unto him seven sons”); МОСЕЛЛЕ́МІЮ ЖЕ СЫ́НОВЕ И́ БРА́ТІА О́СМЬНА́ДЕСАТЬ, СІ́ЛЬНІИ (I Chronicles 26:9—“And Meshellemiah [Mosellemia] had eighteen sons and brethren, mighty men”).

c) With the verb БЫ́ТИ [to be], indicating possession: И́ АХА́ВЪ БЫ́ША СЕ́ДМЬДЕСАТЬ СЫ́НЫ ВЪ САМА́РИИ (IV Kings 10:1—“And Ahab had seventy sons in Samaria”); И́ БЫ́ША СЕМЬ ТРИ́ДЕСАТЬ СЫ́НЫ И́ ТРИ́ДЕСАТЬ ДЦЕ́РИ (Judges 12:9—“And he had thirty sons, and thirty daughters”). But in such expressions the usual method of joining is also possible: И́ ГЕДЕ́ОНЪ БЫ́ША СЕ́ДМЬДЕСАТЬ СЫНОВЪ (Jd. 8:30—“And Gideon had threescore and ten sons”).

d) When the numeral is a nominal part of the predicate: И́ ДА БУ́ДУТЪ О́СМЬ СТО́ЛПЪ, И́ СТО́ЛА И́ХЪ СРЪ́БРАНА ШЕСТИ́НА́ДЕСАТЬ (Ex. 26:25—“And there shall be eight posts, and their sixteen silver sockets”).

Note: It may well be that such a formulation of the subject reflects the influence of the Greek original, in which the subject with a numeral always is put in the nominative plural (beginning with the number 2), e.g. Gen. 42:3: κατέβησαν δὲ οἱ ἀδελφοὶ Ἰωσήφ οἱ δέκα—Job 1:2: ἐγένοντο δὲ αὐτῷ υἱοὶ ἑπτά.

§68. Formation and Declension of Ordinal Numerals.

Ordinal numerals are formed from the cardinals (except for СЕ́ДМЬ¹ and ДВА́) by adding the full adjectival endings to the stem, either directly or with the aid of a suffix: ПЕ́РВЫЙ, ВТО́РЫЙ, ТРЕ́ТІЙ, ЧЕТВЭ́РТЫЙ, ПЯ́ТЫЙ and so on.

¹) As part of СЕ́ДМЬНА́ДЕСАТЬ, СЕ́ДМЬ can have an ordinal form: ВО СЕ́ДМЫЙ ЖЕ НА́ДЕСАТЬ ЧАСЪ (Matth. 20: 6--“And about the eleventh hour”).

The ordinals from 11 to 19 usually join the full adjectival endings to the stem of the first part, but the endings can also be joined to the second part: ВЪ ТРЕТІЙНАДЕСАТЬ ДЕНЬ (II Maccabees 15:37: “[to celebrate] the thirteenth day”); ЄДИННАДЕСАТОЕ ЛѢТО (III Kings 6:38—“In the eleventh year”).

The same endings are joined to the ordinals from 20 to 90, and also from 200 to 900, attached to the second part either directly or by means of the suffix *-н-*: ДВАДЕСАТЫЙ, ПАТЬДЕСАТЫЙ, СЕДМЬДЕСАТЫЙ, СОТНЫЙ, ДВОСОТНЫЙ and so on.

Note: The suffix *-н-* is taken primarily by the hundreds and only sometimes by the tens: ПАТЬДЕСАТОЕ ЛѢТО (Leviticus 25:10-11—“[And he shall hallow] the fiftieth year”); ВЪ ШЕСТЬСОТНОЕ ЛѢТО ВЪ ЖИТІИ НОЕВѢ (Gen. 7:11—“In the six hundredth year of Noah’s life”); ВЪ ЧЕТЫРЕДЕСАТНОЕ Ѣ ЧЕТВЕРТОСОТНОЕ ЛѢТО (III Kings 6:1—“[And it came to pass] in the four hundredth and fortieth year” [*literally*: in the fortieth and four hundredth year]).

In numerals of multiple figures, the last figure [only] is put in the ordinal form: ВЪ ЛѢТО СТО СЕДМЬДЕСАТЪ ВТОРОЕ (I Maccabees 14:1—“in the hundred threescore and twelfth [172th] year”).

Note: In numbers of multiple figures, sometimes several figures can be in the ordinal form, but then the manner of expressing the multiple-digit ordinal is somewhat different: ПО РАСТРІГНѢ ЖЕ ВЪ ЛѢТО ТОАЖЕ СЕМЬА ТЫСАЩИ, ВТОРАГО СТО ЧЕТВЕРЦА НА ДЕСАТИЦѢ (7114—see §63-а, Note). (Prolog for May 15, life of St. Dimitri the Crown Prince).

The component parts of multiple numbers are sometimes conjoined by the connecting vowel *о*: ВЪ ЛѢТО СЕМОУНАДЕСАТОЕ (Dan.

3:1—"In his eighteenth year"); ΟΥΧΕΝΗΚΩΜΧ ΣΟΥΕΤΑΒΣΗΑΓΩ
 СЕДМОДЕСЯТНЫМХ (Nov. 22, Apostle Philemon, Ode 6—
 "[proclaiming the glory] of Him who counted thee as the seventeenth
 Apostle").

Alongside of the ordinal ВТОРЫЙ [2nd], ДРУГОЙ can also be
 used with the same meaning, although it has the additional
 significance of a pronoun meaning "another").

Ordinal numerals are declined regularly on the pattern of full
 adjectives: ПЕРВЫЙНАДЕСЯТЬ, ПЕРВАГОНАДЕСЯТЬ, ПЕРВОМУНАДЕСЯТЬ and
 so on.

§69. Collective Numerals.

In Church Slavonic, collective numerals are far less common
 than in Russian; in those places where collective numerals are used in
 the Russian version of the Holy Scriptures, in the Slavonic we find
 for the most part the quantitative [cardinal] numbers, for example:
 ИДѢЖЕ БО БѢСТА ДВА, ИЛИ ТРИЕ СОВРАНИ ВО ИМА МОЕ... (Matth.
 18—"For where two or three are gathered together in My name..."),
 but in the Russian the words "двое", "трое" are used here.
 In Church Slavonic the following collective numerals are used:

ДВОИ (masculine and feminine), ДВОА (neuter) and ДВОЕ ["a
 twosome"],
 ТРОИ (m. & f.), ТРОА (n.) and ТРОЕ ["a threesome"],
 ОБОИ (m. & f.), ОБОА (n.) and ОБОЕ ["both"],
 ЧЕТВЕРЫ, ПЯТЕРЫ, ШЕСТЕРЫ are for all genders.

The plural collective numerals ДВОИ, ДВОА, ТРОИ, ТРОА,
 ОБОИ, ОБОА had also forms for the singular in Old Church Slavonic:
 ДВОИ(И), ДВОА, ДВОК, ТРОИ(И), ТРОА, ТРОК, ОБОИ, ОБОА, ОБОК, which
 had forms of the oblique cases in the singular: ДВОКГО, ДВОКМОУ, and
 so forth, e.g.: КДИНО ОТЬ ДВОКГО ПРѢДЛОЖИМЪ ВАМЪ (*Su prasl' MS.*,

53—"We offer you one of two things"). From these forms only ΔΒΟΕ, ΤΡΟΕ, ΟΒΟΕ survived, and came to be parallel to the plural forms, with only this difference, that the plural forms seem to be used with nouns having no singular.

The numerals ΔΒΟΕ, ΤΡΟΕ acquired the sense of the plural, and nouns are used with them in the genitive plural. The numerals ΔΒΟΝ, ΔΒΟΑ, ΤΡΟΝ, ΤΡΟΑ agree with their nouns [in gender and case]. Their oblique cases are in common; they are declined as plurals.

Examples: ἄζυ δάμυ τεβέβ ερέβρενηνικωβυ δέλατβ βυ γόδυ, ἡ δβόν ρήζυ (Judges 17:10—"I will give thee ten pieces of silver a year, and a pair of garments"; ὦ βοετόκα βρατὰ τρώα (Rev., 21:13—"on the east, three gates"); εχ ηήμυ δβόε ὀελάτβ εχ βρεμενῆ (Judges 19:10—"and there were with him two asses, saddled"); δβόε προσηῦ οὔ τεβέβ (Prov. 30:7—"Two things I have required of thee"); τόν οὔβῆ δβοήχυ (I Chronicles 11:22—"he slew two [lionlike] men"); τρώε ἄζυ ηαβεδῦ ηα τὰ (II Kings [II Samuel] 24:12—"I will bring [one of] three things down upon thee"); δβόα εἰὰ ελυῖσυχυ (Ps. 61 [62]:12—"I have heard these two things").

The collective numeral ΟΒΟΕ has the sense of the singular. Forms of this numeral in the singular (e.g. ΟΒΟΕΓΩ ΠΟΛῦ) have remained in use. ΟΒΟΝ, ΟΒΟΑ are declined in the plural and agree with the noun they modify.

Besides having the value of a numeral, ΟΒΟΕ also means "the one and the other"; ΟΒΟΝ--"the ones and the others", i.e. "both".

Examples: ὠετὰβητε ρετῆ ὀβόε κῶπῆω δο γάτβυ (Matth 13:30—"Let both grow together until the harvest"); τωμῦ βο ὀβόεμυ ζράτβε: ἡβο ὀβόε ζετετετβὸ βυ ηέμυ ζετῆ βοήετηνηῦ (Octoechos Tone 8, Saturday at Little Vespers, Theotokion--"[we adore] Him in both forms: for both natures are truly present in Him"); чѣжд мѣрема дѣветво, ѡ странно дѣамя дѣторождѣнїе: на тебѣ бѣ. ὀβόα οὔετρώησασα (Eirmos, T. 8, Ode 9—"Foreign to mothers is

virginity, and strange to virgins is childbearing: in thee, O Theotokos, both have found their place"); $\bar{\omega}$ $\bar{\sigma}$ β \bar{o} ή χ ζ $\bar{\epsilon}$ ν \bar{i} ώ ν ζ $\bar{\epsilon}$ λ (Ruth 15—"[bereft] of her two sons"); η $\bar{\sigma}$ β \bar{o} ή χ ζ κ ρά $\bar{\epsilon}$ χ ζ $\bar{\epsilon}$ γ $\bar{\omega}$ (Exodus 26:19—"two sockets to one post] on both its sides"); κ λά $\bar{\tau}$ β $\bar{\alpha}$ δ α $\bar{\epsilon}$ ξ $\bar{\delta}$ ε $\bar{\tau}$ ζ $\bar{\beta}$ η̄ \bar{i} α μ ε \bar{j} α $\bar{\delta}$ $\bar{\sigma}$ β \bar{o} ή μ η (Ex. 22:11—"an oath of God shall be between them both"); ι ο $\bar{\tau}$ β \bar{o} ρ \bar{i} ν \bar{v} η \bar{i} $\bar{\sigma}$ β \bar{o} λ̄ $\bar{\epsilon}$ δί \bar{n} ο (Ephesians 2:14—"who hath made both one"); $\bar{\sigma}$ β \bar{o} η $\bar{\nu}$ ο $\bar{\epsilon}$ δί \bar{n} ο μ ζ δ ξ $\bar{\upsilon}$ ς (Eph. 2:18—"we both [have access] by one Spirit").

The collective numerals τ ε $\bar{\tau}$ β \bar{e} ρ \bar{i} , μ α $\bar{\tau}$ ε \bar{r} η \bar{i} and the like are declined as plurals and agree with their nouns in all cases: μ α $\bar{\tau}$ ε \bar{r} η \bar{i} ρ \bar{i} ζ \bar{y} (Gen. 45:22—"five changes of raiment"); μ α $\bar{\tau}$ ε \bar{r} η \bar{i} χ ζ ρ \bar{i} ζ \bar{y} and so on.

§70. Multiple and Fractional Numerals.

Multiple and fractional numerals usually consist of the cardinal or ordinal numbers and the words κ ρά $\bar{\tau}$ ζ ["times"] and τ ά $\bar{\sigma}$ ς ["part"].

Multiples: μ ά $\bar{\tau}$ ς κ ρά $\bar{\tau}$ ζ [five times], μ έ $\bar{\sigma}$ ς κ ρά $\bar{\tau}$ ζ [six times]; $\bar{\epsilon}$ δί \bar{n} ο κ ρά $\bar{\tau}$ η \bar{i} [single, unique, that which took place only once], δ υ \bar{o} κ ρά $\bar{\tau}$ η \bar{i} [twofold], τ ρ \bar{o} ϵ κ ρά $\bar{\tau}$ η \bar{i} [threefold, triple], μ α $\bar{\tau}$ η κ ρά $\bar{\tau}$ η \bar{i} [five-fold] and so on; "doubled" and "tripled" can also be expressed by ϵ ξ $\bar{\delta}$ υ \bar{o} β \bar{i} η \bar{i} , τ ρ \bar{e} ξ $\bar{\delta}$ υ \bar{o} β \bar{i} η \bar{i} .

Fractions: $\bar{\epsilon}$ δί \bar{n} α τ ά $\bar{\sigma}$ ς [one part], δ υ \bar{o} β \bar{i} τ ά $\bar{\sigma}$ ς [two parts], τ ρ \bar{i} τ ά $\bar{\sigma}$ ς [three parts]; μ έ \bar{r} β \bar{a} α τ ά $\bar{\sigma}$ ς [first part], $\bar{\nu}$ τ \bar{o} ρ \bar{a} α τ ά $\bar{\sigma}$ ς [second part], δ ε $\bar{\sigma}$ α $\bar{\tau}$ αα τ ά $\bar{\sigma}$ ς [tenth part], and so on; and also μ ό \bar{l} η [half], τ έ $\bar{\tau}$ β \bar{e} ρ \bar{t} η [quarter], δ ε $\bar{\sigma}$ α $\bar{\tau}$ ή \bar{n} α [a tenth].

In short multiple numbers only the figure itself is declined, while the word κ ρά $\bar{\tau}$ ζ remains unchanged: ϵ έ \bar{d} μ \bar{y} κ ρά $\bar{\tau}$ ζ, ϵ έ \bar{d} μ \bar{i} κ ρά $\bar{\tau}$ ζ: however, the entire expression can be used, as it appears, without change: η $\bar{\nu}$ $\bar{\gamma}$ λα \bar{g} ό \bar{l} η τ ε \bar{b} ε \bar{i} , δ ο ϵ έ \bar{d} μ \bar{y} κ ρά $\bar{\tau}$ ζ, η δ ο ϵ έ \bar{d} μ \bar{y} δ ε $\bar{\sigma}$ α $\bar{\tau}$ η ζ κ ρά $\bar{\tau}$ ζ ϵ έ \bar{d} μ \bar{e} ρ \bar{i} η ζ (Matth. 18:22—"I say not unto thee, Until seven times: but, Until seventy times seven"). Short numerals

with adjectival endings are declined on the model of adjectives.

In fractional numbers, the figure is declined along with “часть”, while полъ, четверть, десятинна decline as nouns.

Examples: десяти́нѣ дамъ всегѡ, ѣли́кѡ принажѣ (Luke 18:12—“I give tithes of all that I possess”); десяти́хѣ часть ѣфи́ [мѣры], вмѣшаны въ ѣлей четвертыа часть ина [мѣры] (Numbers 15:4—“A tenth part of an ephah [a measure], mingled with oil, even with the fourth part of a hin [a measure]”).

Texts for Practice.

1) Ше́дз же пріе́мый па́ть тала́нтъ, дѣла въ нѣхъ, и сотвори́ дрѣгѣа па́ть тала́нтъ. Та́кожде и ѣже два, прѣверѣте и то́й дрѣгѣа два. 2) Тогда́ оуподо́биса црѣтвіе нѣсное десяти́мъ дѣвамъ... Па́ть же ѡ нѣхъ мѣдры, и па́ть юродны. 3) Двѣ мѣющѣ въ жерновахъ: ѣдина поѣмлетса, и ѣдина ѡставалетса. 4) Не оу ли разумѣете, ниже́ помните па́ть хлѣбы пачтѣмъ ты́сащамъ, и коли́кѡ ко́шнъ въ́рте; Ни ли се́дмь хлѣбы четы́ремъ ты́сащамъ, и коли́кѡ ко́шннцъ въ́рте; 5) И пріе́мъ па́ть хлѣбъ и двѣ рыбе́, воззрѣвъ на нѣо бл҃гословѣ. 6) По двоюна́десати мѣсѣцѣхъ въ домѣ́ царѣтва своегѡ, въ вавѣлѡнѣ бѣ́ ходѣ, ѡвѣща́ царь, и рече́: нѣсть ли се́й вавѣлѡнъ вели́кій... 7) И́мины глаго́лю ва́мъ, ѣакъ вы ше́дши по мнѣ, въ пакнбытѣе, ѣгда́ е́детъ сѣхъ члѣвѣческій на престо́лѣ сла́вы своеа, е́дете и вы на двоюна́десате престо́лѣ, е́даще ѡвѣманáдесате колѣ́нома и́левома. 8) И ѣже къ мо́рю четы́ре ты́сащ и па́ть со́тѣ мѣрою: вратѣ́ трѡа, вратѣ́ ѣдина га́дова: и вратѣ́ а́н҃рова: и вратѣ́ нефдальмова ѣдина. Ѡкрѣ́глость же Ѡемна́десати ты́сащ: и́ма же гра́дъ, ѡ негѡ́же днѣ́ е́детъ, гдѣ́ та́мъ, е́детъ и́ма ѣмѣ. 9) И́ числѡ во́ннѡвъ ко́нннхъ двѣ́ тьмѣ́ тѣмъ: и слы́шахъ числѡ ѣхъ. 10) И́ напо́лниса хра́мъ двѣ́ма ѡ́ сла́вы вѣ́а и ѡ́ сѣлы ѣгѡ: и́ ни́кто́же мо́жаше вни́ти во хра́мъ, до́нде́же сконча́ютса се́дмь ѣзѣ́въ се́дмнхъ а́ггѣл. 11) И́ слы́шахъ гла́сѣ вѣ́и ѡ́ хра́ма глаго́лющѣ се́дмнмъ а́ггѣлмъ.

12) И БЫСТЬ ВЪ ЧЕТЫРЕДЕСЯТНОЕ И ВЪ ЧЕТВЕРТОСОТНОЕ ЛѢТО ИЕХОДА СЫНОВЪ ІЕРУСАЛЕВЫХЪ ИЪ ЕГЫПТА, ВЪ ЛѢТО ЧЕТВЕРТОЕ, ВЪ МѢСЯЦЪ ВТОРЫИ, ЦАРЕТВУЮЩЪ ЦАРЮ СОЛОМОНЪ НАДЪ ІЕРУСАЛЕМЪ, И СОЗДА ХРАМЪ ГДЕВН. 13) ВЪ ЛѢТО СЕДМОЕНАДЕСЯТЬ ФАКЕА СЫНА РОМЕЛИИНА, ВОЦАРЬЕА ЛХАЗЪ СЫНЪ ІУДАМА ЦАРЯ ІУДАНА. 14) И ДА БУДЕТЪ РАЗЕТОАНИЕ ГРАДЪ КЪ СѢВЕРЪ ДВУСЪ И ПАТНДЕСАТИ, И КЪ ЮГЪ ДВУСЪ И ПАТНДЕСАТИ... 15) И ВЪ ЛѢТО СТО ШЕСТЬДЕСЯТОЕ ВЪЫДЕ АЛЕХАНДРЪ СЫНЪ АНТИОХОВЪ ЕПИФАНЪ, И ОДЕРЖА ПТОЛЕМАИДЪ, И ПРИАША ЕГО, И ЦАРЕТВОВА ПАМЪ.

Key:

1) [Matth. 25:16-17]: The he that had received the five talents went and traded with them, and made other five talents. And likewise he that had received two, he also gained other two. 2) [Matth. 25:1-2]: Then shall the kingdom of heaven be likened unto ten virgins... And five of them were wise, and five foolish. 3) [Matth. 24:41]: Two women shall be grinding at the mill; the one shall be taken, and the other left. 4) [Matth. 16:9-10]: Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? 5) [Mark 6:41]: And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed. 6) [Dan. 4:29-30]: At the end of twelve months he walked in his palace of the kingdom of Babylon. The king spake, and said: Is not this the great Babylon... 7) [Matth. 19:28]: Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 8) [Ezek. 48:34-35]: And towards the sea four thousand and five hundred, with their three gates: one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there. 9) [Rev. 9:16]: And the number of the army of the horsemen was two hundred thousand thousand: and I heard the number of them. 10) [Rev. 15:8]: And the

temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. 11) [Rev. 16:1]: And I heard a great voice out of the temple speaking to the seven angels. 12) [III Kings 6:1]: And it came to pass in the four hundred and fortieth year after the children of Israel were come out of Egypt, in the fourth year and the second month of the rule of King Solomon over Israel, that he built the temple of the Lord. 13) [IV Kings 16:1]: In the seventeenth year of Phakee son of Romelias, began Achaz the son of Joatham king of Juda to reign. 14) [Ezek. 48:17]: And there shall be a space to the city northward two hundred and fifty, and southward two hundred and fifty... 15) [I Maccabees 10:1]: In the hundred and sixtieth year Alexander, the son of Antiochus *surnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.¹

VERBS.

§71. The Verb in General.

Verbs are what we call words that express some action or state of being. Examples: ѢЖЕ ОУБО ВЪЗ СОУЧЕТА, ЧЛВЧКЪ ДА НЕ РАЗЛАЧАЕТЪ (Mark 10:9:—"What God *bath* joined together, let not man *put asunder*"). ВОЗДРЕМАША ВСѦ, И СПАХУ (Matth. 25:5—"They all slumbered and slept").

The basic, initial form of a verb is known as the *infinitive mood*: ТВОРИТИ [to make], ПИСАТИ [to write], and so on. In this respect the infinitive has the same relation to all the other forms of the verb as the nominative case of a noun does to the other cases.

¹) *literally*: And they received him, and he reigned there.

The infinitive ending **-ТИ** is joined to the stem of the verb either directly or by means of suffixes. In the first case a verb is known as *primitive*, in the second case it is known as *derivative*.

Primitive verbs whose stem ends in **г, к** have the infinitive ending **-ЩИ** (from **г, к + Т = Ц**, --see §12, *b*): **МОГ-ТИ = МОЩИ**, **ПЕК-ТИ = ПЕЩИ**.

Derivative verbs make use of the following suffixes to form their infinitives:

-А-	ПЛА́К-А-ТИ [to weep]	-ВА-	ОУ́МЫ-ВА́-ТИ [to wash]
-А-	ДА́А-ТИ [to give]	-ВА-	ВРА́Ч-ЕВА́-ТИ [to heal]
-Б-	БОЛ-Б-ТИ [to be sick]	-ОВА-	БЕ́РБ-А-ОВА-ТИ [to talk, converse]
-И-	ХВА́Л-И́-ТИ [to praise]	-ИВА-	СДЭ́РЖ-ИВА-ТИ [to restrain]
-ИЖ-	ГН́Б-ИЖ-ТИ [to perish]	-ЫВА-	СП́ИС-ЫВА-ТИ [to copy]

Verbs have certain states or categories: voice, aspect, mood, tense, person, number and, in some cases gender (in the dual number).

The changes a verb undergoes according to mood, tense, number and person are called its *conjugation*.

Besides conjugation forms, verbs also have participles, which while expressing the categories of aspect, voice and tense, which are signs of a verb, at the same time have characteristics of adjectives and like them change according to case and gender.

The infinitive is an unchanging form of the verb.

The conjugated forms of a verb in a sentence constitute the predicate.

All verbal forms have the syntactical ability to govern (with or without a preposition) the cases of nouns, e.g. **БЛАГОВЕ́СТИ́ХЪ СЛÓВОМЪ**, **БЛАГОВЕ́СТИ́ВЫЙ СЛÓВОМЪ** ("I evangelized by word"; "having evangelized by word"); and to be modified by adverbs: **ДО́БРѢ БЛАГОВЕ́СТИ́ХЪ**, **ДО́БРѢ БЛАГОВЕ́СТИ́ВЫЙ** ("I have evangelized well"; "having evangelized well").

Verbal forms can add the preposition **-ѣ** to their usual endings, and in that case they are called *reflexive*¹: **МОЛѢТНѢ** [to pray--cf. Lat. *precor*, Gk. εὐχομαι "I pray"], **ПРИБЛѢЖИТНѢ** [to draw near--cf. Fr. *s'approcher de*, "to near oneself to..."], **ПРИБЛѢЖИВЫЙѢ** [having drawn nigh], and so on.

The preposition **-ѣ** in verb forms, although it is a component part of the word, nevertheless in Church Slavonic is still felt to be to some extent an independent word: this is shown by the fact that between the verb and **-ѣ** other words can be inserted: the pronouns **МН**, **ТН** or the conjunction **ЖЕ**: **МОЛѢМТНѢ** (or **МОЛѢМЪ ТН ѣ** [we pray Thee]), **КЛАНАЕМТНѢ** [we worship Thee], **ПОКЛОНИШНЖЕѢ** ["but thou wilt adore"]; and also two reflexive verbs can sometimes share a single **-ѣ**: **ВОЗВЕЕЛѢТНЖЕѢ И ВОЗРАДОВАТИ ПОДОБАШЕ** (Luke 15:32—"It was meet that we should make merry and be glad"); **ДА НЕ СМЪЩАЕТЕѢ СЕРДЦЕ ВАШЕ, НИ ОУСТРАШАЕТЕѢ** (John 14:27—"Let not your heart be troubled, neither let it be afraid").

Sometimes the **-ѣ** precedes its verb, and is attached to the preceding word: **РАВЕНѢ ТВОРАѢ БГѢ** (John 5:18—"making himself equal with God"); **И МѢЛИѢ ДѢЕМЪ** (Eucharistic Anaphora of St. John Chrysostom—"and we implore Thee"), but also: **ЧТЕБѢ МѢЛИ ДѢЕМѢ** (Matins, 11th Prayer of Light).

§72. Transitive and Intransitive Verbs.

All verbs, based on their sense, are divided into two groups: transitive and intransitive. *Transitive* verbs are those that express the action of someone or something that affects another (its object), and the object is then put in the accusative case without a preposition: **ЮНОША ЧТЕТЪ КНИГЪ** (the youth reads a book), **НАСТАВНИКЪ ГЛАГОЛАСЕ**

¹) The term "reflexive verb" should not be confused with the term "verb of the medio-passive mood". [In Russian the terms are "возвратный глаголь" versus "глаголь возвратнаго залога"--*Tr.*]

поУчѣніи (the teacher gave a lecture, lesson) and so on. The object of a transitive verb is called the *direct object*.

The *intransitive* verbs are those that either call for no object at all, or else that take an object in some oblique case (with or without a preposition), but not in the accusative case without a preposition: и́ти [to go], стоа́ти [to stand], о́угожда́ти царю̀ [to seek favor with the king], and so on.

Intransitive verbs include those expressing movement or position in space, as well as a physical or moral state, such as: хо́ди́ти [to go], пла́ти [travel by water], стоа́ти [to stand], бе́жа́ти [to flee], бола́ти [to be ill], дыша́ти [to breathe], молча́ти [to be silent] and so forth.

A mark of transitive verbs is the suffix *-н-*: жи́ти [to live], жи-вѣ́ти [to enliven, bring to life]; же́на [wife], же-нѣ́ти [to give someone a wife]; мрѣ́ти [to die], мр-нѣ́ти [mortify, deaden] and so on.

A mark of intransitive verbs is the suffix *-ѣ-* (or *-а-* after the “hushing” sibilants) or *-нѣ-*, whereas in the corresponding transitive verbs (when their formation is possible) this suffix corresponds to *-н-*: бога́т-ѣ́ти, бога́т-нѣ́ти [to grow rich, to make someone else rich]; ѡ́слабѣ́ти, ѡ́сла-нѣ́ти [to grow weak, to cause to weaken]; бе́лѣ́ти, бе́лѣ́ти [to become white, to whiten something]; дрожа́ти [to tremble]; молча́ти [to be silent]; гла́х-нѣ́ти, гла́ш-нѣ́ти [to grow deaf, to deafen, muffle]; со́х-нѣ́ти, со́ш-нѣ́ти [to become dry, to dry something out]; ва́нѣ́ти, о́владѣ́ти [to wilt, to cause to wither].

Note: The suffix *-нѣ-* signifying transitivity should not be confused with the suffix *-нѣ-* in verbs showing an action occurring only once: кѣ́нѣ́ти [to fling (*a single action*)], двѣ́нѣ́ти [to move (*once*)].

In some cases, verbs can be either transitive or intransitive, depending on their meaning: e. g. По́ймъ пи́сьмъ но́вѣю

бгѸ (Eirmos, T. 1:—"Let us sing a new song to God"); here поѸмъ is a transitive verb; поѸ бгѸ моѸмѸ (Ps. 145:2—"I will sing to my God"); here поѸ is intransitive.

Intransitive verbs (except for those with the suffixes -Ѹ- and -нѸ-) can become transitive by taking a prefix: РадѸна, Ѹкъ многобѸглоу возбѸавѸши пробѸщѸнїѸ (Akathistos Hymn to the Theotokos, Oikos 11—"Rejoice, for thou makest illumination of great brightness to shine!"); ЛѸче зѸрнаа твоѸ мѸлнїа возбѸа ми, бжѸ мѸн, трїѸпѸстѸне вѸдѸтелю, (Sunday Mesonycticon, Trinitarian Hymns—"Thy resplendent lightnings do Thou shine upon me, O my God, Who in Three Persons art the Creator of All"); прозбѸаи травѸ скотѸмъ (Ps. 103:14—"Bringing forth grass for cattle"); Ѹстаа мѸ Ѹтъ бѸвѸтъ твоѸ (Ps. 118:139—"Zeal for Thee hath made me pine away").

§73. Voices of the Verb.

Depending on the ability of verbs to take objects, and on the character of the objects taken, verbs are divided into special categories known as *voices*.

The voices of verbs can be the following: active, passive, reflexive, reciprocal and middle.

1) *The active voice* expresses action that passes on to another object; consequently, all transitive verbs belong to the active voice: оѸченїкъ чѸтѸтъ кнїгу [the student reads a book], поварѸ сотворѸ ѸстїѸ [the cook made food], вѸра спаѸтъ чѸловѸка [faith saves a man].

2) *The passive voice* expresses action opposite to that of the active voice, that is, with the passive voice the recipient of the action is in the nominative case, and the one who does the action is in the genitive case with the preposition Ѹ (especially if the source of the action is a person) or else in the instrumental case: кнїга чѸтѸта Ѹ оѸченнїкѸ [the book is read by the student], ѸстїѸ сотворѸно Ѹтъ Ѹ

пѡвара [the food was made by the cook], χριστιανήνης σπασάετσα ὦ βѣры (or βѣροу) [a Christian is saved by faith].

The passive voice can be expressed two ways: either by adding the reflexive pronoun **ѣ** to the active voice of the verb, or else by a compound form, consisting of the passive participle and a copula: **спасáеτса** or **спасáемъ ѣсть** [he is saved]; **спасéτса** or **спасéнъ бѣдетъ** [he will be saved].

Examples: **вѣроу мωῡσείη ροδίεσα σοκροκένης быіть три мѣсацы ὦ ὄтѣцъ воо́нъ** (Heb. 11:23—"By faith Moses, when he was born, was hid three months of his parents"); **ὠправдáемн тѣне блгодáтїю ѣгѡ** (Rom. 3:24—"Being justified freely by his grace"); **мы́слимъ оубо вѣроу ὠправдáнτиса челоувѣкѣ** (Rom. 3:28—"Therefore we conclude that a man is justified by faith"); **ѣмже держ́имн вѣхо́мъ** (Rom. 7:6—"wherein we were held"); **ѣраце́мъ бо вѣрѣетса вѣ прáвдѣ, оубо тѣ же ѣповѣ́дѣетса во спасéніе** (Rom. 10:10—"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation"); **ѣвраáмъ, ὄтѣцъ нáшъ не ὦ дѣлъ ли ὠправдáса** (James 2:21—"Was not Abraham our father justified by works?"); **ὦ е́гѡгѡ дѣа просвѣ́щáемн** (II Peter 1:21—"as they were enlightened by the Holy Ghost").

3) To the *reflexive* voice belong transitive verbs to which the reflexive pronoun **-ѣ** has been added. These verbs show the action as returning to the originator, and concentrated in him, e.g. **мы́ти** (to wash something or someone), **мы́тиса** (to wash oneself); **ὠдѣ́ати** (to dress someone), **ὠдѣ́атиса** (to dress oneself); **ра́довати** (cause someone to rejoice), **возра́доватиса** (to rejoice); **возвращáти** (to return someone, something), **возвращáтиса** (to make one's return, go back). Example: **Гѣъ воцáрѣса, вѣ лѣпо́тѣ ὠблечéса** (Prokeimenon for Saturday Vespers [Ps. 92:1]—"The Lord reigneth, He hath clothed Himself in splendor").

The pronoun **εα** used with the reflexive voice has the value of a direct object.

4) The *reciprocal* voice expresses mutual action between two or more subjects. The actual form of the reciprocal voice is reflexive (i.e. with **-εα**), usually derived from transitive verbs, but the **-εα** in this case does not have the role of a direct object: **цѢЛОВА́ТИ** [to kiss, greet someone], **цѢЛОВА́ТИСЯ** [to exchange greetings with someone]; **БРА́ТИ** [to battle someone], **БРА́ТИСЯ** [to engage in battle *with* someone]; **ПРЕПРѢ́ТИ** [to convince, out-argue, defeat in argument], **ПРЕПНРА́ТИСЯ** [to argue with someone]: **ΜΗΝΟΨΗΧΕΩ ΒΡΑΨΑΣΑ ΕΟ ΜΗΝΟΥ Ὡ ΨΗΝΟΥΤΗ ΜΟΕΑ** (Ps. 128:1—"Many a time have they afflicted me from my youth"); **ΕΟ ΣΒΕΨΕΜΩΣ ΒΟΡΑΧΕΩ ΒΟ ΞΨΕΨΕ** (I Cor. 15:32—"I have fought with beasts at Ephesus"); **ΠΡΑΧΨΕΩ ΞΕ ΜΕΨΔΨ ΕΟΒΟΥ ΞΗΔΩΕ** (John 6:52—"The Jews therefore strove among themselves"); **ΕΞΗΡΑΧΨΕΩ ΟΨΒΟ ΜΕΨΔΨ ΕΟΒΟΥ ΟΨΤΕΝΗΨΥ** (John 13:22—"Then the disciples looked one upon another").

Some intransitive verbs (without **-εα**) can have the sense of a reciprocal voice; for example: **ΒΕΨΨΕΔΩΒΑΤΗ** [to converse, *i.e.* with someone]; **Η ΕΟΒΨΨΤΩΒΑ ΕΞ ΛΥΔΩΜΗ** (II Chronicles 20:21—"And he consulted with the people").

5) To the *middle* voice belong all intransitive verbs, with or without **-εα**, for example: **ΧΟΔΗΤΗ** [to walk, go], **ΕΠΑΤΗ** [to sleep], **ΕΨΨΤΗΤΗΣΕΩ** [to shine]. Verbs that are not used without **-εα** should also be assigned to the middle voice, for example: **ΕΜΨΨΑΤΗΣΕΩ** [to laugh], **ΒΟΑΤΗΣΕΩ** [to be afraid], **ΝΑΔΨΨΑΤΗΣΕΩ** [to hope], &c., and also the verbs **ΕΨΑΛΗΤΗ ΕΗ** [to take pity], **ΕΤΨΨΑΤΗ ΕΗ** [to be discouraged], **ΨΑΛΗΤΗ ΕΗ** [to be displeased], which are used only with the reflexive pronoun **εη** instead of **-εα**: **ΕΨΑΛΗΨΑ ΕΗ ΨΨΕΩ** (Matth. 18:31--"they were very sorry"); **ΝΕ ΕΤΨΨΑΤΗ [ΕΗ]**, (Luke 18:1—"men ought always to pray] and not to faint"); **ΝΕ ΕΤΨΨΑΤΗ ΕΗ ΒΞ ΕΚΟΨΒΕΨΞ ΜΟΨΞΞ** (Eph. 3:13—"I desire that ye] faint not at my tribulations"); **ΨΑΛΛΨΕ ΕΗ** (Acts 4: 2—"Being grieved [that they taught the people]").

§74. Aspects of the Verb.

Verbs in Church Slavonic, as in Russian, differ according to aspect.

Verbs that represent their action as being in progress, are called verbs of the *imperfective aspect*; for example: ПИСАТИ: ПИШУ, ПИСАХЪ: ТВОРИТИ: ТВОРИЮ, ТВОРИХЪ.

Verbs that emphasize the moment when the action is begun or completed, are called verbs of the *perfective aspect*: for example: И ДРУГИИ ОУЧЕНИКИ ЧЕЧЕ СКОРѢ ПЕТРА, И ПРИИДЕ ПРѢЖДЕ КО ГРОБУ (John 20:4--“and the other disciple did outrun Peter, and came first to the sepulchre”); И ПРИИДЕ the moment in which the action was concluded; СЕ ИЗЫДЕ СѢАИ СѢАТИ (Mark 4:3--“Behold, there went out a sower to sow”); here ИЗЫДЕ emphasizes the moment the action was begun.

Verbs of the perfective aspect with the suffix *-НУ-* express instantaneous action, or action taking place a single time; in these verbs, the start and finish of the action coincide into one point, for example: ПОСѢКАТИ [to cut off in general]—ОУСѢКНУТИ [to cut off on one specific occasion]: СЛЫШАВЪ ЖЕ ИРОДЪ РЕЧЕ, ТАКЪ, СГОРЖЕ ИЗ ОУСѢКНУХЪ ИОАННА, ЧОИ СЕТЬ (Mark 6:16—“But when Herod heard thereof, he said: It is John, whom I beheaded”); РАЗЛАБЛЕННА ВАША СТАГНУХЪ (Good Friday, Third Hour—“I made your paralysed ones to walk”).

Verbs of the imperfective aspect do not emphasize the presence of this moment, i.e. the completion or the beginning of an action, even though sometimes the context does show an action as having been completed, e.g.: ОУВѢЩА ПИЛАТЪ: СЪЖЕ ПИСАХЪ, ПИСАХЪ (John 19:22—“Pilate answered: What I have written, I have written”). Cf. in the Russian version: “что я написалъ, то написалъ”. ПИСАХЪ ВАМЪ ВЪ ПОСЛАНИИ, НЕ ПРИМѢШАТИСА БЛДНИКОМЪ (I Cor. 5:9—“I wrote to you in an epistle, not to company with fornicators”). Here in the Russian version the aspect is the same: “Я писалъ вамъ въ

посланіи...”) The epistle had been written and dispatched: consequently, in this case the action was completed.

From this we can see that the imperfect aspect by no means always signifies an incomplete action; rather, verbs in the imperfect aspect do not emphasize the crowning moment (beginning or end) of the action, but only the fact that it took place.

Perfective verbs have no present tense, but they have a simple future: *пишѸ* (present tense--“I write”), *напишѸ* (simple future--“I will write”).

§75. Verbal Pairs.

Almost all verbs have corresponding, paired forms in the imperfective and perfective aspects.

Verbs of the perfective aspect are formed for the most part by adding prefixes to verbs of the imperfective aspect, e.g. *писати*...*написати*, *ити*...*прїити*, *дѣлати*...*содѣлати*, &c.

Imperfective and perfective verbs are also distinguished by opposing suffixes: perfective verbs have *-н*, *-ѣ*, *-нѸ* or lack the suffixes of imperfective verbs--*-а*, *-аѣ*, *-ва*:

родити...*раждати*: to bear, give birth

погибнѸти...*погибати*: to perish

рѣшити...*рѣшати*: to resolve

засохнѸти...*засыхати*: to become dry

простити...*прощати*: to forgive

свалити...*свалекати*: to pull off, uncover

плѣнити...*плѣнати*: take captive

влѣзти...*влѣзати*: to climb in, aboard

оумрѣти...*оумирати*: to die

оупѣти...*оупѣвати*: to succeed

быти...*бывати*: to be

§76. Imperfective Verbs of Secondary Formation.

From perfective verbs that have been formed with prefixes, imperfective counterparts can be made by adding the suffixes **-ЫВА-** [**-ИВА-**], **-ВА-**, **-А-**, **-А-**, and sometimes **-ОВА-** [**-ЕВА-**]. These can be called imperfective verbs of *secondary* formation, for example:

Imperfective	Perfective	Imperfective (2)
ПИСА́ТИ (to write)	ПЕРЕПИСА́ТИ (to copy)	ПЕРЕПИ́СЫВА́ТИ (to be copying over)
“	НАПИСА́ТИ (write down)	НАПИСОВА́ТИ (be writing down)
МОЛЧА́ТИ (be silent)	ПОМОЛЧА́ТИ (keep silent)	ПОМОЛЧЕВА́ТИ (be keeping silent)

БИ́ТИ (to beat), РАЗБИ́ТИ (to shatter) РАЗБИВА́ТИ (to keep shattering)
 ГРЕ́ТИ (to warm) СОГРЕ́ТИ (to warm up) СОГРЕВА́ТИ (be, keep warming up);

ГРУ́ЗИТИ (to load, lade) ПОГРУ́ЗИТИ (to immerse) ПОГРУЖА́ТИ (keep immersing);

ЗНА́ТИ (to know) ПОЗНА́ТИ (find out) ПОЗНАВА́ТИ (be finding out);

ШИ́ТИ (to sew) ШИ́ТИ (make a garment) ШИ́ВАТИ (be making garments).

Such verbs of the second imperfective, depending on how they are used, may express a sense of extended duration or of repeated action, for example: **НАПИСОВА́ШЕА ИНОГДА СО СТА́РЦЕМЪ И́ОСИФОМЪ** (Troparion for Dec. 24—“[And it came to pass that Mary] was enrolled [*i.e.* written down in the census] with the elder Joseph”); **ШИ́ВАШЕ КÓЖНЫА РИ́ЗЫ ГРЕ́ХЪ МНѢ** (Great Canon of St. Andrew of Crete, Ode 2—“Sin hath sewn for me garments of skin”); **ЧЕЛОВѢКЪ ЖЕ ВЫРАЗУМѢВА́ШЕ Ъ: И ПОМОЛЧЕВА́ШЕ, ДА ОУ́РАЗУМѢЕТЪ** (Gen. 24:21—“And the man, wondering at her, kept his peace, to wit [whether the Lord had made his journey prosperous or not]”).

§77. Definite and Indefinite Forms of the Imperfective.

Several verbs without prefixes, signifying motion, have two forms of the imperfective aspect:

ВЕСТИ́—ВОДИ́ТИ [to lead]

И́ТИ—ХОДИ́ТИ [to go]

НЕСТИ́—НОСИ́ТИ [to carry]

ЛЕТЕ́ТИ—ЛЕТА́ТИ [to fly]

ПЛА́ТИ—ПЛА́ВАТИ [to sail, swim]--and several others.

The first of each set of verbs signifies *definite* action, for example ВЕСТИ́ or НЕСТИ́ something in a specific direction. The second verb of each pair signifies *indefinite* action, for instance ВОДИ́ТИ and НОСИ́ТИ which express generalized action, without any indication of its direction.

With the addition of a prefix, the imperfective, definite verbs are changed to the perfective aspect [И́ЗЫТИ, И́ЗЫДЪ: I will go out], while the verbs that show indefinite action remain imperfective [И́ХОДИТИ, И́ХОЖАЪ: I am going out, or I keep going out]: Ѡ ДНЕЙ ДО ДНЕЙ И́ХОЖААХЪ ДЩЕРИ ІСРАИЛЕВЫ ПЛАКАТИ Ѡ ДЩЕРИ ІЕФ.Д.АА ГАЛААДИТИНА ЧЕТЫ́РИ ДНИ́ ВЪ ЛѢТѢ (Judges 11:40—"The daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year").

§78. Moods and Tenses.

Mood is what we call the grammatical category that expresses the relationship of the verb's action to reality.

In Church Slavonic, there are five different moods: the infinitive, the indicative, the subjunctive, the imperative and the optative.

The *infinitive* mood is the abstract form of the verb, and merely signifies action irrespective of circumstances: ТВОРИ́ТИ, ПИСА́ТИ: to make, to write.

The *indicative* mood shows the action as fully real: it indicates it as taking place in a specific time frame (present, past or future), or by means of the negative particles НЕ, НИ it denies it: ХОЖДА́СТА РОДИ́ТЕЛА ѿГѠ НА ВСА́КО ЛѢТО ВО ІЕРУСА́ЛИМЪ (Luke 2:41—“[Now] his parents went to Jerusalem every year”).

The *subjunctive* mood expresses proposed action or action that is conditioned by various circumstances, showing in some cases the action as potential, in others as unreal: ꙗ́ЩЕ БЫ́СТЕ ВѢРОВАЛИ МОУ́СѢОВИ, ВѢРОВАЛИ БЫ́СТЕ ОУ́БО ꙗ́ МНѢ (John 5:46—“For had ye believed Moses, ye would have believed me”).

The *imperative* mood expresses the will of the speaker, who requests, commands or urges that something be done: ПОУЧИ́СА СЕБѢ ꙗ́КЪ СНА ПОСТА́ВИТИ ПРѢД БГО́МЪ (II Tim. 2:15—“Study to shew thyself approved unto God”).

The *optative* mood expresses a desire, intention or goal of the person speaking: ДА ꙗ́СНОВА́ЮТСА ГДЕ́ВН МІЛО́СТИ ѿГѠ (Ps. 106:15—“Let the mercies of the Lord give glory unto him”).

The indicative mood has the following tenses:

- 1) The present tense.
- 2) Future tenses:
 - simple (perfective aspect),
 - compound (imperfective aspect).
- 3) Past tenses:
 - the aorist,
 - the imperfect (transient),
 - the perfect (past perfect),
 - pluperfect (remote past).

The Conjugation of Verbs.

§79. General Information.

Verb forms are built from two stems: the infinitive stem and the stem of the present tense. We find the infinitive stem by dropping the ending -ТЬ: for example, ДѢЛА_ТЬ, ЛЮБІ_ТЬ, НЕС_ТЬ --here the infinitive stems are ДѢЛА_, ЛЮБІ_, НЕС_[to do, to love, to bear]. We obtain the stem of the present by taking the 3rd person plural of the present tense [*i.e.* "they do, they love, they bear"] and dropping the 3rd person ending -ЮТЪ [-ЮТЪ] or -АТЪ [-АТЪ], and if the endings -ЮТЪ, -АТЪ follow a vowel, then the *y*-glide [j] which is part of the letters Ю and А, must be taken as part of the stem: for example-- ДѢЛА_ј-ЮТЪ, ЛЮБ'_АТЪ¹, НЕС_ЮТЪ give as the stem of the present: ДѢЛА_ј-, ЛЮБ'_-, НЕС_.

Note: The infinitive stem and the present stem may coincide, for example: НЕС_ТЬ and НЕС_ЮТЪ.

The infinitive stem serves as the base for building the forms of the past tenses and past participles; the present stem is the base for the present forms (including the simple future), for the imperative and the present participles.

§80. The Main Conjugations of Verbs.

Based on how they build the forms of the present tense (and simple future) and those based on them, verbs are divided into two conjugations: the *first conjugation*, which has the connecting vowel _Е_ before the personal endings (except the 1st person singular and 3rd person plural): for example, ПИСА_ТЬ, ПИШ_Е_ШИ, and the *second conjugation*, which has the connecting vowel _И_ before the person endings, e.g. ЧОДІ_ТЬ, ЧОД_И_ШИ.

¹)The apostrophe (') is used here to show softness of the preceding consonant.

The verbs of the 1st conjugation are subdivided into two groups:

a) *1st-conjugation unsoftened [non-iotated]*: Verbs whose stem in the 1st person singular and 3rd person plural ends in a hard consonant:

НЕС_Ў, НЕС_ЎТЪ [carry, bear],
 ВЕД_Ў, ВЕД_ЎТЪ [lead],
 ЧЕК_Ў, ЧЕК_ЎТЪ [run],
 МОГ_Ў, МОГ_ЎТЪ [may, can],
 ДВІГН_Ў, ДВІГН_ЎТЪ [move].

b) *1st-conjugation softened [iotated]*: Verbs, all of whose forms show -j- at the end of the stem; and if the -j- follows a consonant, as a result of this iotation there is an alternation of consonants [see §11]; in this alternation, the -j- is absorbed by the “hushing” sibilants:

ПИСА_ЎТИ, ПИС_Ў (from* ПИСj-Ў), ПІШ_ЕШИ [to write];
 ПЛАКА_ЎТИ, ПЛІЧ_Ў (from* ПЛІКj-Ў), ПЛІЧ_ЕШИ [to weep];
 ГЛАГОЛА_ЎТИ, ГЛАГОЛ_Ю (from* ГЛАГОЛj-Ў), ГЛАГОЛ_ЕШИ [to speak,
 say];
 ІГРА_ЎТИ, ІГРА_Ю (from* ІГРАj-Ў), ІГРА_ЕШИ [to play];
 ДІЛА_ЎТИ, ДІЛА_Ю (from* ДІЛАj-Ў), ДІЛА_ЕШИ [to make, do].

In the 2nd conjugation, -j- always appears at the end of the 1st person singular present stem, resulting in the alternation of consonants:

НОСИ_ЎТИ, НОШ_Ў (from* НОСj-Ў), but НОС_ЕШИ [carry, bear];
 ЛЮБИ_ЎТИ, ЛЮБЛ_Ю (from* ЛЮБj-Ў), but ЛЮБ_ЕШИ [to love];
 СЪДА_ЎТИ, СЪЖД_Ў (from* СЪДj-Ў), but СЪД_ЕШИ [to judge]

Person Endings of the Present Tense:

1st Conjugation:

2nd Conjugation:

Singular.

1st Person ["I"]	-Ѹ [ю]	-Ѹ [ю]
2nd Person ["thou"]	-ѣ-ши	-и-ши
3rd Person ["he"]	-ѣ-тъ	-и-тъ

Dual.

1st ["we twain"]	-ѣ-ва[-вѣ]	-и-ва[-вѣ]
2nd ["ye twain"]	-ѣ-гѣ[-гѣ]	-и-гѣ[-гѣ]
3rd ["those twain"]	-ѣ-гѣ[-гѣ]	-и-гѣ [-гѣ]

Plural.

1st ["we"]	-ѣ-мъ	-и-мъ
2nd ["ye"]	-ѣ-те	-и-те
3rd ["they"]	-Ѹтъ [-ютъ]	-Ѹтъ [-Ѹтъ]

The 1st and 2nd conjugations have also this further distinction between them:

The 3rd person plural of the 1st conjugation has the ending -Ѹтъ [-ютъ], while the 3rd person plural of the 2nd conjugation has the ending -Ѹтъ [-Ѹтъ].

Note: The characteristics given above are not always enough to determine precisely which conjugation a given verb may belong to, since the connecting vowels и and ѣ, when unstressed, are of unclear pronunciation; but the *infinitive stem* permits one to distinguish more exactly:

a) To the 2nd conjugation belong all verbs whose stem ends in:

1) и-ти: ходи́-ти, хо́ди-ши (but primitives [underived prototypal verbs] belong to the 1st conjugation: ви́-ти, ви́-ши).

2) ѣ-ти, if the ѣ drops out in the present tense: ви́дѣ-ти, ви́ждѣ-Ѹ, ви́ди-ши [to see], (but краси́-ти [to blush, turn red],

κρασι^κю, as well as primitives [π^κ-τι, to sing] belong to the 1st conjugation).

3) α-τι, when preceded by a “hushing” sibilant, if the α drops out in the present tense: στ^σχά-τι, στ^σχά-σσι [to strike]; (but βελι^βχά-τι, βελι^βχά-ю, βελι^βχά-σσι [magnify, praise the greatness of] as well as primitives [ж^жά-τι, harvest] belong to the 1st conjugation).

Also of the 2nd conjugation are сто-ά-ти [stand] and бо-ά-τιса [fear].

b) All remaining verbs belong to the 1st conjugation; only a few depart from this rule and show some forms according to the 1st conjugation and other forms according to the 2nd. Such verbs are called “verbs of mixed conjugation”.

The person endings of the dual number change by gender: -ва [1st person] and -та [2nd and 3rd person] are used for the masculine, while -вѣ, -тѣ are used for the feminine and neuter; however, the neuter can also take the same endings as the masculine. These endings have the same meaning in the present tense and in the past tenses (aorist and imperfect). Examples: θαβώρ^θ η̄ η̄ρμών^η ω̄ η̄μενι твоём^т возр^вад^вѣтас^сα (present tense—Ps. 88:13—“Thabor and Hermon shall rejoice in Thy name”); ἰακω β^βηδ^ηε^ετ^тѣ [-та] ὄχι μο^мη (Luke 2:30—“for mine eyes have seen”: aorist); ε̄γ^εδᾱ же η̄δα^дε^еτε [aorist] возв^вε^ет^тη̄ти οὐ^учен^нικ^кω^ωμ^м ε̄γ^εω̄, η̄ ε̄ η̄η̄ε^ε ε^рѣ^тε̄ ἄ^а глаго^лα: ра^рд^дѣ^ет^тε^еα. Ὅ^от^тѣ̄ же пр^пη̄ε^ет^тϕ^лп^пы^ше, ἰ^иα^ас^ст^тε^еα [aorist] за но^нз^зѣ̄ ε̄г^гω̄, η̄ по^пкло^лн^нѣ^ет^тε^еα [aorist] ε̄м^мϕ (Matth. 28: 9—“And as they went to tell His disciples, behold, Jesus met them, saying: Hail. And they, coming up, took hold of His feet, and adored Him”).

§81. Verbs of the Archaic Conjugation.

Besides the main conjugation of verbs, there are several verbs belonging to the *archaic* conjugation. In the case of these verbs, the person endings are joined directly to the stem, without a connecting

vowel. These verbs are the following: БЫ́-ТИ [to be], ДА́-ТИ [to give], Ы́А-ТИ [to eat], ВЬЕ́ДѢ-ТИ [to know], И́МА-ТИ [to have].

The verb БЫ́ТИ is used extensively, as it has the role of an auxiliary verb in forming the compound verbal tenses.

Conjugation of the Auxiliary Verb БЫ́ТИ, "To Be".

Indicative Mood.

Singular.

Present.	Simple Future.	Compound Future.
1st Person: БУ́МЬ	БУ́ДУ	ХО́ЩУ БЫ́ТИ
2nd Person: БУ́ДИ	БУ́ДЕШИ	ХО́ЩЕШИ БЫ́ТИ
3rd Person: БУ́ДЕТ	БУ́ДЕТЪ	ХО́ЩЕТЪ БЫ́ТИ

Dual.

1st Person: БУ́ВА, -Ѣ	БУ́ДЕВА, -Ѣ	ХО́ЩЕВА, -Ѣ БЫ́ТИ
2nd Person: БУ́ДЕА, -Ѣ	БУ́ДЕТЕА, -Ѣ	ХО́ЩЕТЕА, -Ѣ БЫ́ТИ
3rd Person: БУ́ДЕА, -Ѣ	БУ́ДЕТЕА, -Ѣ	ХО́ЩЕТЕА, -Ѣ БЫ́ТИ

Plural.

Present	Simple Future	Compound Future
1st Person БУ́МЫ	БУ́ДЕМЪ	ХО́ЩЕМЪ БЫ́ТИ
2nd Person БУ́ДЕТЕ	БУ́ДЕТЕ	ХО́ЩЕТЕ БЫ́ТИ
3rd Person БУ́ДУТ	БУ́ДУТЪ	ХО́ТЯ́ТЪ БЫ́ТИ

Indicative Mood

Singular

Aorist	Indicative Mood		
Imperfective	Perfective	Imperfect	
(Transient)			
1st Person	БЫ́ХЪ	БЫ́ХЪ	БА́ХЪ
2nd Person	БЫ́СЯ [БЫ]	БЫ́	БА́ШЕ
3rd Person	БЫ́СЯ [БЫ]	БЫ́	БА́ШЕ

Dual.

1st Person	БЫ́ХОВА, -Ѣ	БѢ́ХОВА, -Ѣ	БА́ХОВА, -Ѣ
2nd Person	БЫ́СТА, -Ѣ	БѢ́СТА, -Ѣ	БА́СТА, -Ѣ
3rd Person	БЫ́СТА, -Ѣ	БѢ́СТА, -Ѣ	БА́СТА, -Ѣ

Plural.

1st Person	БЫ́ХОМЪ	БѢ́ХОМЪ	БА́ХОМЪ
2nd Person	БЫ́СТЕ	БѢ́СТЕ	БА́СТЕ
3rd Person	БЫ́ША	БѢ́ША	БА́ШЪ

Indicative Mood.

Singular.

Perfect

(Action Completed in Past)¹

1st Person	БЫ́ЛЪ, -А, -О БЫ́МЪ
2nd Person	БЫ́ЛЪ, -А, -О БЫ́И
3rd Person	БЫ́ЛЪ, -А, -О БЫ́ТЬ

Pluperfect

(Distant Past)²

1st Person	БЫ́ЛЪ, -А, -О БѢ́ХЪ [БА́ХЪ]
2nd Person	БЫ́ЛЪ, -А, -О БѢ́
3rd Person	БЫ́ЛЪ, -А, -О БѢ́

Dual.

1st Person	БЫ́ЛА, -И БЫ́ЛА, -Ѣ	БЫ́ЛА, -И БѢ́ХОВА, -Ѣ
2nd Person	БЫ́ЛА, -И БЫ́СТА, -Ѣ	БЫ́ЛА, -И БѢ́СТА, -Ѣ
3rd Person	БЫ́ЛА, -И БЫ́СТА, -Ѣ	БЫ́ЛА, -И БѢ́СТА, -Ѣ

Plural.

1st Person	БЫ́ЛИ БЫ́МЪ	БЫ́ЛИ БѢ́ХОМЪ
2nd Person	БЫ́ЛИ БЫ́СТЕ	БЫ́ЛИ БѢ́СТЕ
3rd Person	БЫ́ЛИ БЫ́ТЬ	БЫ́ЛИ БѢ́ША

¹) This is the tense that in English we call "present perfect" e.g. *I have been.*--Tr.

²) Called in English the "past perfect"--e.g. *I had been.*--Tr

Imperative Mood	Subjunctive Mood		Optative Mood
	Singular.		
1st Person		БЫЛЪ, -А, -О БЫХЪ	ДА БЪДЪ
2nd Person	БЪДН	БЫЛЪ, -А, -О БЫ	ДА БЪДЕШИ
3rd Person	БЪДН	БЫЛЪ, -А, -О БЫ	ДА БЪДЕТЬ
	Dual.		
1st Person	БЪДНБА, -Ѣ	БЫЛА, -Н БЫХОВА, -Ѣ	ДА БЪДЕБА, -Ѣ
2nd Person	БЪДНТА, -Ѣ	БЫЛА, -Н БЫСТА, -Ѣ	ДА БЪДЕТА, -Ѣ
3rd Person		БЫЛА, -Н БЫСТА, -Ѣ	ДА БЪДЕТА, -Ѣ
	Plural.		
1st Person	БЪДЕМЪ	БЫЛН БЫХОМЪ	ДА БЪДЕМЪ
2nd Person	БЪДНТЕ	БЫЛН БЫСТЕ	ДА БЪДЕТЕ
3rd Person		БЫЛН БЫША	ДА БЪДУТЬ

Infinitive Mood: БЫТИ.

Participles:

Present	Past
Short: БЫИ ¹ , БЪЩН, БЪЩЕ	Short: БЫВЪ, БЫВШН, БЫВШЕ
Full: БЫИ, БЪЩАА, БЪЩЕЕ	Full: БЫВЫИ, БЫВШАА, БЫВШЕЕ

Past in -ЛЪ (not declined):

БЫЛЪ, БЫЛА, БЫЛО.

Notes on the Conjugation Tables for БЫТИ.

The 1st person dual for the present tense has also another ending in -МА [-МѢ], and it may have displaced the form in -БА [-БѢ], e.g. ЯЗЪ И ОЦЪ БДИНО БМА (John 10:30—"I and the Father are One"); МЪЖИЕ,

¹) The short form БИ is no longer used in New Church Slavonic.

ЧТО ЕСТЬ ТВОРИТЕ; И МЫ ПОДОВОБИТРАСТНА ЕСМА ВЪМЪ ЧЕЛОВѢКА (Acts 14:15—"Ye men, why do ye these things? We also are men of like passions with you").

If the forms of the present tense are negated by the particle **НЕ**, it is merged with them, giving the elided forms **НѢСМЪ** [I am not], **НѢСИ** [thou art not], **НѢСТЬ** [he is not], &c. However, the 3rd person plural is not elided: **НЕ СЪТЪ** [they are not].

The forms **ЕИ**, **ЕСТЬ**, when they follow the interrogative pronouns **КТО**, **ЧТО** [who, what] and the adverb **ГДѢ** [where] are fairly often enclitic¹, for example: **ЧТО ЕСТЬ ЕИ**; (Mark 1:27—"What [thing] is this?"); **КТО ЕСТЬ ЕИ ЦРЬ СЛАВЫ**; (Ps. 23/24, v. 8—"Who is this King of glory?"); **ТЫ КТО ЕИ**; (John 1:19—"Who art thou?"); **ГДѢ ЕСТЬ ОБИТЕЛЬ**; (Luke 22:11—"Where is the guest chamber?").

The conjugation forms of both **ВЫХЪ** and **ВѢХЪ** are forms of the aorist, only those of **ВЫХЪ** are of the perfective aspect, while those of **ВѢХЪ** are of the imperfective. The forms for both the 2nd and 3rd person of **ВЫХЪ** are **ВЫСТЬ**: **ВЫ** is used only as a subjunctive. The forms of **ВЫХЪ** can have a prefix: **ПРЕВЫХЪ** [I remained], **ПРЕВЫСТЬ**, **ЗАВЫХЪ** [I forgot, neglected] and so on.

The forms of the imperfect usually occur in the 3rd person: **ВЪШЕ**, **ВЪСТА** [-ТЬ], **ВЪХЪ** and the other forms are little met with if at all². Sometimes forms of the imperfect are encountered with the stem **ВѢ-**: **ВѢШЕ**, **ВѢХЪ**, e.g. **И СОУЗВЪ КНИГЪ, ОДАВЪ СЪЗЪ, СЪДЕ: И ВЪСЪМЪ ВЪ СОНМЩИ ОЧИ ВѢХЪ ЗРЪЩЕ НАНЪ** (Luke 4:20—"And he closed the book, and he gave it again to the minister, and sa down. And the eyes of all them that were in the synagogue were fastened on him").

¹) *Enclitic* words are those that lack an accent of their own and are treated as though part of the preceding word.--*Tr.*

²) See Horace G. Lunt, *Old Church Slavonic Grammar*, Mouton & Co., The Hague, Netherlands, 1959: 9.6, p. 87.

The Indicative Mood.

§82. Present Indicative.

By comparison with the infinitive, in the stem of the present tense the following changes take place:

1) The final consonant of the stem of primitive verbs, if it had changed before the ending *-ти*, returns to its original form in the present stem: *век-ти* (for **век-ти*): *век-ѣ*: *тѣши* (for **тѣк-ти*): *тѣк-ѣ*: *моши* (for **мог-ти*): *мог-ѣ*.

2) If before the *-ти* there is a *л* (or *л* before the “hushing” sibilants) with the value of *yls*¹, then before the endings of the present tense it resolves itself into a vowel and a consonant: *ѣ-ти*, *ѣмлю* [to take]; *кля-ти*, *клянѣ* [to swear]; *жя-ти*, *жнѣ* [to mow, reap].

3) In verbs with the ending *-ов-ати*, *-е-вати*: *-ов-* and *-ев-* become *ѣ/ю* in the present stem: *бесѣд-ов-ати*, *бесѣдѣю* [to discuss, carry on a conversation]; *оутрен-ев-ати*, *оутреню*, *оутреню-еши* [rise early, be vigilant].

4) In verbs with the suffix *-нѣ-*, *н* is kept in the present stem: *сохнѣ-ти*, *сохнѣ*, *сохнѣши* [to become dry].

Note: Some verbs can lack the *-нѣ-* in the infinitive, even though in the present and simple future, they retain the suffix *-н-*: *дѣ-ти* [to do], *стѣ-ти* [to stand], *сты-ти* [become cold]: *дѣ-нѣ*, *стѣ-нѣ*, *сты-нѣ*.

Conjugation of the Present Tense.

<i>нес-ти</i>	<i>пис-ати</i>	<i>люб-ѣ-ти</i>	<i>вел-ѣ-ти</i>	<i>сѣдѣ-ти</i>
[to bear]	[to write]	[to love]		[to command]
	[to judge]			

¹) That is, as opposed to *л* when it simply stands for *л* preceded by a *γ*-glide (*j*).

Singular.

1st	НЕС_Ў	ПНШ_Ў	ЛЮБ_Ю	ВЕЛ_Ю	СЪЖА_Ў
2nd	НЕС_Э_ШН	ПНШ_Э_ШН	ЛЮБ_Н_ШН	ВЕЛ_Н_ШН	СЪЖА_ШН
3rd	НЕС_Э_ТЪ	ПНШ_Э_ТЪ	ЛЮБ_Н_ТЪ	ВЕЛ_Н_ТЪ	СЪЖА_ТЪ

Dual.

1st	НЕС_Э_ВА, _ГБ	ПНШ_Э_ВА, _ГБ	ЛЮБ_Н_ВА, _ГБ	ВЕЛ_Н_ВА, _ГБ	СЪЖА_Н_ВА, _ГБ
2nd	НЕС_Э_ТА, _ГБ	ПНШ_Э_ТА, _ГБ	ЛЮБ_Н_ТА, _ГБ	ВЕЛ_Н_ТА, _ГБ	СЪЖА_Н_ТА, _ГБ
3rd	НЕС_Э_ТА, _ГБ	ПНШ_Э_ТА, _ГБ	ЛЮБ_Н_ТА, _ГБ	ВЕЛ_Н_ТА, _ГБ	СЪЖА_Н_ТА, _ГБ

Plural.

1st	НЕС_Э_МЪ	ПНШ_Э_МЪ	ЛЮБ_Н_МЪ	ВЕЛ_Н_МЪ	СЪЖА_Н_МЪ
2nd	НЕС_Э_ТЕ	ПНШ_Э_ТЕ	ЛЮБ_Н_ТЕ	ВЕЛ_Н_ТЕ	СЪЖА_Н_ТЕ
3rd	НЕС_ЪТЪ	ПНШ_ЪТЪ	ЛЮБ_АТЪ	ВЕЛ_АТЪ	СЪЖА_АТЪ

§83. Change of the Final Consonants in the Stem.

The gutturals *г* and *к* are softened before the connecting vowel *ε* in the 1st conjugation, and alternate with the “hushing” sibilants *ж*, *ч* (see §11): *тѣк_Ў*, *тѣч_Э_ШН* [run]; *мог_Ў*, *мóж_Э_ШН* [can, be able]; *лг_Ў*, *лж_Э_ШН* [lie, speak falsehood] (*нѣ лг_Ў*, “I do not lie”—Gal. 1:20; *но лг_ЎТЪ*, “but they lie”—Rev. 3:9), while in the simple future the stem is softened: *ољж_Ў* “I will [not] lie [unto David]”: Ps. 88:36), *о́љж_ЎТЪ* “[thine enemies] shall lie [to thee]”—Ps. 65:3).

In the 1st softened conjugation in all forms, and in the 2nd conjugation in the 2nd person, as a result of the softening of the final consonant of the stem (see §80), the following alternations of consonants take place:

a) Labials: в becomes бл, п becomes пл, в becomes вл, м becomes мл:

(1st conjugation)

ГНѢА_ТИ [to perish]: ГНѢЮ,
ГНѢЕШИ

СЫПА_ТИ [to strew, scatter]:
СЫПЮ, СЫПЕШИ

ДРЕМА_ТИ [to doze]:
ДРЕМЮ, ДРЕМЕШИ

(2nd conjugation)

ЛЮБѢ_ТИ [to love]: ЛЮБЮ,
ЛЮБИШИ

КЪПѢ_ТИ [to buy]:
КЪПЮ, КЪПИШИ

ЛОВѢ_ТИ [fish for sthg.]: ЛОВЮ,
ЛОВИШИ

ЛОМѢ_ТИ [to break ut]: ЛОМЮ,
ЛОМИШИ

b) Dentals: д becomes жд, т becomes щ, з becomes ж, с becomes ш:

СТРАДА_ТИ [to suffer]:
СТРАЖДѸ, СТРАЖДЕШИ

ТРЕПЕТА_ТИ [tremble]:
ТРЕПЕЩѸ, ТРЕПЕЩЕШИ

МАЗА_ТИ [anoint]: МАЖѸ, МАЖЕШИ

СЪДА_ТИ [to judge]:
СЪЖДѸ, СЪДШИ

СВѢТѢ_ТИ [to shine]:
СВѢЩѸ, СВѢТѢШИ

НОСИ_ТИ [to carry]: НОШѸ,
НОСИШИ

ВОЗИ_ТИ [convey]: ВОЖѸ,
ВОЗИШИ

c) Gutturals: к becomes ч, г becomes ж, х becomes ш:

ЛЛКА_ТИ [to hunger]: ЛЛЧѸ, ЛЛЧЕШИ

СТРОГА_ТИ [to plane, bevel]: СТРОЖѸ, СТРОЖЕШИ

ИЗСЫХА_ТИ [to wither]: ИЗСЫШѸ, ИЗСЫШЕЧЪ (John 15:6—"he shall wither").

In the 2nd conjugation the gutturals in the end of the stem, having been softened into "hushing" sibilants in the infinitive (кричѣти from *крикѣти, to shout), retain this softened state in all forms of the present tense, since they are softened both before **ј** and **н**: кричѣти [крикѣ-, кричѸ, кричѣши: лежѣти [to lie, recline] from

*ЛЕГ-: ЛЕЖУ, ЛЕЖИШИ: СЛЫША-ТИ [to hear, from *СЛЫХ-]: СЛЫШУ, СЛЫШИШИ.

d) In the following combinations: СТ becomes Ц, К becomes Ц, ЗД becomes ЖД, ЗАН becomes ЖАН, ЗН becomes ЖН, ЧВ becomes ЦВЛ, СЛ becomes ШЛ:

1st conjugation:

РИСТА-ТИ [to contend, fight]: РИЦУ, РИЦЕШИ

ИСКА-ТИ [to seek]: ИЦУ, ИЦЕШИ

2nd conjugation:

ВОЗВѢСТИ-ТИ [to proclaim]: ВОЗВѢЦУ, ВОЗВѢСТИШИ

ПРИГВОЗДИ-ТИ [to nail, attach by nailing]: ПРИГВОЖДУ, ПРИГВОЗДИШИ

ОУПРАЗДНИ-ТИ [to abolish]: ОУПРАЖДУ, ОУПРАЗДИШИ

СОБЛАЗНИ-ТИ [to tempt, seduce]: СОБЛАЖДУ, СОБЛАЗНИШИ

ОУМЕРТВѢИ-ТИ [to mortify, deaden]: ОУМЕРЦВЮ, ОУМЕРТВѢИШИ

МЫСЛИ-ТИ [to think]: МЫШЛЮ, МЫСЛИШИ

Note: From the verb ПОСЛАТИ, "to send", the forms do not show softening: ПОСЛЮ ("I will send"—John 15:26), ПОСЛЕТЪ ("he will send", John 14:26) since in Old Church Slavonic the spelling was ПОСЛАТИ. But in Russian we find ПОШЛЮ, ПОШЛЕШЬ).

The Future Tense.

§84. The Simple Future.

Morphologically, the simple future in no way differs from the present tense. The difference is merely in the aspects of the verb: verbs in the perfective aspect have a future meaning, e.g. ХВАЛИТИ, ХВАЛЮ ["to praise, I praise"—present tense]; ПОХВАЛИТИ, ПОХВАЛЮ [I will praise--future simple]; НЕСТИ, НЕСУ [to bear, carry; I

bear—present tense]; **ПОНЕСТИ**, **ПОНЕШЬ** [I *will* bear—simple future].¹

In Old Church Slavonic, the distinction between the present tense and the simple future depended not only on the verbal aspects, but also, as it would appear, on the context (especially in the use of certain verbs), and for this reason the aspect was not always used precisely. A certain lack of preciseness in the use of aspects has remained even in the present (corrected) text of the Slavonic Gospel, for example: **ВОСТАВЪ ИДЪ** [instead of the expected **ПОИДЪ**] **КО ОЦЮ МОЕМУ, И РЕКЪ СМЪ** (Luke 17:8—“Arising I will go to my father, and say unto him”); **СГДА ЖЕ ВОСТАРЕШИША, ВОЗДЪЖЕШИ РУЦЕ ТВОЕ, И ИНЫ ЧА ПОАШЕТЪ** [instead of **ПРЕПОАШЕТЪ**] **И ВЕДЕТЪ** [instead of **ПОВЕДЕТЪ**], **АМОЖЕ НЕ ХОЦЕШИ** (John 21:18—“But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not”).² **УГОТОВАЙ, ЧТО ВЕЧЕРАЮ** [instead of **ПОВЕЧЕРАЮ**] (Luke 17:8—“Make ready wherewith I may sup”).

The accent in the 2nd person plural is often moved to the end: **ИМЖЕ ШПЪСТИТЕ* ГРЕХИ, ШПЪСТАТЕ ИМЪ: И ИМЖЕ ДЕРЖИТЕ,* ДЕРЖАТЕ** (John 20:23—“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained”).

¹) The system in English is actually quite similar. We have a *compound future*--“I *will* go”, and the present can sometimes be used as a *simple future*--“when I go tomorrow”. But because of the verb aspects, Slavonic has more freedom in the way it can show future action. --Tr.

²) In more contemporary English, as in the Slavonic here, the present would have been used with a future meaning. --Tr.

§85. The Compound Future.

The compound future tense consists of verbs in the infinitive mood combined with the personal forms of the auxiliary verbs ἤμαμι, ἤμασι, ἤματι: e.g. ἔγδὰ ἤμδ'τ'ζ* κεῖν εἶλ' ἐκονχάτ'ηεα* (Mark 13:4—"When shall these things be?"); τίτό μη χόψετε* δάτη*, ἡ ἄζζ βάμζ πρεδάμζ ἔγò; (Matth. 26:15—"What will ye give me, and I will deliver him unto you?"); κεῖν βήδαμ'ιη ηαχ'δ'τ'ζ* ρδ'γάτ'ηεα* ἔμδ' (Luke 14:29—"And all that behold it [will] begin to mock him").

The compound future has the meaning of the imperfective aspect.

Conjugation of the Compound Future.

Singular	Dual	Plural
1st: ἤμαμι ηεστ'η, χβαλήτ'η	ἤμαβα, -τ'ε ηεστ'η	ἤμαμι ηεστ'η
2nd: ἤμασι ηεστ'η	ἤματα, -τ'ε ηεστ'η	ἤματε ηεστ'η
3rd: ἤματι ηεστ'η	ἤματι, -τ'ε ηεστ'η	ἤμδ'τ'ζ ηεστ'η

Note: The asterisk (*) is used to mark various forms examined in the paragraph.

The Past Tenses.

§86. The Aorist.

The aorist is formed from the infinitive stem in the following manner:

1) If the stem of the infinitive ends in a vowel, then the suffix -χ- is joined directly to the vowel: e.g. βή-τ'η [to beat]--βή-χ-ζ, γλαγόλα-τ'η [to speak]--γλαγόλα-χ-ζ: and it should be noted that in the 2nd and 3rd person singular, the suffix -χ- is absent and the ending is the "pure" stem of the infinitive.

2) If the infinitive stem ends in a consonant, then the suffix -χ- is joined to it with the help of the connecting vowel ο: ηεε-τ'η, ηεε-ό-χ-ζ: μοψ-η, μογ-ό-χ-ζ. The form for the 2nd and 3rd person

singular is the ending $-\epsilon$, joined directly to the infinitive stem, with resulting softening of the gutturals (ρ , κ , χ): $\rho\epsilon\iota\kappa\acute{o}\text{-}\chi\text{-}\mathbf{z}$ [I said], $\rho\epsilon\chi\text{-}\epsilon$ [thou saidst, he/she said].

Endings of the Aorist:

Infinitive stem in vowel:

Infinitive stem in consonant:

Singular.

1st p. $-\chi\text{-}\mathbf{z}$

$-\circ\text{-}\chi\text{-}\mathbf{z}$

2nd p. —

$-\epsilon$

3rd p. —

$-\epsilon$

Dual.

1st p. $-\chi\text{-}\circ\text{-}\mathbf{βα}$ [$-\mathbf{β}^{\prime}\mathbf{ε}$]

$-\circ\text{-}\chi\text{-}\circ\text{-}\mathbf{βα}$ [$-\mathbf{β}^{\prime}\mathbf{ε}$]

2nd p. $-\epsilon\text{-}\mathbf{π}^{\prime}\mathbf{α}$ [$-\mathbf{π}^{\prime}\mathbf{ε}$]

$-\circ\text{-}\epsilon\text{-}\mathbf{π}^{\prime}\mathbf{α}$ [$-\mathbf{π}^{\prime}\mathbf{ε}$]

3rd p. $-\epsilon\text{-}\mathbf{π}^{\prime}\mathbf{α}$ [$-\mathbf{π}^{\prime}\mathbf{ε}$]

$-\circ\text{-}\epsilon\text{-}\mathbf{π}^{\prime}\mathbf{α}$ [$-\mathbf{π}^{\prime}\mathbf{ε}$]

Plural.

1st p. $-\chi\text{-}\circ\text{-}\mathbf{μ}^{\prime}\mathbf{z}$

$-\circ\text{-}\chi\text{-}\circ\text{-}\mathbf{μ}^{\prime}\mathbf{z}$

2nd p. $-\epsilon\text{-}\mathbf{π}^{\prime}\mathbf{ε}$

$-\circ\text{-}\epsilon\text{-}\mathbf{π}^{\prime}\mathbf{ε}$

3rd p. $-\mathbf{σ}\text{-}\mathbf{α}$

$-\circ\text{-}\mathbf{σ}\text{-}\mathbf{α}$

The personal endings $-\mathbf{βα}$ [$-\mathbf{β}^{\prime}\mathbf{ε}$] and $-\mathbf{μ}^{\prime}\mathbf{z}$ are joined to the $-\chi\text{-}$ by means of \circ .

The suffix $-\chi\text{-}$ in the endings of the aorist alternates with $-\epsilon\text{-}$ and $-\mathbf{σ}\text{-}$.

The formation of the aorist from verbs that have the suffix $-\mathbf{η}\mathbf{z}$ has the following peculiarity: if the suffix $-\mathbf{η}\mathbf{z}$ is preceded by a vowel, then the $-\mathbf{η}\mathbf{z}$ is retained: e.g. $\mathbf{μ}\mathbf{η}\mathbf{η}\mathbf{z}\text{-}\mathbf{τ}\mathbf{η}$ [to pass by] $\mathbf{μ}\mathbf{η}\mathbf{η}\mathbf{z}\text{-}\chi\mathbf{z}$: if the suffix $-\mathbf{η}\mathbf{z}$ is preceded by a consonant, then the aorist can be formed either with or without this suffix: $\mathbf{δ}\mathbf{β}\mathbf{η}\mathbf{γ}\text{-}\mathbf{η}\mathbf{z}\text{-}\mathbf{τ}\mathbf{η}$ [to move], $\mathbf{δ}\mathbf{β}\mathbf{η}\mathbf{γ}\mathbf{η}\mathbf{z}\text{-}\chi\mathbf{z}$, $\mathbf{δ}\mathbf{β}\mathbf{η}\mathbf{γ}\text{-}\acute{o}\text{-}\chi\mathbf{z}$.

The aorist can be formed from verbs of the perfective or imperfective aspect: $\mathbf{τ}\mathbf{κ}\mathbf{ω}\mathbf{ρ}\mathbf{η}\mathbf{z}\text{-}\mathbf{τ}\mathbf{η}$ [to create], $\mathbf{τ}\mathbf{κ}\mathbf{ω}\mathbf{ρ}\mathbf{η}\mathbf{z}\text{-}\chi\mathbf{z}$: $\mathbf{ι}\mathbf{ο}\mathbf{τ}\mathbf{κ}\mathbf{ω}\mathbf{ρ}\mathbf{η}\mathbf{z}\text{-}\mathbf{τ}\mathbf{η}$,

σοτβορήχх: however, in the case of imperfective verbs of secondary formation (see §76), with a sense of repetition or prolongation, the aorist is not formed.

Concerning the meaning and use of the aorist and the other past tenses, see below in the section on Syntax.

Conjugation of the Aorist:

НΕΕ_ΤΗ to bear
command

ΠΗΕÁ_ΤΗ to write

ΛЮБĪ_ΤΗ to love

ΒΕΛΪ_ΤΗ to

Singular.

1st p.	НΕΕ_Ó_ΧХ	ΠΗΕÁ_ΧХ	ΛЮБĪ_ΧХ	ΒΕΛΪ_ΧХ
2 & 3.	НΕΕ_Ē	ΠΗΕÁ	ΛЮБĪ	ΒΕΛΪ

Dual.

1st p.	НΕΕ_Ó_Χ_Ο_ΒΑ, _Ϊ	ΠΗΕÁ_Χ_Ο_ΒΑ, _Ϊ	ΛЮБĪ_Χ_Ο_ΒΑ, _Ϊ
	ΒΕΛΪ_Χ_Ο_ΒΑ, _Ϊ		
2 & 3.	НΕΕ_Ó_Ε_ΤΑ, _Ϊ	ΠΗΕÁ_Ε_ΤΑ, _Ϊ	ΛЮБĪ_Ε_ΤΑ, _Ϊ
	ΒΕΛΪ_Ε_ΤΑ, _Ϊ		

Plural.

1st p.	НΕΕ_Ó_Χ_ΟΜХ	ΠΗΕÁ_Χ_ΟΜХ	ΛЮБĪ_Χ_ΟΜХ
	ΒΕΛΪ_Χ_ΟΜХ		
2nd p.	НΕΕ_Ó_Ε_ΤΕ	ΠΗΕÁ_Ε_ΤΕ	ΛЮБĪ_Ε_ΤΕ
	ΒΕΛΪ_Ε_ΤΕ		
3rd p.	НΕΕ_Ó_Ш_А	ΠΗΕÁ_Ш_А	ΛЮБĪ_Ш_А
	ΒΕΛΪ_Ш_А		

The verbs ἴα_ΤΗ [to take], ηλ_ЧА_ΤΗ [to begin], βή_ΤΗ [to wind, roll up], πί_ΤΗ [to drink], and κλά_ΤΗ [to swear] take, in the 2nd and 3rd person singular of the aorist, the personal ending τх: ἡ πρῆλτх* ἡλῆ μῆλοτх εβοῖ ἡ εβήτх* ἰῶ (IV Kings 2:8--“And Elijah took his mantle, and wrapped it together”); ἡ βοστῆ, ἡ ἰδῆ, ἡ πῆτх* (III Kings 19:6--“And he arose, and did eat and drink”--the form

пѣтъ has been kept in the Paremia [Prophecy] read at Vespers for St. Elias the Prophet, but in this text as printed in the Slavonic Bible, it appears as ѡ ꙗ́; ѡ́тѡлѣ начѣтъ* ѡ́нъ проповѣдати (Matth. 4:17—"From that time Jesus began to preach"); прѣшеъ ѡ́нъ на зѣмлю, ѡ́ дѣвы воплѡщѣа, ѡ́ распѣтъ прѣтъ*, а́ наъзъвоבודѣши ѡ́ рабѡты вѣжѣа: (Octoechos, T. 2, Friday morning Aposticha—"Thou didst come to earth, being incarnate of a Virgin, and acceptedst crucifixion¹, that Thou mightest deliver us from the enemy's servitude").

Note 1: The aorist of the verb рѣшѣ, alongside of forms of ancient origin [рѣхъ, "I spake, I said"; рѣша, "they said"] has also forms of more recent origin: рѣкѡхъ, рѣкѡша, e.g. тогда рѣхъ: ѡ́ прѣдъ (Ps. 21:8—"Then I said: behold, I will come"); ѡ́къ рѣша вѣзѣ моѡ мнѣ (Ps. 70:10—"For mine enemies said unto me"); рѣкѡша чѣста ѡ́ ѡ́чѣа ѡ́чѣа (Pentecost Matins, Ode 1—"There spake a pure and honorable mouth").

Note 2: The aorist ѡ́жѣхъ has the 2nd and 3rd person ѡ́жѣвѣ (Luke 15:24—"came to life, is alive again").

§87. The Imperfect (Transient).

The forms of the imperfect are built from the infinitive stem, or from the present stem, with the aid of the suffixes -х-, -ах-, -ах-, which were formed by elision from the Old Slavonic suffixes -ах-, -ѣах-, [-аах-], -ѣах-.

Endings of the Imperfect:

Singular.

1st Person:	-хъ	-ах-ъ	-ах-ъ
2nd Person:	-шѣ	-ашѣ	-ашѣ
3rd Person:	-шѣ	-ашѣ	-ашѣ

¹) This translation is clumsy, but its purpose is to help in understanding the Slavonic.--Tr.

Dual.

1st Person: -Χ-Ο-ΒΑ [Β'Ε]	-ΑΧ-Ο-ΒΑ [Β'Ε]	-ΑΧ-Ο-ΒΑ [Β'Ε]
2nd Person: -Ε-ΤΑ [Τ'Ε]	-ΑΕ-ΤΑ [Τ'Ε]	-ΑΕ-ΤΑ [Τ'Ε]
3rd Person: -Ε-ΤΑ [Τ'Ε]	-ΑΕ-ΤΑ [Τ'Ε]	-ΑΕ-ΤΑ [Τ'Ε]

Plural.

1st Person: -Χ-Ο-ΜΖ	-ΑΧ-Ο-ΜΖ	-ΑΧ-Ο-ΜΖ
2nd Person: -Ε-ΤΕ	-ΑΕ-ΤΕ	-ΑΕ-ΤΕ
3rd Person: -Χ-Σ	-ΑΧ-Σ	-ΑΧ-Σ

The forms of the imperfect are arrived at in the following manner:

1) Verbs whose infinitive stem ends in the suffixes -Α-, -Α-, -Ε- or -Η- form their imperfect tense from the infinitive stem:

a) When the infinitive stem ends in -Α- or -Α-, the suffix -Χ- is added:

ΠΙΣΑ_ΤΗ [to write], ΠΙΣΑ_Χ-Ζ
 ΒΕΛΗΥΑ_ΤΗ [to magnify], ΒΕΛΗΥΑ_Χ-Ζ
 ΕΚΟΝΥΑΒΑ_ΤΗ [finish], ΕΚΟΝΥΑΒΑ_Χ-Ζ
 ΠΡΗΓΒΟΖΔΑ_ΤΗ [to nail], ΠΡΗΓΒΟΖΔΑ_Χ-Ζ
 ΟΥΤΡΟΖΔΑ_ΤΗ [to cause difficulty], ΟΥΤΡΟΖΔΑ_Χ-Ζ
 ΟΥΜΕΡΙΒΛΑ_ΤΗ [to mortify], ΟΥΜΕΡΙΒΛΑ_Χ-Ζ
 ΟΥΜΟΛΑ_ΤΗ [to entreat], ΟΥΜΟΛΑ_Χ-Ζ
 ΟΥΠΡΑΖΗΝΑ_ΤΗ [to abolish], ΟΥΠΡΑΖΗΝΑ_Χ-Ζ¹⁾
 ΕΪΑ_ΤΗ [to sow], ΕΪΑ_Χ-Ζ

¹⁾ This can occur either with softening (-ΖΗΝ-), or without softening (-ΖΗΝ-): ΒΡΑΓΖ ΟΥΠΡΑΖΗΝΑΨΕΙΩ (Octoechos, T. 6, Wednesday at Matins, Ode 9—"The enemy was abolished"); ΗΣΠΡΑΖΗΝΑΧΪ ΒΡΕΤΗΨΑ ΕΒΟΑ (Gen. 42:35—"They emptied their sacks").

βοῖά-τι [to cry out], βοῖά-χ-ε

The forms of the imperfect in *α-χ-ε*, due to the truncated suffix (-*χ-* instead of *-αχ-*), are very similar to those of the aorist (except for the 2nd and 3rd person singular and the 3rd person plural). The distinction between them can be made in the following manner: the imperfect can be recognized by the syntactical structure of the utterance (see the section on Syntax) and, in addition to that, from imperfective verbs of secondary formation (see §76), only the imperfect can be formed, e.g.:

ναπιτά-τι [to satiate], ναπιτά-χ-ε (aorist); — ναπιταβά-τι, ναπιταβά-χ-ε (imperfect);

ζακλά-τι [to sacrifice], ζακλά-χ-ε (aorist); — ζακαλά-τι, ζακαλά-χ-ε (imperfect):

ἢ πρὸ βερόσῃ νόσῳ ἐν ἡμέρῃ σου κίῃζο, ἔζε ἡμάσῃ ἐν ῥυτί σου, ἢ ζακαλάχ ἑκάστῳ (I Kings [Samuel], 14:34—“And at night the people brought each one that which was in his hand, and they sacrificed there”).

b) Verbs whose infinitive stem ends in the suffix *-ε-* add the suffix *-αχ-*, and the *ε* and *αχ* elide, forming *αχ*:

βολε-τι [to hurt, be sick], [βολε-αχ-ε] βολάχ

εργιδε-τιεω [to be ashamed], [εργιδε-αχεω] εργιδάχεω

ψαδε-τι [to spare], [ψαδε-αχ-ε] ψαδάχ

χοτε-τι [to want, be about to] [χοτε-αχ-ε] χотаχ

c) When the infinitive stem ends in *-η-*, *-αχ-* is added, and then the *-η-* of the stem becomes *j*, before which the usual alternation of consonants occurs, and if the *j* follows one of the “hushing” sibilants, it is absorbed by it:

МОЛІ́-ТИ [to entreat], МОЛ-АХ-З (from *МОЛЈ-АХ-З)
 МЫ́СЛН-ТИ [to think], МЫ́ШЛ-АХ-З¹⁾
 БЛАЗНІ́-ТИЕА [to be enticed, to suspect], БЛАЗНІ́АХ-ЕА
 ХОДІ́-ТИ [to walk, to go], ХОЖД-А́Х-З
 ВОЗІ́-ТИ [to transport], ВОЖ-А́Х-З
 ЛЮБІ́-ТИ [to love], ЛЮБЛ-А́Х-З

Note: The verb СЪДІ́-ТИ [to judge], СЪД-А́Х-З, without softening, is an exception: СЪДА́ШЕ (I Kings [Samuel] 7:6—“[and Samuel] judged [the children of Israel]”).

2) The other verbs usually form the imperfect from the present stem by means of the suffixes -АХ- or -АХ-; the gutturals κ, γ of the stem alternate with the “hushing” sibilants before the suffix -АХ- (from *¹⁾БАХЗ):

а) Verbs whose infinitive stem ends in a consonant:

ВЕЛ-ТИ [to lead], ВЕД-ЪТЪЗ: ВЕД-А́Х-З
 ПЛЕЛ-ТИ [to plait, braid], ПЛЕТ-ЪТЪЗ: ПЛЕТ-А́Х-З
 МОЩІ́ [may, can], МОГ-ЪТЪЗ: МОЖ-А́Х-З
 ТЕЩІ́ [run, flow], ТЕК-ЪТЪЗ: ТЕЧ-А́Х-З

б) Verbs whose infinitive stem, equivalent to the root, ends in a vowel:

КРЫ́-ТИ [to cover, roof], КРЫ́ЮТЪЗ: КРЫ́-АХ-З (from *КРЫЈ-АХ-З)
 ПІ́-ТИ [to drink], ПІ́ЮТЪЗ: ПІ́-АХ-З
 ЗНА́-ТИ [to know], ЗНА́ЮТЪЗ: ЗНА́-АХ-З
 І́МѢ́-ТИ [to have], І́МѢ́ЮТЪЗ: І́МѢ́-АХ-З, a verb which has

¹⁾ Also: МЫ́СЛАХЪ (Mark 11:31--“And they reasoned with themselves”), but: ПОМЫШЛА́ХЪ (Luke 20:5--“And they reasoned with themselves”). [Note a corresponding difference in the Greek: ἐλογίζοντο in Mark 11:31, συνελογίσαντο in Luke 20:5--Tr.]

also elided forms: ἡμᾶσι: ἡμᾶχϛ ἐκᾶ ὄβρια (Acts 2:44—“[they that believed] had all things common”).

c) Certain verbs with the suffix *-α-* in the infinitive:

γνά-τι [to urge, chase, persecute], γόν-ατιϛ: γον-άχ-ϛ¹

ἔχα-τι [to ride], ἔα-ϛτιϛ: ἔα-αχ-ϛ

ζβά-τι [to call], ζοβ-ϛτιϛ: ζοβ-άχ-ϛ

d) Verbs with alternation of ορ/ρα, ολ/λα, α[α]/ην[εμ], ἔ/οj:

ερά-τισα [to strive, battle], εόρ-ατισα: εορ-άχισα

κλά-τι [to pierce, slaughter], κόλ-ατιϛ: κολ-άχ-ϛ

κλά-τι [to curse], κλην-ϛτιϛ: κλην-άχ-ϛ

θά-τι [to reap], θη-ϛτιϛ: θη-άχ-ϛ

ἴα-τι [to take], ἔμα-ιτιϛ: ἔμα-αχ-ϛ

πῆ-τι [to sing], πο-ιτιϛ: πο-άχ-ϛ

e) Verbs with stems of various origins:

εόχνηϛ-τι [to become dry], εόχνη-ϛτιϛ: εόχνη-αχ-ϛ

ἵ-τι [to go], ἵα-ϛτιϛ: ἵα-άχ-ϛ

πλύ-τι [sail, swim, go by water], πλοβ-ϛτιϛ: πλοβ-άχ-ϛ²

ζή-τι [to live], ζηβ-ϛτιϛ: ζηβ-άχ-ϛ

Conjugation of the Imperfect:

πνεί-τι *to write* ἡζεβαλλά-τι *to deliver* βολεῖ-τι *to be sick*

Singular.

1st p. πνεύχϛ

ἡζεβαλλάχϛ

βολλάχϛ

2 & 3. πνεύσι

ἡζεβαλλάσι

βολλάσι

¹) Formation may also be from the infinitive: γονή-τι, γονή-αχ-ϛ, γονάχϛ.

²) Also from the infinitive stem: πλύ-τι, πλύχϛ (e.g. πλύχϛ in Acts 27:13—“they sailed [close by Crete]”).

Dual.

1st p.	ΠΗΛΆΧΟΒΑ [-β'Ἐ]	ἨΖΒΑΒΛΆΧΟΒΑ [-β'Ἐ]	ΒΟΛΆΧΟΒΑ [-β'Ἐ]
2 & 3.	ΠΗΛΆCΤΑ [-τ'Ἐ]	ἨΖΒΑΒΛΆCΤΑ [-τ'Ἐ]	ΒΟΛΆCΤΑ [-τ'Ἐ]

Plural.

1st p.	ΠΗΛΆΧΟΜΞ	ἨΖΒΑΒΛΆΧΟΜΞ	ΒΟΛΆΧΟΜΞ
2nd p.	ΠΗΛΆCΤΕ	ἨΖΒΑΒΛΆCΤΕ	ΒΟΛΆCΤΕ
3rd p.	ΠΗΛΆΧϚ	ἨΖΒΑΒΛΆΧϚ	ΒΟΛΆΧϚ

ΧΟΔἨ-ΤΗ *to go, wal* ΒΡΆ-ΤΗCΑ [ΒΌρ-ΑΤΙCΑ] *to battle* ΚΛΆ-ΤΗ [ΚΛΕΝ-
ϚΤΞ] *to curse*

Singular.

1st p.	ΧΟЖДА́ХΞ	ΒΟΡΆΧΕΛ	ΚΛΕΝΆΧΞ
2 & 3.	ΧΟЖДА́ШЕ	ΒΟΡΆШЕCΑ	ΚΛΕΝΆШЕ

Dual.

1st p.	ΧΟЖДА́ΧΟΒΑ [-β'Ἐ]	ΒΟΡΆΧΟΒΑCΑ [-β'ἘCΑ]	ΚΛΕΝΆΧΟΒΑ [-β'Ἐ]
2 & 3.	ΧΟЖДА́CΤΑ [-τ'Ἐ]	ΒΟΡΆCΤΑCΑ [-τ'ἘCΑ]	ΚΛΕΝΆCΤΑ [-τ'Ἐ]

Plural.

1st p.	ΧΟЖДА́ΧΟΜΞ	ΒΟΡΆΧΟΜCΑ	ΚΛΕΝΆΧΟΜΞ
2nd p.	ΧΟЖДА́CΤΕ	ΒΟΡΆCΤΕCΑ	ΚΛΕΝΆCΤΕ
3rd p.	ΧΟЖДА́ΧϚ	ΒΟΡΆΧϚCΑ	ΚΛΕΝΆΧϚ

The forms of the imperfect are derived only from verbs of the imperfective aspect.

The forms of the 2nd person singular [i.e. "thou"] of the aorist and imperfect have almost been lost, and replaced by the corresponding forms of the perfect (see the Perfect in Syntax, §158-159). They have been preserved intact, as it would appear, only in the Gospel text used in divine services, for example: ρΑΒΒΙ, ΚΟΓΔΑ ΖΑἘ ΒΥΙCΤΗ; (aorist; John 6:25—"Rabbi, when camest thou hither?"); ΗΕ ΒΌΗCΑ, ΜΑΡΙΆΜ, ΩΒΡἘἘΤΕ (aorist) ΒΟ ΒΛΑΓΟΔΆΤΗ Ὡ ΕἘΑ (Luke 1:30—"Fear not, Mary, for thou hast found favour with God");

ΓΛΑΓÓΛΑ ἔμειπεν ἰησοῦς: τίς ρεχέ (aorist; Matth. 26:64—"Jesus said unto him: Thou hast said [it]"); λυκάβυϊν ράβει ἢ λεβνίβυϊν, βεβδάσσει (imperfect) ἴακω κηνύ, ἠδέεβε νε εβέαχεν (Matth. 25:26—"Thou wicked and slothful servant, thou knewest that I reap where I sowed not."); βζέμλεισιν ἔγώβε νε πολοβή (aorist; Luke 19:21—"thou takest up that thou layedst not down"); λυκάβυϊν ράβει: βεβδάσσει (imperfect) ἴακω ἄζυ χελοβέικεν ἴαρν ἔμειπεν (Luke 19:22—"Thou wicked servant, thou knewest that I was an austere man").

§88. The Perfect (Completed Past).

The forms of the perfect tense are built with the past participle ending in *-лз* and a copula, the present tense forms of the verb *быти* [to be]. The participle in *-лз* changes according to gender and number, while the copula changes according to person and number. Examples: *мнози бо ѿ нихъ издалеча пришли* естъ** (Mark 8:3--"for many of them came from afar"); *отроковица несть* оумерла*, но спитъ* (Mark 5:39--"the damsel is not dead, but sleepeth"); *что ѣмь* еще не докончалъ**; (Matth. 19:20--"What lack I yet?").¹

When two such participles stand together, usually only one copula is employed: *іакоже вохотѣлз, сотвори лз єн* (Jonah 1:14--"Thou hast done as it pleased thee"); *шелз ἢ воплотилз єн, іако да спасешн вебехз* (Morning Prayer 8, to the Lord Jesus Christ--"Thou didst come down and take flesh to save all").

¹) Note that in English, all three examples could have been rendered using the *present perfect*: "many *have come* from afar", "the damsel *hath not died*", and "What *have* I yet left unfinished?" --Tr.

Conjugation of the Perfect:

Singular.

1st p. НЕ́ЛАЗ, -А, -О Ѣ́СМЬ *I have borne* ХВАЛѢ́ЛАЗ, -А, -О Ѣ́СМЬ *I*
have praised [did praise]

2nd p. НЕ́ЛАЗ, -А, -О Ѣ́СИ

ХВАЛѢ́ЛАЗ, -А, -О Ѣ́СИ

3rd p. НЕ́ЛАЗ, -А, -О Ѣ́СТЬ

ХВАЛѢ́ЛАЗ, -А, -О Ѣ́СТЬ

Dual.

1st p. НЕ́СЛѢ, НЕ́СЛѢ Ѣ́СВѢ, -Ѣ

ХВАЛѢ́ЛА, -И Ѣ́СВѢ, -Ѣ

2 & 3. НЕ́СЛѢ, НЕ́СЛѢ Ѣ́СВѢ, -Ѣ

ХВАЛѢ́ЛА Ѣ́СВѢ, -Ѣ

Plural.

1st p. НЕ́СЛѢ Ѣ́СМЫ

ХВАЛѢ́ЛИ Ѣ́СМЫ

2nd p. НЕ́СЛѢ Ѣ́СТЕ

ХВАЛѢ́ЛИ Ѣ́СТЕ

3rd p. НЕ́СЛѢ Ѣ́ТЬ

ХВАЛѢ́ЛИ Ѣ́ТЬ

In the 3rd person singular, the perfect sometimes is encountered without a copula, in the form of the *-лз* participle alone, for example: *НО СЕБѢ ОУМА́ЛЛАЗ, ЗРА́КЪ РА́БѢ ПРІ́ИМЪ* (Philippians 2:7—"But emptied himself, taking the form of a servant"); *СМНРѢ́ЛЪ СЕБѢ, ПОСЛУША́ННЪ БЫ́ВЪ ДА́ЖЕ ДО СМѢ́РТИ* (Phil. 2:8—"He humbled himself, becoming obedient even unto death"); *Ѣ́ЩЕ ЛИ КТО́ О́СКОРѢ́ЛЪ МЕНѢ, НЕ МЕНѢ О́СКОРѢ́* (II Cor. 2:5—"And if any one have caused grief, he hath not grieved me"); *ПНТѢ́ЮЩАЯСЯ ПРОСЪТРА́ННЪ, ЖИВѢ ОУ́МЕРѢ* (I Tim. 5:6—"For she that liveth in pleasures, hath died while yet living").

§89. The Pluperfect (Distant Past).

The pluperfect builds its forms from the past participle in *-лз* and the aorist [БѢ́ХЪ] or imperfect [БѢ́ХЪ] of the verb БЫ́ТИ used as a copula. In conjugation, the forms of the *-лз*-participle and the auxiliary verb change according to the same pattern as in the perfect tense. Examples: *И́ЗГНѢ́ЛЪ* БѢ́**, *И́ О́БРЕ́ТЕНЪ* (Luke 15:24--"he was lost, and is found"); *МНО́ЗИ О́ И́УДЕ́И БѢ́ХЪ* ПРИШЛИ́* КЪ МА́РѢ, Ѣ́ И́ МА́РИ́Н* (John 11:19--"And many of the Jews were come to Martha and

Mary"); ἢ τὴν μὰ ἄβειε βύστυ, ἢ νε οὐ β'ε* прише́лз* кз н́мз і́нцз (John 6:17—"And it was now dark, and Jesus was not [yet] come to them").

Conjugation of the Pluperfect:

Singular.

1st p.	нѣслз, -а, -ò б'ѣхз [or б'ахз]	<i>I had borne</i>	хвалѣлз, -а, -ò б'ѣхз [б'ахз]	<i>I had praised</i>
2 & 3.	нѣслз, -а, -ò б'ѣ [б'ашѣ]		хвалѣлз, -а, -ò б'ѣ [б'ашѣ]	

Dual.

1st p.	нѣслѧ, -н б'ѣхова[-ѣ] or б'ахова[-ѣ]	хвалѣла, -н б'ѣхова[-ѣ], or б'ахова[-ѣ]
2 & 3.	нѣслѧ, -н б'ѣвѣга [-ѣ], or б'авѣга [-ѣ]	хвалѣла, -н б'ѣвѣга [-ѣ], or б'авѣга [-ѣ]

Plural.

1st p.	нѣслн б'ѣхомз [б'ахомз]	хвалѣлн б'ѣхомз [б'ахомз]
2nd p.	нѣслн б'ѣвѣте [б'авѣте]	хвалѣлн б'ѣвѣте [б'авѣте]
3rd p.	нѣслн б'ѣша [б'ахш]	хвалѣлн б'ѣша [б'ахш]

§90. The Descriptive (Periphrastic) Form of Tenses.

In Church Slavonic, there are rather frequently used descriptive forms of tenses, which consist of a copula (forms of the verb быти, "to be") and the short form of the present active participle. In this combination, since it functions as a predicate, the participle is used only in the nominative case, its number and gender depend on the subject; the copula shows the tense or mood, for example:

Present tense: мѡжѣе, и́хже владѣте въ темніцѣ, сѣтъ* въ цѣркви стоѡще* и́ оучаѣще* люди (Acts 5:25—"the men whom ye put in prison are standing in the temple, and teaching the people").

Aorist: и́ б'ѣ* проповѣдал* на іонимцахз и́хз, во всѣхъ галілеѣн, и́ б'ѣы и́згонѧ* (Mark 1:39—"And he was preaching in their synagogues, and in all Galilee, and casting out demons"); и́ б'ѣ*

сѣдѣ* со слугами (Mark 14:54—“and he sat with the servants”).

Imperfect: ѿ бѣхѣ* оученицы іωάνновы ѿ фарїсеѣтъи поствѣща* (Mark 2:18—“And the disciples of John and the Pharisees used to fast”).

Future: ѿ свѣзды бѣдѣтъ* съ небесѣ спадающе* (Mark 13:25—“And the stars of heaven shall be falling down”).

Imperative mood: бѣди* оубѣщаваѣмъ* съ сопѣрникомъ твоимъ (Matth. 5:25—“Be at agreement with thine adversary”).

Rather frequently, especially in prayers and hymnody, the role of the copula in such constructions is taken by the verb не преставѣти [not to cease]: не преставѣ* благодарѣ* ѡ васъ (Ephesians 1:16—“I cease not to give thanks for you”); не преставѣхъ* оучѣ (Acts 20:31—“I ceased not to admonish”); не преставѣхѣ* оучѣюще* ѿ блговѣствѣюще* (Acts 5:42—“they ceased not to teach and preach”); не преставѣ* молѣща* ѡ насъ (Akathistos Hymn to the Theotokos, Prayer 2—“Cease not to pray for us”).

In a similar sense the following verbs also are used: пребывѣти [to remain], прилежѣти [to be diligent], не ѡтхѣдѣвѣти [to fail not]: Петръ же пребываше* толкѣи* [in place of the Old Church Slavonic тлъкзи--see §95] (Acts 12:16—“But Peter continued knocking”); ꙗкоже прилежѣхѣ* вопрошающе* єго (John 8:7—“When therefore they continued asking him”); молѣши* не ѡтхѣдѣвѣи* ѡ воспѣвающихъ... (Octoechos, Sunday dismissal hymn, Theotokion of the 5th Tone:—“Fail not to pray for those who hymn...”).

The same applies to преставѣти [to cease], совершѣти [to finish]: преставѣте* свнрѣюще*, ꙗже наѣ чредѣми пасомыхъ старѣишныи (Dec. 24, 2nd Kathisma at Matins—“Cease from your piping, ye that are put over the flocks”); ѿ бысть, єгда соверши* ꙗсъ заповѣда* ѡбѣманѣдеате оученикомъ своимъ, прѣиде ѡтѣдѣ оучити (Matth. 11:1—“And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to

teach”).

With these periphrastic forms, one should probably list the combinations with *явѣтися* [to appear, seem] and *обрѣтѣся* [to be found]: *ѣкъ да явѣтѣя* челоувѣкъмъ погѣщѣя** (Matth. 6:16—“That they might be seen of men to fast”); *обрѣтѣя* ѣмѣци* во чрѣвѣ* (Matth. 1:18—“she was found with child”); and the combination of *прѣбывати* with the past participle: *четыренадесѣтый днѣсь дѣнь ждѣще, не ѣдше* прѣбывѣете*, ничтоже вкѣсѣше** (Acts 27:33—“This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing”).

§91. The Subjunctive Mood.

The subjunctive mood is built from the *-лз-*participle and the copula, the aorist forms of the perfective aspect [*быхъ*] of the verb *быти* [to be], for example: *ѣще ѿ мѣра бысте* были**, *мѣрз оубо свое любили** *бы** (John 15:19—“If ye were of the world, the world would love its own”); *ѣще не быхъ* пришѣлъ* ѣ глаголахъ* ѣмъ, грѣхѣ не быша* ѣмѣли** (John 15:22—“If I had not come and spoken to them, they had not had sin”).

Conjugation of the Subjunctive Mood:

Singular.

1st p. *нѣслъ, -ѣ, -ѡ быхъ* *I would have borne* *хвалилъ, -ѣ, -ѡ быхъ* *I would have*

praised

2 & 3. *нѣслъ, -ѣ, -ѡ бы* *хвалилъ, -ѣ, -ѡ бы*

Dual.

1st p. *нѣслѣ, -ѣ быхова, -ѣ* *хвалила, -ѣ быхова, -ѣ*

2 & 3. *нѣслѣ, -ѣ быста, -ѣ* *хвалила, -ѣ быста, -ѣ*

Plural.

1st p. *нѣсли быхомъ* *хвалили быхомъ*

2nd p. *нѣсли бысте* *хвалили бысте*

3rd p. *нѣсли быша* *хвалили быша*

Where there are two clauses in the subjunctive (the main and the subordinate clause), the subordinate subjunctive clause *sometimes* takes a perfect copula (that is, the present tense of the verb **БЫТИ**), for example: **ѢЩЕ БЫ* ВЪДАДА* ѿСН* ДАРЪ ВЪЖИИ... ЧЪ БЫ ПРОСИЛА ОУ НЕГОВО, И ДАЛЪ БЫ ТИ ВОДУ ЖИВУ** (John 4:10—"If thou knewest the gift of God... thou wouldest have asked of him, and he would have given thee living water"); **ГДН, ѢЩЕ БЫ* ѿСН* БЫЛЪ* ЗДЪ, НЕ БЫ ОУМЕРЛЪ МОИ БРАТЪ** (John 11:32—"Lord, if thou hadst been here, my brother had not died"); **Ѿ ДА БЫ* ВОЦАРИЛЕСА* ѿСТЪ*, ДА И МЫ БЫХОМЪ СЪ ВАМИ ЦАРЕТВОВАЛИ** (I Cor. 4:8—"O, that ye did reign, that we might reign with you!"); **ѦКЪ ѢЩЕ БЫ* ВОХОТЪЛЪ* ѿСН* ЖЕРТВЫ, ДАЛЪ БЫХЪ ОУБО** (Ps. 50—"For if Thou hadst desired sacrifice, I would have given it"). However, such subjunctive forms with a copula in the perfect are not found in the ancient texts (e.g. in the Ostromirovo Gospel and in the old [pre-Nikonian] Psalter).

With the conjunction **ДА** and the pronoun **ЧТО**, the subjunctive copula sometimes loses its person endings and takes the form **БЫ**, regardless of person: **ДАБЫ* ОУСТРАНИЛЕСА* Ѿ СТРАСТЕЙ, И ЧТОВА БЛАГОДАТИ ИМЪЛЪ* БЫ* ПРИЛОЖЕНІЕ** (here **БЫ** is used in place of the 1st person **БЫХЪ**: Canon of Preparation for Holy Communion, Ode 6—"So that [I] might be estranged from passions, and have an increase of Thy Grace"); **Ѿ ДА БЫ* ВОЦАРИЛЕСА* ѿСТЪ** (I Cor. 4:8, as above); **И НЕ ОВЕРЪТАХЪ, ЧТО БЫ* СОТВОРИЛИ* ѿМЪ** (Luke 19:48—"And they found not, what to do to him"); however, this practice is not always followed: **Ѿ ДА БЫСТЕ* МАЛЪ ПРЕТЕРПИЛИ* БЕЗЪМІЮ** (II Cor. 11:1—"Oh, that ye might be patient a little with [my] folly").

The use of the copula is met with in other cases, outside of the norm, without personal endings (the copula becomes, as it were, a subjunctive particle): **И ѢЩЕ БЫ* ѾНО ПОМНИЛИ*... ИМЪЛИ* БЫ* ВРЕМЯ ВОЗВРАТИТИСЯ** (Hebrews 11:15—"And if they had been mindful of that... they had doubtless time to return").

The imperfects **ПОДОБА́ШЕ** [it was proper] (with or without **БЫ**), **ДОУГО́АШЕ** [it was right], **МОЖА́ШЕ** [was possible], since these words express a modal sense of obligation or possibility, can have a subjunctive meaning, e.g.: **ПОДОБА́ШЕ* ОУ́БО, Э́С МЪЖИ́Е, ПОУЛЪШАВШЕ МЕНЕ́ НЕ ОУ́ВЕЗЪТ́ИСА О́ КРѢ́ТТА** (Acts 27:21—“Ye should indeed, O ye men, have hearkened unto me, and not have loosed from Crete”); **ПОНЕ́ЖЕ ПОДОБА́ШЕ* БЫ* Э́МЪ МНО́ЖИЦЕЮ СТРАДА́ТИ** (Hebrews 9:26—“For then he ought to have suffered often”); **НЕ ДОУГО́АШЕ* ЛИ РАЗРѢ́ШИТ́ИСА Э́И О́ ЮЗЫ СЕА́ ВЪ ДЕНЬ СЪБЕВО́ТНЫЙ** (Luke 13:16—“And ought not [she] be loosed from this bond on the Sabbath day?”); **МОЖА́ШЕ* БО СЕ́Е МЪ́РО ПРО́ДАНО БЫ́ТИ НА МНО́ЗЪЕ, И́ ДА́ТИСА НИ́ЩИМЪ** (Matth. 26:9—“For this myrrh might have been sold for much, and given to the poor”). The infinitive in conjunction with **БЫ** can also have a subjunctive sense: **ОУ́ НЕГО́ЖЕ БЫ* ОУ́БЕНЪА́ТИ* НА́МЪ** (Acts 21:16—“[a disciple] with whom we should lodge”).

§92. The Optative Mood.

The optative mood consists of forms of the present or simple future tenses, preceded by the particle **ДА** (which has the value of a conjunction in subordinate clauses): **ДА НЕСЪ́, ДА НЕСЕ́ШИ, ДА НЕСЕ́ТЪ**; **ДА ПРИНЕ́СЪ, ДА ПРИНЕ́СИ, ДА ПРИНЕ́СЕТЪ** (may I, thou, he bear; may I, thou, he bring), &c.

In main clauses the forms of the optative have the value of an imperative, and in this sense they are for the most part used in the 3rd person singular, plural, or dual: **ДА СЪ́ИТ́ЕСА И́МА ТВОЕ́**; **ДА ПРИ́ИДЕ́ТЪ ЦА́РСТВО́Е ТВОЕ́**; **ДА БЪ́ДЕТЪ КО́ЛА ТВОА́** (Matth. 6:9-10—“hallowed be Thy name; Thy kingdom come; Thy will be done”).

In subordinate clauses the optative mood is used to express desire or purpose: **ЧТО́ ХО́ЦЕШИ, ДА СОТВО́РИШЬ ТЕБѢ́; ... ОУ́ЧИ́ТЕЛЮ, ДА ПРОЗРѢ́Ю** (Mark 10:51—“What wilt thou that I should do unto thee?... Rabboni, that I may see”); **И́АКО́ЖЕ ХО́ЦЕТЕ, ДА ТВО́РАТЪ ВА́МЪ ЧЕЛОВѢ́ЦЫ** (Luke 6:31—“As ye would that men should do unto you”).

§93. The Imperative Mood.

In Church Slavonic, the imperative mood has forms for all persons and numbers except for the 1st person singular and the 3rd person dual and plural.

The imperative mood is formed from the present stem (or that of the simple future) by means of the suffixes *-н-* and *-ѣ-* (in place of the Old Church Slavonic *-ѣ-*).

Verbs of the 1st conjugation in the singular (2nd and 3rd person) and in the 2nd person of the dual and plural, have the suffix *-н-*, and after vowels this suffix *-н-* becomes *-нъ-* in both the singular and plural: *по-ю҃тъ* [*пѣ-тън*, *to sing*], *по-ю҃нъ*, *по-ю҃тъѣ* (*по-ѣ-н-*). In the 1st person dual and plural, verbs of *a*) the 1st unsoftened conjugation (see §80, *a*), including the verbs with the suffix *-нѣ-*, have the suffix *-ѣ-*, while verbs of *b*) the 1st softened conjugation (see §80, *b*) have the suffix *-н-* after vowels, but after consonants they can have either *-н-* or *-ѣ-* as a suffix. Examples:

a) *и҃дѣ-ѣ-тъѣ*: *и҃дѣ-ѣ-мъ*, *let us go!*

b) *во-сѣ-ю҃тъ*: *во-сѣ-ю҃нъ*, *let us sing!*

Пла-чѣ-тъ [*пла-ка-тън*, *weep*] can have either *пла-чѣ-н-мъ* or *пла-чѣ-ѣ-мъ* as an imperative.

Note: Verbs of the 1st unsoftened conjugation, in Old Church Slavonic, had the suffix *-ѣ-* for the imperative dual and plural. Forms with this suffix are still sometimes to be met with in the text of the Gospel used in divine services: *по-нѣ-мъ и҃дѣ-ѣ-тъѣ въ-дѣ-омъ... и҃ рѣ-ѣ-тъѣ дѣ-омъ вѣ-цѣ* (Luke 22: 10-11—"Follow him into the house... and say unto the goodman of the house").

The verbs of the 2nd conjugation take the suffix *-н-* in all forms.

A small number of verbs of the 2nd conjugation have a stem ending in *-j* (after a vowel), for example: *сто-а-тъ*, *во-а-тъѣ*, *на-по-а-тъ*, *та-а-тъ*, *по-ко-а-тъ* (*stand, fear, give drink, melt, rest*) and certain others; in the 2nd and 3rd person singular and the 2nd person

plural, the suffix *-н-* changes to *-н̑-*: *ѣтѡ-н̑[тѣ]*, *бѡ-н̑ѣа* [*бѡн̑-тѣѣа*], *покрѡ-н̑[тѣ]*, *напѡ-н̑[тѣ]*: *жѣждѡщѣю дѡщѣ моѡ напѡн̑ водѣмн* (Troparion for Mid-Pentecost: "give my thirsting soul to drink of the waters").

The 2nd and 3rd persons singular do not have personal endings.

The endings of the imperative mood:

1st Conjugation:		2nd Conjugation:
a) unsoftened:		
b) softened:		
Sing.	2nd: <i>-н ---</i> <i>-н [н̑]</i>	<i>-н [-н̑]</i>
	3rd: <i>-н</i> <i>-н [н̑]</i>	<i>-н [н̑]</i>
Dual:	1st: <i>-ѣ-ва[-вѣ]</i> <i>-н[ѣ]-ва [-вѣ]</i>	<i>-н-ва [-вѣ]</i>
	2nd: <i>-н-тѣ[-тѣ]</i> <i>-н-тѣ [тѣ]</i>	<i>-н-тѣ [-тѣ]</i>
Plu.	1st: <i>-ѣ-мѡ</i> <i>-н[ѣ]мѡ</i>	<i>-н-мѡ</i>
	2nd: <i>-н-тѣ</i> <i>-н[н̑]-тѣ</i>	<i>-т[н̑]тѣ</i>

In verbs of the 1st unsoftened conjugation with their stems ending in *г*, *к*, the alternation of consonants takes place before the suffixes *-н-* and *-ѣ-* (see §11): *помѡг-ѡтѣ*, *помѡз-н̑* [help], *помѡж-ѣ-мѡ* [let us help]; *рѣк-ѡтѣ*, *р-цѣ* [say], *р-ѣ-мѡ* [let us say]; *ѡвѣр-ѡтѣ*, *ѡвѣр-ж-н̑* [cast aside], *ѡвѣр-ж-ѣ-мѡ*.

Conjugation of the Imperative Mood.

1st Conjugation

a) Unsoftened:

		Stem in a guttural:
		<i>рѣцн̑</i> (<i>to say</i>)-- <i>рѣк-ѡтѣ</i>
Sing.	2nd p.	<i>рцѣ</i>
	3rd p.	<i>рцѣ</i>

¹⁾ In Old Church Slavonic the form was *ѡврьжн*.

Dual:	1st p.	И́ДЕВА [-В'Ѣ]	РЦѢ́ВА [-В'Ѣ]
	2nd p.	И́ДН'ТА [-Т'Ѣ]	РЦѢ́ТА [-Т'Ѣ]
Plural:	1st p.	И́ДЕМЪ	РЦѢ́МЪ
	2nd p.	И́ДН'ТЕ	РЦѢ́ТЕ

b) Softened:

With a soft consonant before **-н-**: With a vowel before the endings:

ПЛА́КА_ТИ (*to weep*)--ПЛА́Ч_У'ТЪ П'Ѣ_ТИ (*to sing*)--
ПО_Ю'ТЪ

Sing.	2nd p.	ПЛА́ЧН	ПО́Й
	3rd p.	ПЛА́ЧН	ПО́Й
Dual:	1st p.	ПЛА́ЧНВА [-В'Ѣ], _ЕВА [-'Ѣ]	ПО́ИВА [-В'Ѣ]
	2nd p.	ПЛА́ЧНТА [-Т'Ѣ]	ПО́ИТА [-Т'Ѣ]
Plural:	1st p.	ПЛА́ЧНМЪ, _ЕМЪ	ПО́ИМЪ
	2nd p.	ПЛА́ЧНТЕ	ПО́ИТЕ

2nd Conjugation

ЛЮ́БИ_ТИ *to love* [ЛЮ́Б_А'ТЪ] СТУ́ЧА_ТИ *to knock* [СТУ́Ч_А'ТЪ]

Sing.	2nd p.	ЛЮ́БИ	СТУ́ЧН
	3rd p.	ЛЮ́БИ	СТУ́ЧН
Dual:	1st p.	ЛЮ́БИВА [-В'Ѣ]	СТУ́ЧНВА [-В'Ѣ]
	2nd p.	ЛЮ́БИТА [-Т'Ѣ]	СТУ́ЧНТА [-Т'Ѣ]
Plural:	1st p.	ЛЮ́БИМЪ	СТУ́ЧНМЪ
	2nd p.	ЛЮ́БИТЕ	СТУ́ЧНТЕ

Examples:

По нѣмъ идѣта (1a)¹: ѿ идѣже ѿще видѣтъ, рцыта (1a) господѣнѣ домѣ... (Mark 14:13-14—"Follow him; And whithersoever he shall go in, say to the master of the house..."). Глагола ѿмъ ѿсѣ: прѣидѣте (1a), обѣдѣте (1b). (John 21:12—"Jesus said to them: Come and dine"). Съ другѣми! прѣидѣте (1a), вонѣми помѣжемъ (1b) тѣло живонѣное ѿ погребѣнное... ѿдемъ (1a), потѣнимъ (2) ѿкоже волѣнѣ, ѿ поклонѣмъ (2), ѿ принесѣмъ (1a) мѣра ѿкъ дары... ѿ плачѣмъ (1b), ѿ возопѣмъ (1b)... (Paschal Oikos—"O friends, come, let us anoint with spices the Life-bearing and buried Body... Let us go, let us hasten like the Magi, and let us worship, and let us bring ointments as gifts... And let us weep, and cry out..."). ѿмѣшѣмъ напѣтанѣмъ (1b), жѣждѣшѣмъ напоѣмъ (2), нагѣмъ ѿблѣчѣмъ (1a), стѣрѣннѣмъ введѣмъ (1a), болѣшѣмъ ѿ въ темнѣцѣ сѣшѣмъ посѣтѣмъ (2) (Vespers on the Eve of Meat-Fare Sunday, at the Litiya—"Let us feed the hungry, let us give the thirsty drink, let us clothe the naked, let us welcome strangers, the sick and those in prison let us visit"). Постѣмъ вѣсѣтвеннѣмъ начѣткомъ ѿмнѣнѣмъ стѣжѣмъ (1b)—(Monday in the First Week of Lent, Sessional Hymn at Matins—"As God-given first fruits of the fast, let us acquire compunction"). Прѣпоѣшѣмъ (1b) чѣрѣла наѣмъ ѿмерцѣвлѣнѣмъ стѣратѣмъ (Thursday in the First Week of Lent, Aposticha Automelon at Vespers—"Let us gird our loins through the mortification of passions"). Молѣтѣмъ ѿ слѣзѣмъ гѣда спѣсѣющѣго наѣмъ възыщѣмъ (1b) (Cheese-Fare Sunday at Forgiveness Vespers—"With prayers and tears let us seek the Lord Who saveth us").

(1a)—1st unsoftened conjugation, (1b)—1st softened conjugation, (2)—2nd conjugation.

¹) 1a= 1st conjugation, class "a", verbs with unsoftened stems. -Tr.

The verbs *дѣмъ* [give], *ѣмъ* [eat], *вѣмъ* [know], all of which retain an archaic conjugation, as well as the verb *вѣдѣти* [to see], form the 2nd and 3rd person singular imperatives with the aid of the suffix *-ь-(ѣь)*: *дѣждь*, *ѣждь*, *вѣждь*, *вѣждь*.

The 3rd person imperative appears to have gone completely out of use and to have been replaced by the optative (see §91), except for the form *бѣди* (from the verb *быти*, “to be”): *бѣди ѿма гдѣне блгоуловѣно ѿ нынѣ и до вѣка* (Ps. 112:2—“Blessed be the name of the Lord henceforth and forevermore”); *бѣди мнѣ по глаголю твоёмѹ* (Luke 1:38—“Be it unto me according to thy word”).

The 2nd person imperative and the 2nd person present tense (or simple future) often have different accents: the imperative usually has the accent on the suffix *-и-*, while the present indicative rather frequently is accented on the personal ending *-тъ: и ѿце блгоутворитъ* (Luke 6:33—“And if ye do good”); *ѿце не ѡбрати́тъ* (Matth. 18:3—“except ye be converted”).

§94. The Participle.

According to the way they are formed, participles are divided into two types: *active* participles, and *passive*.

Under the term “active participles” are grouped those formed from both transitive and intransitive verbs, having a like system of formation, although the voice [active, middle, passive] of the verb from which they are formed is kept by them, for example: *ити* [to go], *ид-ѹтъ: идѹи* [“going”--middle voice¹]; *твори́ти* [to do, make, create], *твори́тъ: твори́и* [“doing, making”--active voice].

Participles formed from reflexive verbs retain the reflexive pronoun *-ся*, as well as the characteristics of the reflexive voice: *бо́ити*: *бо́и́и* [“fearing”].

¹) The voices of Slavonic verbs are explained in §73.--Tr.

Passive participles are usually formed only from transitive verbs; however, there are cases when they are formed from intransitive verbs as well: ТВОРИ́ТИ: ТВОРИ́МЫЙ [made]; but БЫВА́ТИ: БЫВА́ЕМЫЙ ["being", from an intransitive verb].

Participles can have short and long forms¹.

§95. Active Present Participles

Active participles of the *present tense* are formed from the present stem by means of the suffix -ЮЩ- [-ЮЩ-] in the case of 1st conjugation verbs, and the suffix -АЩ- [-АЩ- after the "hushing" sibilants] in verbs of the 2nd conjugation:

<i>Present stem:</i>	НЕС-[ШТЪ]	ДѢЛАЈ-[ШТЪ]	МОЛ-[АТЪ]	МОЛЧ-[АТЪ]
	[bear]	[do, make]	[entreat]	[keep silence]
<i>Participial stem:</i>	НЕСЮЩ-	ДѢЛАЮЩ-	МОЛАЩ-	МОЛЧАЩ-

In verbs of the 1st softened conjugation, the suffix -ЮЩ-, taking on the iotation (*j*) of the stem, changes to -ЮЩ-: ДѢЛАЈ-[ШТЪ]=ДѢЛАЮЩ-, ГЛАГОЛЈ-[ШТЪ]=ГЛАГОЛЮЩ-; if the stem ends in a "hushing" sibilant, then the -j- is swallowed by the latter: ПЛА́КА-ТИ, ПЛА́Ч-ШТЪ [from *ПЛА́Кj-ШТЪ] = ПЛА́ЧЮЩ-.

Case and gender endings are joined to the participle stem. In the masculine nominative case the participial suffix drops out (but in 2nd conjugation verbs, only the -Щ- drops out), although short forms of the participle are also met with having the suffix; the neuter nominative can be with or without the suffix, with forms like those of the masculine (e.g. ЗЕРНО́... СѢ́ТЕЦА СО СЛЕЗА́МИ ДНѢСЬ: НО ПРОЗВА́ШЕ, МІ́РЪ РАДОСТНОСОТВОРИ́ТЪ (Holy Saturday Matins, chants

¹) For the distinction between short and long forms of adjectives, see §49.--Tr.

at the 118th Psalm, v. 87—"The seed... is sown with tears today: but having sprouted, will cause the world to rejoice"); $\text{нѣ не терпѣ зрѣти со́лнце помѣрче}$ (*ibid.*—v. 106: "And the sun, not bearing to see, was darkened").

The endings of the short and long participles are the following:

	Masculine:	Neuter:	Feminine:
Short:	-ыи, -а, -ѹци-х	-ыи, -а, -ѹци-ѣ	-ѹци-и
Long:	-ыи, -аи,	-ѹци-ѣѣ	-ѹци-аа

The Nominative Case of Short and Long Participles:

Participial Stem	Nominative Case		
	Masculine	Neuter	Feminine
несѹци-	нес-ыи, -ѹци-ь нес-ыи	$\text{нес-ыи}^1, -ѹци-ѣ}$ нес-ѹци-ѣѣ	нес-ѹци-и (<i>bearing</i>) нес-ѹци-аа
дѣла-юци-	дѣла-а, -юци-ь дѣла-аи	дѣла-а, -юци-ѣ дѣла-юци-ѣѣ	дѣла-юци-и (<i>doing</i>) дѣла-юци-аа
мол-аци-	мол-а, -аци-ь мол-аи	мол-а, -аци-ѣ мол-аци-ѣѣ	мол-аци-и (<i>entreating</i>) мол-аци-аа
молч-аци-	молч-а, -аци-ь молч-аи	молч-а, -аци-ѣ молч-аци-ѣѣ	молч-аци-и (<i>being silent</i>) молч-аци-аа

The verbs of the 1st unsoftened conjugation (§80), in the nominative masculine (and neuter) have the ending -ыи , in both the short and long forms: $\text{самаранинѣхъ нѣкѣи градѣи, прѣиде на него}$ (Luke 10:33—"A certain Samaritan approaching, came upon him"). In this example the participle градѣи is an adverbial participle

¹⁾ Cf. вѣ градѣи (Luke 9:53 in the Gospel text used in divine services—"as though he would go", "of one going").

(equivalent to a gerund¹⁾) and therefore is to be viewed as the short form.

Note: In Old Church Slavonic, such short forms of the participle ended in **-Ы**: **НЕС-Ы**, **ГРѦД-Ы**, but in New Church Slavonic such endings have gone out of use.

Present participles are formed only from verbs of the imperfect aspect.

§96. Active Participles (Past).

Active *past* participles are derived from the infinitive stem as follows: *a*) If the infinitive stem ends in a *consonant*, then it takes the suffix **-Ш-** (in reality the suffix is **-ЪШ-**, but the **Ъ** is not expressed in writing); *b*) If the infinitive stem ends in a *vowel*, then it takes the suffix **-ВШ-** [**-ВЪШ-**]:

Infinitive stem: НЕС-[ГН]	ВЕЛ-[ГН]	ДѢЛА-[ГН]	ТВОРИ-[ГН]
<i>to bear</i>	<i>to lead</i>	<i>to do</i>	<i>to create</i>
Participial stem: НЕС-Ш-	ВЕД-Ш-	ДѢЛА-ВШ-	ТВОРИ-ВШ-

The participle stem takes gender- and case-endings.

In the nominative masculine singular, the **-Ш-** drops out; the neuter nominative can take forms with or without **-Ш-**, on the model of the masculine.

The participles have the following short and long forms:

Masculine:	Neuter:	Feminine:
Short: -Ъ, -ВЪ -Ъ, ВЪ: -Ш-Ѣ, -ВШ-Ѣ		-Ш-Н, -ВШ-Н
Long: -ЫН, -ВЫН	-Ш-ѢѢ, -ВШ-ѢѢ	-Ш-АА, -ВШ-АА

¹⁾ A gerund is a kind of verbal noun expressing incomplete action. Examples of gerund-like constructions in English are "I have bread *to sell*", or "they are prepared *for reciting* the lesson".—*Tr.*

Nominative Case of Short and Long Participles:

Participle stem:	Nominative case:		
	Masculine:	Neuter:	Feminine:
НЕС_Ш_	НЕС_Ъ_ , _Ш_Ъ НЕС_ЫЙ	НЕС_Ъ_ , НЕС_Ш_Е НЕС_Ш_ЕЕ	НЕС_Ш_И (having borne) НЕС_Ш_АА
ВЕД_Ш_	ВЕД_Ъ_ , _Ш_Ъ ВЕД_ЫЙ	ВЕД_Ъ_ , ВЕД_Ш_Е ВЕД_Ш_ЕЕ	ВЕД_Ш_И (having led) ВЕД_Ш_АА
ДѢЛА_ВШ_	ДѢЛА_ВЪ_ , _ВШ_Ъ ДѢЛА_ВЫЙ	ДѢЛА_ВЪ_ , ДѢЛА_ВШ_Е ДѢЛА_ВШ_ЕЕ	ДѢЛА_ВШ_И (having done) ДѢЛА_ВШ_АА
ТВОРИ_ВШ_	ТВОРИ_ВЪ_ , _ВШ_Ъ ТВОРИ_ВЫЙ	ТВОРИ_ВЪ_ , ТВОРИ_ВШ_Е ТВОРИ_ВШ_ЕЕ	ТВОРИ_ВШ_И (having wrought) ТВОРИ_ВШ_АА

Note: In verbs of the imperfective aspect, the long forms of the participles ending in **_ЫЙ** have past and present forms that coincide (although their derivation is different), and they can be distinguished only by the sense of the construction.

Verbs of the *perfective aspect* whose infinitive stem ends in **_Н_** build their forms with the aid of the suffix **_Ш_**, while at the same time the **_Н_** of the stem becomes **_Ь_ (жъ)**, before which as a result of softening, the alternation of consonants takes place (where possible)¹: **ИПРОСИ_ТИ** [to request], **ИПРОШЬ[Ш]**. As in the preceding formations, in the nominative masculine the **_Ш_** drops out (this applies also to the neuter as indicated above). The suffix **_Ь_** before **Ш** or **_СА** is never omitted following **Л**; in other cases, configurations with or without **_Ь_** may occur (especially after the “hushing” sibilants): **ВОЗЛЮБИ_ТИ** [to love, come to love, form an affection for], **ВОЗЛЮБЬ**, **ВОЗЛЮБЬШИ**; **СОТВОРИ_ТИ** [make, fashion, create], **СОТВОРЬ**, **СОТВОРШИ** and also **СОТВОРЬШИ**; **ВОСКЛОНЬСА**, **ОГ ВОСКЛОНЬСА** (John 8:7--“he lifted up himself”).

¹) See § 11.

Participles of this formation have the following short and long endings:

Endings:	Masculine:	Neuter:	Feminine:
Short	-ѣ	-ѣ, -[ѣ]ш-ѣ	-[ѣ]ш-и
Long	-ѣи	-[ѣ]ш-ѣѣ	-[ѣ]ш-аа

Short and Long Forms of the Participle:

Short	ѣѡтѡрѣ-ѣ	ѣѡтѡрѣ-ѣ, -[ѣ]ш-ѣ	ѣѡтѡрѣ-[ѣ]ш-и
Long	ѣѡтѡрѣ-ѣи	ѣѡтѡрѣ-[ѣ]ш-ѣѣ	ѣѡтѡрѣ-[ѣ]ш-аа

[having wrought, made]

Verbs having a prefix, and also the suffix -нѣ- after a consonant, for the most part form their participles without this suffix: по-двѣг-нѣ-ти [to hasten, strive]: по-двѣгѣ [masc.], по-двѣгши [fem.], e.g. ἄλλοι δὲ ἐπέπεσον ἐπὶ λίθῳ καὶ ἔξηραν* οὐρανῶν (Luke 8:6--“And other fell upon a rock, and having sprung up, withered away”).

The verbs начѣ-ти [to begin], ѣѡ-ти [to take], распѣ-ти [to crucify], take the suffix -ш- [шш], and the *yus* [ѣ, or ѣ] resolves itself before the *z* of the suffix into a vowel and consonant: начѣн-ѣ, начѣн-[ѣ]шн: прѣѣм-ѣ, прѣѣм-[ѣ]шн (also прѣѣмѣ, прѣѣмши “having received”); распѣнѣ, распѣн-[ѣ]шн, but жѣ-ти [to reap], пожѣвѣ.

§97. The Participle in -лѣ.

The active -лѣ-participle (or indeclinable participle) is formed from the infinitive stem by adding to it the suffix -лѣ: нѣѣ-ти, нѣѣ-лѣ: хвалѣ-ти [to praise], хвалѣлѣ.

1) прозѣвѣ from прозѣвѣ-нѣ-ти, “to spring up”.--Tr.

This participle is not declined by cases, by has gender and number:

Forms of the Participle in **-ΛΖ**:

	Singular	Dual	Plural
Masc.	ΝΕΕΛΖ	ΝΕΕΛᾶ	ΝΕΕΛῆ
Fem.	ΝΕΕΛᾶ	ΝΕΕΛῆ	ΝΕΕΛῆ
Neut.	ΝΕΕΛὸ	ΝΕΕΛῆ	ΝΕΕΛῆ

The consonants Δ, Τ drop out before the suffix **-Λ**. (See §13b):
ΒΕΛΖ instead of ***ΒΕΔ-ΛΖ**, **ὠβερεῖΛΖ** [found] instead of ***ὠβερεῖΤ-ΛΖ**.

Verbs with the suffix **-Ηῤ-** after a consonant omit, for the most part, this suffix in forming the participle: e.g. **βοικρέε-Ηῤ-τη** [to rise again, resurrect], **βοικρέεΛΖ**.

The participle in **-ΛΖ** is not used independently, but only in the compound forms of verbs (see §88 and 89 above).

§98. Declension of the Active Participles.

The *short* forms of the active present and past participles are declined on the model of the short comparative adjectives (cf. §53).

Case Forms of the Short Participles:

Singular.	Masculine.	Neuter.	Feminine.
Nom.	ἄψ-ῶ (1)	ἄψ-ε	ἄψ-ῆ
Gen.	ἄψ-α	ἄψ-α	ἄψ-ῆ
Dat.	ἄψ-ῶ	ἄψ-ῶ	ἄψ-ῆ
Acc.	ἄψ-ῶ, -α	ἄψ-ε	ἄψ-ῶ
Instr.	ἄψ-ῆμῶ	ἄψ-ῆμῶ	ἄψ-ῆμῶ
Prep.	ἄψ-εμῶ	ἄψ-εμῶ	ἄψ-ῆμῶ
Dual.			
N., A.	ἄψ-α	ἄψ-ε(2), -α	ἄψ-ε(3)
G., P.	ἄψ-ῶ	ἄψ-ῶ	ἄψ-ῶ
D., I.	ἄψ-εμα(4)	ἄψ-εμα	ἄψ-εμα

Plural.

Nom.	ТВОРА́ЩЕ	ТВОРА́ЩА	ТВОРА́ЩА[-Е]
Gen.	ТВОРА́Щ-НХЪ	ТВОРА́Щ-НХЪ	ТВОРА́Щ-НХЪ
Dat.	ТВОРА́Щ-ЫМЪ (5)	ТВОРА́Щ-ЫМЪ	ТВОРА́Щ-ЫМЪ
Acc.	ТВОРА́Щ-А, -НХЪ	ТВОРА́Щ-А	ТВОРА́Щ-А, -НХЪ
In.	ТВОРА́Щ-НМН	ТВОРА́Щ-НМН	ТВОРА́Щ-НМН
Prep.	ТВОРА́Щ-НХЪ	ТВОРА́Щ-НХЪ	ТВОРА́Щ-НХЪ

(1) ТОРЖЕСТВУЮЩІИ¹ СВѢТЛѠ ЖЕЛАЮЩІХ* ТѠ ГРАДѠ,
 ОУЧРЕЖДАЕМЬ БЫВАЮТЪ, ІАКѠ БОГАТСТВО ѠБРѢТШІХ* ТА́ЙНОЕ, Ѡ
 ИСТОЧНИКѠ НЕИЩЕДЕНЪ ИЩЕЛЕНІИ, ПРѢТЧЕ, ГЛАВѠ ТВОѠ (Feb. 24 at
 Matins, Ode 3—“Celebrating radiantly, the city that yearneth for thee
 is festive², as having found a secret treasure, and an inexhaustible source
 of healings, O Forerunner: thy head”).

(2) ДА БѢДѠТЪ ѠУШН ТВОѠ, ВНЕМАЮЩЕ* ГЛАГОЛѠ МОЕГѠ (Ps. 129:2—“Let Thine ears be attentive to the voice of my
 supplication”).

(3) БѢ ЖЕ ТѠ МАРІА Ѡ ДРУГАА МАРІА, СЕДАЩЕ* ПРАМѠ ГРОБА
 (Matth. 27:61—“And there was Mary [Magdalene] and the other
 Mary, sitting over against the sepulchre”).

(4) ѠНѢ ЖЕ ПРИСТѢПШЕ, ІАСТѢСА ЗА НОЗѢ ГѠ, Ѡ
 ПОКЛОНІТЕСА ГѠ... ІАЩЕМА* ЖЕ ІМА, ЕѠ ИЩЫН Ѡ КѠСТОДІН...
 (Matth. 28:9-11—“But they came up and took hold of His feet, and

¹) This form must be viewed as irregular, in place of
 ТОРЖЕСТВУЮЩІИ.

²) ОУЧРЕЖДАТИСА (εὐχαίω) means “to celebrate, to dine
 sumptuously, be nourished, filled with sweetness”.

adored Him... And when they departed¹, behold, some of the guards...”).

(5) **ПРИБЕГЪЮЩИМЪ ЖЕ БЫВШИМЪ* ЫМЪ** (мυροносицаμъ) **И ПОКЛОНШЫМЪ* ЛІЦА НА ЗЕМЛЮ, РЕКОСТА КЪ НИМЪ: ЧТО ИЩЕТЕ ЖИВІАГО ИЗ МЕРТВЫМЪ;** (Luke 24:5—“And as they[i.e. the Myrrhbearers] were afraid, and bowed down their countenance towards the ground, they said unto them: Why seek ye the Living with the dead?”).

The past participles are also declined in the same manner.

Notes on the Cases:

1. After the participial suffix [ѸЦ, АЦ, Ш], in the nominative and accusative cases the spelling can be equally with **Ѹ** or **Ь**, although in some editions **Ь** is used predominantly for the nominative case, while **Ѹ** is counterposed to it as the spelling of the accusative.

2. Examples (4) and (5) above show that in the cases of the dual and plural, except the nominative and accusative, the endings of the feminine have been assimilated to those of the masculine (in Old Church Slavonic, the feminine endings were distinctive).

3. Sometimes the short participles in the neuter singular have the ending **ЦО[ШО]** instead of **ЦЕ[ШЕ]**: **НЕПОСТОАНИИХЪ И ПЛЕННИХЪ ДОЛЪ ВЛЕКЪЦО...** (Jan. 13, Matins, 3rd Canon, for the Venerable Fathers of Sinai and Raitha, Ode 3—“[having cast aside] the downward pull² of things temporary and corruptible...”); **НЫНѢ Ѡ ЗЕМЛИ И ЗААВШОСА ЧУДЕСЪ ЗАРЮ И ПЕРЦАЕТЪ** (July 5, St. Sergius of Radonezh, 4th sticheron at “Lord I have cried”—“[Then, like a star, thou didst rise to the

¹) Here the construction of **ИДЪЩЕМА ЖЕ ЫМА** is what is called a “dative absolute” (in Russian “дательный самостоятельный”). It is explained in §197.--*Tr.*

²) The Slavonic **ДОЛЪ ВЛЕКЪЦО** “pulling downward” corresponds to the Greek τὸ χαμπερές, “that which creeps on the ground”.--*Tr.*

heavenly habitations, while thy body lay hidden; but--] now, relinquished by the earth, it giveth forth a dawn [new day] of miracles”).

4. In the nominative masculine (and neuter) after the “hushing” sibilants, *a* is usually written (e.g. ПИШÀ [writing], ДВИЖÀ [moving]), but the ancient ending *-a* is also to be met with.

5. The feminine participle in the nominative plural can have as an ending either *-a* or *-e* (by parallel with the masculine): ТВОРА́ЩИ_А or ТВОРА́ЩИ_Е, СОТВО́РШИ_А or СОТВО́РШИ_Е.

The long forms of the participles are declined regularly on the model of the long adjectives with stem ending in a “hushing” sibilant (§57):

Sing.	Masculine	Neuter	Feminine
Nom.	ТВОРА́ЩИ <i>doing</i>	ТВОРА́ЩЕЕ	ТВОРА́ЩАА
Gen.	ТВОРА́ЩАГВ	ТВОРА́ЩАГВ	ТВОРА́ЩИА
Dat.	ТВОРА́ЩЕМЪ	ТВОРА́ЩЕМЪ	ТВОРА́ЩЕЙ
Acc.	ТВОРА́ЩИИ [-аго]	ТВОРА́ЩЕЕ	ТВОРА́ЩЮ
Instr.	ТВОРА́ЩИМЪ	ТВОРА́ЩИМЪ	ТВОРА́ЩЕЮ
Prep.	ТВОРА́ЩЕМЪ	ТВОРА́ЩЕМЪ	ТВОРА́ЩЕЙ
Dual			
N., A.	ТВОРА́ЩАА	ТВОРА́ЩИИ	ТВОРА́ЩИИ
G., P.	ТВОРА́ЩЮ	ТВОРА́ЩЮ	ТВОРА́ЩЮ
D., I.	ТВОРА́ЩИМА	ТВОРА́ЩИМА	ТВОРА́ЩИМА
Plural			
N.	ТВОРА́ЩИИ	ТВОРА́ЩАА	ТВОРА́ЩИА
Gen.	ТВОРА́ЩИХЪ	ТВОРА́ЩИХЪ	ТВОРА́ЩИХЪ
Dat.	ТВОРА́ЩИМЪ	ТВОРА́ЩИМЪ	ТВОРА́ЩИМЪ
Acc.	ТВОРА́ЩИА [-ихъ]	ТВОРА́ЩАА	ТВОРА́ЩИА [-ихъ]
In.	ТВОРА́ЩИМИ	ТВОРА́ЩИМИ	ТВОРА́ЩИМИ
Prep.	ТВОРА́ЩИХЪ	ТВОРА́ЩИХЪ	ТВОРА́ЩИХЪ

§99. Passive Participles (Present).

The passive participles of the *present tense* are formed from the present stem by means of the suffixes **-ОМ-**, **-ЕМ-**, **-ИМ-**:

1) Verbs of the 1st unsoftened conjugation take the suffix **-ОМ-**: **НЕС-УТЪ**: **НЕС-ОМЪ**, **-А**, **-О** [that which is carried]; **ЗОВ-УТЪ**: **ЗОВ-ОМЪ**, **-А**, **-О** [that which is called].

This same suffix is taken by the verbs of archaic conjugation, **ВѢМЪ** and **ІАМЪ**: **ВѢД-ОМЪ**, **-А**, **-О** [that which is known]; **ІАД-ОМЪ**, **-А**, **-О** [that which is eaten].

2) Verbs of the 1st softened conjugation take the suffix **-ЕМ-**: **ПІШ-УТЪ**: **ПІШ-ЕМ-Ь**, **-А**, **-О** [that which is written]; **ЗНА-ЮТЪ**: **ЗНА-ЕМ-Ь**, **-А**, **-О** [that with which one is acquainted; known].

3) The verbs of the 2nd conjugation take the suffix **-ИМ-**: **ХВАЛ-АТЪ**: **ХВАЛ-ИМ-Ь**, **-А**, **-О** [that which is praised]; **ЛЮБ-АТЪ**: **ЛЮБ-ИМ-Ь**, **-А**, **-О** [that which is loved, liked].

Note: Verbs with the suffix **-ИШ-** have no present passive participle, since they are either verbs of the perfective aspect, or else transitive verbs: **ДВІГНУТИ** [to strive], **СОХНУТИ** [to become dry].

Masculine participles with the suffixes **-ЕМ-**, **-ИМ-** in the nominative and accusative cases are spelled with the ending **-Ь** so as to distinguish them from the verb forms of the first person plural: e.g. **ВЕЛИЧАЕМЬ** [magnified, praised, extolled], **СЪДАНЬ** [judged], but: **НЕСОМЪ** [carried]; e.g. **Іерусалимъ вѣдетъ попираемъ іазики** (Luke 21:24—"Jerusalem shall be trodden down by the Gentiles"), but **ВѢДОМЪ ВО ІУДЕИ БГЪ** (Ps. 75:2—"God is known in Judea").

§100. Passive Participles (Past).

Passive participles of the *past tense* are formed from the infinitive stem, by means of the suffixes **-Н-**, **-ЕН-**, **-Т-**:

) The suffix **-Н-** is used to form participles from verbs having an infinitive stem that ends in the suffixes **-А-**, **-ТЬ-**: **СДѢЛА-ТИ**, **СДѢЛА-**

н-з, -а, -о [done]; видѣ-ти, видѣ-н-з, -а, -о [seen].¹

2) The suffix -ен- is used to form past participles from infinitive stems that end in:

a) a consonant: несе-ти, несе-ен-з, -а, -о [borne, carried]; веде-ти, веде-ен-з, -а, -о [led]; and if the gutturals г, к occur before the suffix, they are softened and replaced by ж, ч: рече-ти, рече-ен-з, -а, -о [said, uttered]; возможи [*возмог-ти], возможи-ен-з, -а, -о [possible].

b) -н-, which before the suffix becomes ж, and then as a result of softening there occurs the alternation of consonants (where possible): ѹмолѣ-ти [to entreat], ѹмолѣ-н-з, -а, -о (from *ѹмолженз)[moved by entreaty]; возлюбѣ-ти, возлюбѣ-н-з, -а, -о [beloved]; роди-ти [give birth, beget], роди-н-з, -а, -о [born].

3) The suffix -т- is used to form participles from infinitive stems, equivalent to roots, which end in a vowel.² бѣ-ти [to beat], бѣ-т-з, -а, -о [beaten]; ѣ-ти [to take], ѣ-т-з, -а, -о [taken]; распѣ-ти [to crucify], распѣ-т-з, -а, -о: прорѣ-ти [to extend, spread out], прорѣ-т-з, -а, -о: скрѣ-ти [to hide, conceal], скрѣ-т-з, -а, -о [hidden].

From verbs with the stem-root in -н-, -ы-, participles are also formed with the aid of the suffix -ен-, and before the suffix, -ы- becomes -ов- (see §10, 3): бѣ-ти, бѣ-ен-з, -а, -о [beaten]; испѣ-ти, испѣ-ен-з, -а, -о [drink down, drain a cup]; ѹмы-ти, ѹмов-ен-з, -а, -о [washed]; скрѣ-ти, скрѣ-н-з, -а, -о [concealed].

¹) Note that the corresponding English words use the same suffix -n to make the past participle: see, seen; do, done. --Tr.

²) Like -n and -en, -t is also used as a suffix to form past participles in English (e.g. to mean, meant), which can be a memory aid here.--Tr.

4) Some participles build their forms with the suffix **-ЕН-** from the present stem: **ЗАКЛА-ТИ**, **ЗАКОЛ-ЮТЪ** [sacrifice, slay], **ЗАКОЛ-ЕН-Ъ**, **-А**, **-О**: but forms of the participle can also be derived from the infinitive stem: **ЗАКЛА-Н-Ъ**, **-А**, **-О** [slain, sacrificed].

5) Verbs with their infinitive stem in **-НЪ-** have the following possibilities for forming their participles:

a) with the suffix **-Т-**: **ПОДВІГНЪ-ТИ**, **ПОДВІГНЪ-Т-Ъ**, **-А**, **-О** [roused, moved];

b) by means of the suffix **-ЕН-**: the suffix **-НЪ-**, if it follows a vowel, usually is dropped: **ПОСТІГНЪ-ТИ** [to reach, attain], **ПОСТІЖ-ЕН-Ъ**, **-А**, **-О**: when the suffix **-НЪ-** is retained, then the **Ъ** is lost, and the stem is compounded by the suffix **-ОВ-**: **ПОСТІГНОВ-ЕН-Ъ**, **-А**, **-О** [attained]; **ЎРІНЪ-ТИ** [to cast aside, reject], **ЎРІНОВ-ЕН-Ъ**, **-А**, **-О**.

Past passive participles are formed for the most part from verbs of the perfective aspect.

The long forms of the passive participles are formed in the same manner as the long forms of adjectives: **ЛЮБИМ-Ь**: **ЛЮБИМ-ЫЙ**, **-АА**, **-ОЕ** [favorite, beloved]; **НЕНОМ-Ъ**: **НЕНОМ-ЫЙ**, **-АА**, **-ОЕ** [carried]; **СОТВОРЕН-Ъ**: **СОТВОРЕН-ЫЙ**, **-АА**, **-ОЕ** [created, made]; **ОУМОВЕН-Ъ**: **ОУМОВЕН-ЫЙ**, **-АА**, **-ОЕ** [washed].

The short and long passive participles are declined on the model of adjectives (see §53 and §57).

§101. Passive Forms of the Verb.

Passive verbal forms are expressed in two ways:

a) Either by means of the reflexive pronoun **-СА**, which is attached to transitive verbs;

b) Or by means of compound forms, consisting of passive participles and a copula (forms of the verb **БЫТИ**, to be); the one who performs the action is then either in the instrumental case, or else in the genitive with the preposition **Ў**: **Ѣ КРЕЩАХУСА* ВО ІОРДАНАѢ Ѡ НЕГО, ѢСПОВѢДУЮЩЕ ГРЕХИ СВОА** (Matth. 3:6—“And they were baptized in the Jordan by him, confessing their sins”); **ПРЕДАНИ* ЖЕ**

БѢДЕТЕ* Ѣ РОДИТЕЛИ Ѣ БРАТІИ Ѣ РОДОМЪ Ѣ ДРУГИ (Luke 21:16—“And ye shall be betrayed by your parents and brethren, and kinsmen and friends”); ТОГДА ИРОВА ВІДѢВЪ, ІАКЪ ПОРЪГАНЪ* БЫТЬ* Ѣ ВОЛХВОВЪ, РАЗГНѢВАЕА СЕЛѢ (Matth. 2:16—“Then Herod, seeing that he was mocked of the wise men, was exceeding wroth”). With the compound passive forms, the performer of the action may not be indicated at all: ВСАКО ОУБО ДРЕВО, ѢЖЕ НЕ ТВОРИТЪ ПЛОДА ДОБРА, ПОСѢКАЕМО* БЫВАЕТЪ*, Ѣ ВО ОГНЬ ВМЕТАЕМО* (Matth. 3:10—“Therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire”).

The passive participle in compound forms is always in the nominative case.

§102. Passive Forms of Tenses and Moods.

Compound passive forms, consisting of present participles, are forms of the imperfective aspect; but those that consist of past participles are forms of the perfective aspect; for example, НЕОМЪ БѢДѢ (imperfective), ПРИНЕСЕНЪ БѢДѢ (perfective aspect).

Infinitive :	ХРАНИМЪ БЫТИ (imperfective aspect) СОХРАНЕНЪ БЫТИ (perfective aspect)--to be kept, preserved
Present tense:	ХРАНИМЪ ѢСМЪ, ѢСИ, ѢТЬ &c.
Future tense:	ХРАНИМЪ [СОХРАНЕНЪ] БѢДѢ, БѢДЕШИ, БѢДЕТЪ &c.
Aorist:	ХРАНИМЪ [СОХРАНЕНЪ] БЫХЪ, БЫТЬ &c. ХРАНИМЪ БѢХЪ, БѢ &c.
Imperfect:	ХРАНИМЪ БАХЪ, БАШЕ &c.
Perfect:	СОХРАНЕНЪ ѢСМЪ, ѢСИ, ѢТЬ &c.
Pluperfect:	СОХРАНЕНЪ БѢХЪ, БѢ [БАХЪ, БАШЕ] [БЫЛЪ ѢСМЪ, ѢСИ, ѢТЬ] &c.
Subjunctive:	ХРАНИМЪ [СОХРАНЕНЪ] БЫЛЪ БЫХЪ, БЫ &c.
Imperative:	ХРАНИМЪ [СОХРАНЕНЪ] БѢДИ, БѢДЕВА, БѢДИТА &c.

Concerning the meaning and use of these forms, see below in Syntax (§154-169).

Examples:

РѢША ЖЕ СЛЫШАВШІИ: ЧТО КТО МОЖЕТЪ СПАСѢНЪ БЫТИ; (Infinitive; Matth. 19:25—"Having heard, they said: Who then can be saved?"); МОЖАШЕ СІЕ МΥΡΟ ΠΡΟΔΑΝΟ БЫТИ (infinitive) НА ΜΝΟΖѢ, ꙗ ДАТНЕСА НИЦЫМЪ (Matth. 26:9—"For this ointment might have been sold for much, and given to the poor"); НА СІЕ ВО ꙗ ТΡΩΓΔΑΕΜΕΩ ꙗ ΠΟΝΟШΑΕΜΗ ἜΣΜΥ (present), ꙗκω ὕΠΟΒΑΧΟΜЪ НА БΓΑ ЖІВА (I Tim. 4:10—"For therefore we both labour and suffer reproach, because we trust¹ in the living God"); ꙗ БЪДЕТЕ НЕНΑΒΙΔΗΜΗ (future) Ѡ ВРѢХЪ ꙗМЕНЕ МОЕΓΩ ΡΑΔΗ (Luke 21:17—"And ye shall be hated of all men for my name's sake"); ВΛΟΔΗΤΕ, ДА НЕ ΠΡΕΛΥΨΗΝΗ БЪДЕТЕ (future)—(Luke 21:8—"Take heed that ye be not deceived"); ЖІВА ВВЕРЖЕНА БЫСТА (aorist) ѠБА ВЪ ἘΖΕΡΟ ἜΓΝΕΝНОЕ, ГОΡΑΨΕΕ ЖЪΠΕЛОМЪ (Rev. 19:20—"Both were cast alive into a lake of fire, burning with brimstone"); НЕ БОЙСА, ꙗκω ΠΟΒΡΑΜΜΕΝΑ ἜΣΗ(perfect), НИЖЕ ὈΥΤΥΔΙΗΣΑ, ꙗκω ὈΥΚΟΡΕΝΑ ἜΣΗ (perf.)) Isaiah 54:4—"Fear not, because thou hast been put to shame, neither be confounded, because thou wast reproached"); ѠВРѢТЕ ЖЕ ТАМЪ ЧЕЛОВѢКА НѢКОЕГО ꙗМЕНЕМЪ ἜНΕΑ, Ѡ ὉΜΗ ΛΕΓΕΤЪ ΛΕЖАЦА НА ὈΔΡѢ, ꙗЖЕ БѢ ΡΑΖΕΛΑΒΛΕΝЪ (pluperfect) (Acts 9:33—"And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy"); ꙗ ЖЕНЪ НѢКІА, ꙗЖЕ БΛΧΧ ἡΣЦѢΛΕНЫ (pluperfect) Ѡ ΔΥΧΩΒЪ СΛΥΧЪ ꙗ НЕΔΩΓЪ (Luke 8:2—"And certain women, which had been healed of evil spirits and infirmities"); ꙗЩЕ БЫ Ѡ ΜΙΡΑ ΕΕΓΩ БЫЛО БЫ ЦΑΡΕΓΤВО ΜΟΕ, СΛΓΗ ΜΟΗ ὈΨВО ΠΟΔΒΗΖΑΛΗΣΑ БЫША, ДА НЕ ΠΡΕΔΑΝЪ БЫΛЪ БЫΧЪ (subjunctive mood) ἸΔΕΩМЪ (John 18:36—"If my kingdom were of

¹) The Slavonic uses the past tense, "We have put our trust"-- i.e. we still trust.--Tr.

this world, then would my servants fight, that I should not be delivered to the Jews").

§103. The Verbs of Archaic Conjugation.

The following verbs belong to the archaic conjugation: БЫ́ТИ: БѢ́МЪ [to be], ДА́ТИ: ДА́МЪ [to give], Ё́ТИ: Ё́МЪ [to eat], ВѢ́ДАТЬ: ВѢ́МЪ [to know], И́МѢТИ or И́МАТИ: И́МАМЪ [to have]--(see §81).

These verbs differ in their conjugation from the main conjugation of verbs only in the present tense (or in the simple future) and in the imperative; all their other forms are derived in the same manner as those of the main conjugations, with the exception of the aorist of the verb ДА́ТИ, which are of archaic formation: ДА́ХЪ (instead of *ДАДО́ХЪ), ДАДѢ, ДА́ХОВА &c. (Cf. БѢ́ХЪ: БѢ́КО́ХЪ, §86).

Note 1: The verb ДА́ТИ is of the perfective aspect, and therefore instead of the a present tense, it forms the simple future; the form ДАЮ́ [I give] being derived from ДА-А́-ТИ.

Note 2: When the verb Ё́МЪ takes the prefix *ѣ*, the *ѣ* becomes *ѣ*: *ѣ* + *ѣ*МЪ = *ѣ*НѢ́МЪ (from *ѣ*Н-Ѣ́МЪ). [See §112 for an explanation of such prefixes].

Note 3: The verb И́МАТИ takes its root from *ѣ*ТИ [to take] (Cf. ПРІ́АТИ: ПРІ́ИМѢ́ [to take, receive]).

Indicative Mood:

Simple Future.

Present.

Singular.

1st	ДА́-МЪ <i>I will give</i>	Ё́-МЪ <i>I eat</i>	ВѢ́-МЪ <i>I know</i>	И́М-А-МЪ <i>I have</i>
2nd	ДА́-СИ	Ё́-СИ	ВѢ́-СИ	И́М-А-ШИ
3rd	ДА́-ТЬ	Ё́-ТЬ	ВѢ́-ТЬ	И́М-А-ТЬ

Dual.

1st	ДА́-ВА, -ВѢ́	Ё́-ВА, Ѣ́	ВѢ́-ВА, Ѣ́	И́М-А-ВА, Ѣ́
2 & 3	ДА́-ТА, -Ѣ́	Ё́-ТА, -Ѣ́	ВѢ́-ТА, Ѣ́	И́М-А-ТА, Ѣ́

Plural.

1st	ДА́-МЫ	ІА́-МЫ	ВѢ́-МЫ	НМ-А-МЫ
2nd	ДА́Е-ТЕ	ІА́Е-ТЕ	ВѢ́Е-ТЕ	НМ-А-ТЕ
3rd	ДАД-ѸТЪ, -А́ТЪ ¹	ІАД-А́ТЪ	ВѢ́Д-А́ТЪ	НМ-ѸТЪ

Imperative Mood:

Singular

2 & 3	ДА́ЖД-Ь	ІА́ЖД-Ь	ВѢ́ЖД-Ь	НМ-Ѣ́-Н
Dual 1	ДАД-Н-ВА, -Ѣ	ІАД-Н-ВА, -Ѣ	ВѢ́Д-Н-ВА, -Ѣ	НМ-Ѣ́-Н-ВА, -Ѣ
2 & 3	ДАД-Н-ТА, Ѣ	ІАД-Н-ТА, Ѣ	ВѢ́Д-Н-ТА, Ѣ	НМ-Ѣ́-Н-ТА, Ѣ
Plu. 1	ДАД-Н-МЪ	ІАД-Н-МЪ	ВѢ́Д-Н-МЪ	НМ-Ѣ́-Н-МЪ
2	ДАД-Н-ТЕ	ІАД-Н-ТЕ	ВѢ́Д-Н-ТЕ	НМ-Ѣ́-Н-ТЕ

Present Participle:

Active.

ІАМЪ:	ІАДЫ́Й ²), -ѸЩ
	ІАДѸЩИ, -ѸЩАА
	ІАДѸЩЕ, -ѸЩЕЕ
ВѢ́МЪ:	ВѢ́ДЫ́Й, -ѸЩ
	ВѢ́ДѸЩИ, -ѸЩАА
	ВѢ́ДѸЩЕ, -ѸЩЕЕ
НМММЪ:	НМЫ́Й, -ѸЩ
	НМѸЩИ, -ѸЩАА
	НМѸЩЕ, -ѸЩЕЕ

Passive.

ІАДО́МЪ, -Ы́Й
ІАДО́МА, -АА
ІАДО́МО, -ОЕ
ВѢ́ДОМЪ, -Ы́Й
ВѢ́ДОМА, -АА
ВѢ́ДОМО, -ОЕ

[Passive participles lacking]

¹) Two forms are given, because ДАД-А́ТЪ is the traditional Old Church Slavonic form, while ДАД-ѸТЪ was introduced more recently under the influence of Russian.--Tr.

²) This is both the short and long form: see §95.

The verb *δάμν* [*I will give*] is of the perfective aspect, and therefore has no present participle. Past participles are usually formed from the infinitive stem.

§104. Verbs Having Irregular Forms.

Only the main forms are shown, or those that present some difficulty in their formation (certain rare verb forms are omitted due to lack of documentation).

Б

БΛΗΨΤΗ, [to observe, watch over; beware of] present tense **БΛΗΨΤΩ**, aorist [το]βλήσῃς, participle in **-λως** [το]βλήσας (§97).

[προ]βορῆτι, [to pierce, bore through] future **προβοδῃς**, aorist **προβοδῃς**, **-λως**-participle **προβόλως** (§97).

ΒΡΑΤΗ, [to take] present **βερῃς**, imperfect **βεράχης** (?).

ΒΡΑΤΗΕΛ, [to battle], present **βόρατε**, aor. **βράχη** [**βράσα**], Ps. 128:1—“Often have they *fought against me*”), imperfect **βοράχεται** (I Cor. 15:32—“*I fought with beasts*”), **-λως**-participle **βράλως**, past passive participle **ποβορήνως**.

ΒΥΤΗ, [to be], pres. **εἶμι**, future **εἶδω**, imperative **εἶδι**, aorist **βύχης**, **βῆχης**, imperfect **βάχης**, present participle **εἶς**, **εἶς**, past participle **βύχως**, **βύσιν**, **-λως**-participle **βύλως** (§81).

В

ΒΕΤΗ [to lead], pres. **ведῃς**, **-λως**-participle **вέλως** (§97).

ΒΗΤΗ, [to wind, wrap], pres. **βῆνῃς**, aor. **повῆχης**, 2nd, 3rd p. aor. **повῆνῃς**, past passive participle **повῆνῃς**.

ΒΗΔΕΤΗ, [to see], imperative **βῆδω**.

ΒΛΕΨΗ, [to drag, pull], pres. **влекῃς**.

[ῶ]βέρετι, [to open], (John 10:21—“*open the eyes of the blind*), future **ῶβέρῃς**, aorist **ῶβέρῃς**, past participle **ῶβέρῃς**, -

ши, *-лз*-participle *Ѡвѣръзлх*, passive part. *Ѡвѣръгѣх* [*Ѡвѣръгѣо*, John 1:51—“ye shall see heaven *opened*”).

[*по*]вѣрѣши [to cast], [*во*вѣрѣши, Luke 12:49—“to cast fire on the earth”], fut. повѣръгѣх [*повѣръгѣ*, Ezek. 6:4—“I will cast down your slain men.”], imperative повѣръжи [*не Ѡвѣръжи*, Ps. 50—“cast me not away”], aorist повѣръгѣхъ, active past participle повѣръгѣхъ, *-ши* (Luke 4:35—“had *thrown* him in the midst”), *-лз*-participle повѣръгѣхъ, past passive part. повѣръженъ.

вѣдѣти, [to know], pres. вѣмъ, imperative вѣжда, pres. active part. вѣдый, pres. passive part. вѣдомъ.

[*оу*]вѣдѣти, [to wilt], fut. *оу*вѣдѣхъ, aor. *оу*вѣдѣхъ.

Г

гѣнѣти, [to go out (of a flame)], pres. гѣнѣхъ, aorist *оу*гѣнѣхъ.

[*оу*]гѣнѣти, [to be sunk, mired], fut. *оу*гѣнѣхъ, aorist *оу*гѣнѣхъ.¹

[*по*]грѣбѣти [to bury], fut. погрѣбѣхъ, aor. погрѣбѣхъ: except for the infinitive, all forms are without the *ѣ* in the stem.

гнѣти, [to chase, persecute, strive after], in the present stem гонѣ: гонѣ (Philippians 3:12—“I follow after”); *нз*гонѣ (Luke 13:32—“I cast out devils”); imperative гонѣте (I Thessalonians 5:15—“ever follow that which is good”); imperfect гонѣхъ (Ps. 37:21—“because I *strove after* goodness”); future stem женѣ: поженѣте

¹) This word is spelled *оу*гѣнѣти, *оу*гѣнѣхъ, *оу*гѣнѣхъ in the Russian edition of this book, but seems to be more usually written with *ѣ*. The Old Slavonic form given in Diachenko (p. 946) is *оу*гѣнѣти.

(Leviticus 26:7—"Ye shall *pursue* your enemies"); ἵζηενῆ (Gal. 4:30—"Cast out the bondwoman and her son"); infinitive stem ΓΗΛ-: aorist ἵζηάχχ.

ΓΗΒΕῖΤΗ, [to perish], pres. ΓΙΒΑΙΩ (Luke 15:17, from ΓΗΒΑ-ΤΗ: "I here *perish* with hunger"); future with Η: ΠΟΓΙΒΕΝΕΤΥ (Ps. 72:27—"they that go far from Thee shall *perish*"); active present participle ΓΙΒΕΝΥΣΑ (I Peter 1:7—"gold *that perisheth*"); ΓΙΒΑΙΟΥΣΕ (John 6:27--"the meat *which perisheth*").

Д

ΔΑΤΗ [to give], pres. ΔΑΜΩ *I will give*, aorist ΔΑΧΩ, 2nd & 3rd person ΔΑΔΕ.

[ВОЗ]ДВΗΓΗΥΤΗ [to raise up], fut. ВОЗДВΗГЕУ, aor. ВОЗДВΗГОУ.

ΔΟΒΛΕῖΤΗ [to be enough, sufficient], use of which is attested only for the 3rd person singular and plural, present tense: ΔΟΒΛΕῖΤΕΥ (Matth. 6:34—"Sufficient unto the day is the evil thereof").

ΔΟΥΤΟΥΤΥ [it is right, just, fitting]: (Mark 10:2—"Is it lawful for a man to put away his wife?"); used only in the 3rd p. singular. Imperf. ΔΟΥΤΟΥΣΕ.

ΔΡΑῖΤΗ [to tear, flay], pres. ΔΕΡУТΥ.

ΔΕῖΛΑΤΗ [to do, put], besides the usual forms, has also parallel forms with the stem -ДЕЖА-: ВОЗДЕЖИТЕ (Ps. 133:2—"In the nights *lift up* your hands"), ВОЗДЕЖУ (Ps. 62:5—"I will *lift up* my hands"), УДЕЖДЕМЕСА (Matth. 6:31—"what clothing shall we *put on*?").

ΔУТΗ [to blow], (little used), present active participle ΔУМΑΙΩ (Colossians 2:18--"in vain *puffed up*").

ΔХНУТΗ [to breathe], fut. ΔХНУТΥ (ΔХНΕῖΤΥ, Ps. 147:7--"His wind *shall blow*"), aor. ΔХНУЧΩ, 2nd & 3rd p. ΔХНУ (Pentecost Matins, Ode 9—"To as many as the Grace *breathed*[cf.

“inspiration”] that issued forth from God”), and without -нѣ-: ѢЗАХОУХЪ, 2nd & 3rd p. ѢЗАШЕ (Mark 15:37—“gave up the ghost”); active past participle АХНѢВЪ, -ШИ (Acts 27:13—“And the south wind gently *blowing*...); ВОЗДОУХНѢТИ, fut. ВОЗДОУХНѢТЪ, aor. ВОЗДОУХНѢХЪ, 2nd-3rd person ВОЗДОУХНѢ (Mark 7:34—“he *sighed*”); active past participle ВОЗДОУХНѢВЪ, -ШИ (Mark 8:12—“And he *sighed* deeply in his spirit”).

Ж

ЖАТИ [to press], pres. ЖМѢТЪ.

ЖАТИ [to reap, harvest], pres. ЖНѢТЪ.

[ОУ]ЖАЕНѢТИСА [to wonder, be amazed], ОУЖАЕНѢТИСА (Isaiah 52:14—“As many have *been astonished at thee*”), aor. ОУЖАЛОУСА.

ЖЕЩИ [to burn], pres. ЖГѢТЪ, СОЖЖѢТЪ (Luke 3:17—“but the chaff he *will burn*”), aor. ЗАЖГОУХЪ, ЗАЖЖЕ (Matth. 22:7—“burned *up* their city”), imperative РАЖЖИ, active pres. part. ЖГІИ, active past part. СОЖЖЕ, -ШИ; passive present part. ЖГОУМЪ (Nov. 19 at Vespers, at “Lord I have cried”—“*inflamed*”); passive past part. СОЖЖЕНЪ.

ЖВАТИ [to chew], pres. ЖВІУТЪ (?), aor. ЖВАХЪ, impf. ЖВАХЪ [ЖВАХЪ], Rev. 16:10—“and they *gnawed* their tongues for pain”), present passive part. СОЖВАЕМЪ (Job 20:18—“and he shall not be *consumed*”).

ЖИТИ [to live], pres. ЖИВѢТЪ, aor. ЖІХЪ, ѢЖДІХЪ (Sunday of the Prodigal Son, Sessional Hymn after the 3rd Ode—“I *have wasted*”¹⁾), 2nd-3rd p. ѠЖИВЕ (Luke 15:24—“For this my son was dead, and *is alive again*”); impf. ЖИВАХЪ.

¹⁾ Diachenko’s Slavonic dictionary (p. 210) derives the form ѢЖДІТИ from Old Church Slavonic ИЗЖИТИ, ИЗ-ЖИТИ “to use up by living from”.--Tr.

жрѣти [to offer sacrifice], (Old Church Slavonic жръти, жрьеши); pres. жрѣтъ, aor. пожрѣхъ, impf. жрѣхъ, -лъ-participle пожрѣлъ, present passive part. жрѣмъ, -иѣ, past pass. part. пожрѣнъ.

жрѣти [to swallow up], (Old Church Slavonic жръти, жрьеши) which has the same forms as the preceding verb except for the past passive participle: пожрѣтъ (пожрѣты, Ps. 140:6—"Their judges, falling upon the rock, *have been swallowed up*").

З

звѣти [to call], pres. зовѣтъ, aor. воз-звѣхъ, impf. зовѣхъ and звѣхъ (Matth. 21:9--"the multitudes...*cried*..."), active pres. part. зовѣи, -ѣши, pres. pass. part. зовѣмъ.

здаѣти [to build], pres. зидѣтъ, impf. зидѣхъ (Luke 17:28--"they planted, they *builded*"); active part. зидѣа, -ѣши (зидѣай, Ps. 146:2--"The Lord *buildeth up* Jerusalem"), pass. part. зидѣмъ (Ps. 121:3--"Jerusalem, *which is built* as a city").

[про]зѣбѣти [to sprout, cause to bud], fut. про-зѣбѣтъ, aor. прозѣбѣхъ.

И

имѣти [имѣти] [to have], derived from ѣти (q.v.), pres. ѣмамъ, active pres. part. имѣи, the other forms are from имѣти: aorist воз-имѣхъ, impf. имѣхъ, имѣаше [имѣше] &c.

исчѣзнѣти [to vanish], fut. исчѣзнѣтъ, aor. исчѣзѣхъ.

ити [to go], pres. идѣтъ, after the prefixes по, пре and на the и is shortened to ѣ: fut. поѣдѣ, преѣдѣ, поѣдѣши, преѣдѣши, наѣдѣтъ; aor. идѣхъ, impf. идѣхъ; active past part. шѣдъ, -ши; -лъ-participle шѣлъ, шлѣ; after the prefixes ѣзъ, возъ, ѡбъ it has ѡ: ѣзѣде, възѣде, ѡбѣде &c.

К

[вс]кѣснѣти [to become sour], fut. вскѣснѣтъ, aor. вскѣсѣхъ, вскѣсе (Luke 13:21--"till the whole *was leavened*").

κλάτти [to stick, pierce], pres. κόλυτѣ, impf. κολάχѣ.

κλάтти [to curse], pres. κληѣтѣ, aor. κλάχѣ, 2nd & 3rd p. κλάтѣ, impf. κληνάχѣ.

ковάтти [to forge, hammer], pres. кѣютѣ.

[прн]коснѣтти [to touch], fut. прнко́снѣтѣ, aor. прнкоснѣ́хѣ, 2nd & 3rd p. прнкоснѣ́хѣ (Mark 5:27—"she...*touched* his garment").

кра́тти [to steal], pres. крадѣтѣ, aor. крадо́хѣ, impf. крада́хѣ, pres. act. part. крады́и, -ѣщи, -лѣ-participle кра́лѣ.

[вос]крѣ́снѣтти [to rise again], fut. воскрѣ́снѣтѣ, aor. воскрѣ́со́хѣ, past active part. воскрѣ́сѣ, -ши, -лѣ-participle воскрѣ́лѣ.

кры́тти [to cover, conceal], pres. крѣютѣ, impf. крѣа́хѣ, past pass. part. сокровѣ́нѣ, сокрѣ́тѣ.

Л

лгáтти [to lie, speak untruth], pres. лгѣтѣ (не лгѣ, Galatians 1:20—"behold, I *lie* not"), fut. (with *j* in the stem): лóлжѣтѣ, лóлжѣ́ (Ps. 65:3—"thine enemies *shall lie* to thee"; Ps. 88:36—"I *will not lie* unto David"), present active participle лжѣ́щѣ (Matth. 5:11—"speak all manner of evil against you, *falsely*, for my sake"), (see §83).

лѣцнѣ [to lie down, recline], fut. лáгѣтѣ, aor. воз-лѣгóхѣ.

лѣ́тти [to pour], pres. лѣютѣ, imperative воз-лѣ́й.

[прн]льпнѣтти [to stick, adhere], fut. прнльпнѣтѣ, aor. прнльпóхѣ, прнльпѣ́ (Ps. 21:16—"my tongue *hath cleaved* to my jaws").

влѣ́зтти [to board, climb into], (Matth. 13:2—"he *went into* a ship"), fut. влѣ́зѣтѣ, aor. влѣ́зо́хѣ.

М

млѣтти [to mill, grind], Old Church Slavonic млѣтти (гомлѣ́тти, Matins for Dec. 20, Ode 4, 2nd Canon: "I hasten *to be milled* like grain") pres. млѣютѣ, aorist ѣ́змелóхѣ (?), 2nd & 3rd p.

ἠζμελέ¹⁾), impf. μελάχῃ [μελάχῃ, Num. 11:8—"and the people *ground* it in mills"], active present participle μελά, -ουσα (Luke 17:35—"Two women shall be *mill*ing"), past passive part. ἠζμελένη.

[οὐ]μόλκνησθαι [to be silent], fut. οὐμόλκνησθῆς, aor. οὐμόλκῃς [ἠζμολέ, Ps. 68:4—"my jaws are become hoarse"].

μοῦν [to be able], pres. μόγῃς, aorist μογῃς, impf. μογάχῃ, pres. act. part. μογίη, -ουσα.

μύειν [to wash], pres. μύεις, past passive part. οὐμωβένη (Matth. 15:20—"to eat with *unwashen* hands").

μαρτίεω [to be troubled], fut. μαρτῖεω (Ps. 67:6—"in like manner them that *provoke*"), aor. μαρτόεω (Ps. 76:5—"I was troubled, and spake not").

Н

небреши [to neglect], pres. небрегῃς, aor. небреῃς.

[οὐ]νησθαι [οὐνησθαι], [to transfix, run through], fut. οὐνησθῆς, aor. οὐνησῃς (Ps. 37:3—"For thy arrows are fastened in me"); past passive part. οὐνησένη (Christmas Matins, 2nd Canon, Ode 6, Eirmos—"but, I *pierced* by the tyrant's arrow").

[πρην]νήκνησθαι [to bend over], fut. прηνήκῃς, aor. прηνήκῃς, 2nd-3rd p. прηνήκε (Ps. 84:12—"justice *hath* looked down from heaven"), past part. прηνήκε, -ουσα (John 20:5--"And he, *stooping* down, saw the linen clothes...").

Ω

ώβλειши [to vest], fut. ώβλεισῃς, active past part. ώβόλκῃς,

¹⁾ Found in St. Dimitri of Rostov's *Lives of the Saints* (Четъи-Минеи), Aug. 11, lives of Ss. Theodore and Vassili of the Kievo-Pechersky Monastery.

-ШН, ѠБЛѢКЪ, -ШН, passive past part. ѠБЛѢЧѢНА (Matth. 11:8—"a man clothed in soft raiment"), ѠВОЛЧѢНА (Mark 5:15—"sitting, and clothed, and in his right mind").¹

П

ПАСЪТИ [to fall], fut. ПАДЪТИ.

[ВОС]ПЕРЪТИ [they will be elevated (in their thoughts)], occurs only in the future tense (but ВОСПЕРАТИ, ВОСПЕРАЮ: Matins for May 5, Ode 3—ВОСПЕРАСА КЪ ЖЕЛАНИЮ СЕГЮ "thou wast inspired [i.e. carried on high in thought] by the desire for this").²

ПИТИ [to drink], pres. ПИЮТИ, aor. ПИХЪ, 2nd-3rd p. ПИТИ.

ПЛѢВАТИ [to spit], also ПЛЮВАТИ (Mark 14:65—"And some began to spit on him"), pres. ПЛЮЮТИ.

ПРАТИ [to trample], fut. ПО-ПЕРЪТИ, imperfect not found (but ПОПЕРАТИ: ПОПЕРАШЕ).

ПОДОБАТИ [to be proper, needful], has forms only in the 3rd p. singular: pres. ПОДОБАТИ, impf. ПОДОБАШЕ.

ПРОСТЕРТИ [to spread out, extend], (Acts 27:30—КЪТЪВЫ ПРОСТЕРТИ, "to cast anchors"), fut. ПРОСТРЪТИ, aor. ПРОСТРОХЪ, active past part. ПРОСТЕРЪ, -ШН, -ЛЪ-participle ПРОСТЕРАЛЪ, past passive part. ПРОСТЕРТИ.

ПѢТИ [to sing], pres. ПОЮТИ, impf. ПОАХЪ, imperative ПОЙ, past pass. part. ПѢТИ.

¹) Note that both of these examples are in the *accusative case*, thus the form in -А. --Tr.

²) This example, not in the Russian original, is provided to aid the student; also it is a rare case of the 2nd p. singular aorist occurring in post-Niconian editions aside from the Altar Gospel (Greek text has ἀνεπερώθης).--Tr.

пlтн [to stretch out], pres. пнѣтъ; active past part. рапlнѣ, -ши (§97); past passive part. раеплѣтъ (crucified).

Р

растн [to grow], pres. растѣтъ, aor. расто́хъ (Luke 8:7--“the thorns *sprang up*”), impf. раста́хъ (Luke 1:80--“And the child *grew*”), pres. part. расты́й, -щн, past part. возра́стѣ, -ши (?), -лх- participle возра́слъ.

рещн [to say], fut. рекѣтъ (четнlа ко рекѣ, Prov. 8:6--“For I *will speak* solemn [truths]”); aor. рѣхъ, реко́хъ, 2nd-3rd p. рече; imperative рци, рци́те; active present part. реко́мъ, past passive part. рченѣ.

[ѡ]рѣстн [to find], (this root occurs only with prefixes), fut. ѡбре́тътъ, ѡбра́щѣтъ: [с]рѣстѣтъ, [с]-ра́щѣтъ: aor. ѡбре́то́хъ [found], срѣ́то́хъ [met].

С

[нз]-со́хнѣти [to dry out], fut. ѡсхнѣтъ (ѡсхнѣтъ, Zacharias [Zechariah] 11:17--“his arm shall quite *wither away*”), ѡсшѣтъ (Ps. 36:2--“For they shall soon *be withered* as the grass”); aor. ѡсхо́хъ (Ps. 101:12--“I *am withered* like grass”); 2nd-3rd p. ѡсше (Ps. 128:6--“which *withereth* afore it groweth up”); active past part. ѡсо́хъ, -ши.

спlтн [to sleep], pres. сплтъ.

стlтн [to arise, stand up, become], fut. стlнѣ, imperative стlнн, aor. стlхъ.

стлlтн [to set out, spread], pres. стлlтъ.

стрнщн [to shear], (Gen. 31:19--“to *shear* his sheep”), pres. стрнщѣтъ.

строгlтн [to scrape, plane], pres. стрѡжѣтъ, impf. стрѡжlхъ, pres. pass. part. стрѡжѣмъ.

εἵβητι [to sit down], fut. εἵβησῶ, imperative εἵβη, aor. εἵβηόχῳ, act. pass. part. εἵβησ, -σῆ, -σας-participle εἵβησ.

εἵβημι [to hew, cut (stones)], pres. εἵβησῶ.

[οὔ]-εἵβησῶτι [to sever, cut off], fut. οὔεἵβησῶ, aor. οὔεἵβησῶχῳ (Mark 6:16—"It is John, whom I *beheaded*").

[ἦ]-εἵβησῶτι [to run low, fail, be at end], fut. ἦεἵβησῶ, aor. ἦεἵβησῶχῳ, 2nd-3rd p. ἦεἵβησ (Mark 5:29—"the fountain of her blood *was dried up*") and ἦεἵβησῶ, 2nd & 3rd p. ἦεἵβησ (Gen. 8:13—"the waters *were lessened* upon the earth").

Т

течи [to run], pres. текῶ, impf. теча́х, imperative теци.

[πο]-τῆσῶμι [to stumble], fut. ποτῆσῶμι (πότῆσῶμι, John 11:10—"But if a man walketh in the night, he *stumbleth*"), aor. ποτῆσῶμι.

[εο]-τρέψῶμι [to crush, grind up]; τρέψῶμι (Octoechos, T. 7, Sunday at Matins, Ode 1—"having not the strength *to crush* Thy body with its teeth"); fut. εοτρέψῶ, aor. εοτρέψῶχῳ, εοτρέψῶ (Exodus 32:20—"ground it very small"), active past part. τρέψῶ, -σῆ, pass. past part. εοτρέψῶμι (Canon of Theophany, Eirmos, Ode 3—"the jaws of devouring lions *have been broken*"); from the form εοτρέψῶμι: εοτρέψῶμι (Matth. 21:44—"it *shall grind* him to powder"), aor. εοτρέψῶ (Ps. 104:16—"he *brake in pieces* all the support of bread").

У (ΟΥ)

οὔμρετι [to die], fut. οὔμρεσῶ, aor. οὔμρεσῶχῳ, 2nd-3rd p. οὔμρε, active past part. οὔμρεσ, -σῆ, -σας-participle οὔμρεσ.

οὔνησῶμι [to fall asleep], fut. οὔνησῶ, aor. οὔνησῶχῳ, or οὔνησῶ, 2nd & 3rd p. οὔνε, past part. οὔνησῶ.

[ὠβ]-ῶμι [to shoe], fut. ὠβῶ, aor. ὠβῶχῳ (ὠβῶσα, II Chronicles 28:15—"and arrayed them, and *shod* them"); active past

part. ὠβύκx, -σн; passive part. ὠβύκείнx (Mark 6:9—"But *be shod* with sandals").

И

χοτῒтн [to want, to be about to], pres. according to the 2nd conjugation: χοцῒ, χοτῒтx (John 6:15—"When Jesus therefore perceived that they *would* come..."), the other forms are according to the 1st conjugation: χόцешн, χόцештa (Matth. 20:32--"What *will* ye that I shall do unto you?"), не χόцете (John 5:40—"And ye *will not* come to me"), χόцѣтx (III Maccabees 3:13—"as men *unwilling* to submit to anything reasonable").

Ц

цвѣтѣтн [to flower, bloom], pres. цвѣтѣтx.

Ч

[нѣ]-чѣзѣтн [to vanish], fut. нѣчѣзѣтx, aor. нѣчѣзѣх.

[по]-чѣрпѣтн [to draw, ladle], (Pentecostarion, Sunday of the Samaritan Woman—[repeated mention]), with the *т* appearing only in the infinitive, fut. почѣрпѣтx, imperative почѣрпѣ (Kontakion of Mid-Pentecost—"come and *draw* the water of immortality"); aor. почѣрпѣх: active pass. part. почѣрпѣ, -σн; from чѣрпѣтн: pres. чѣрпѣтx (Thursday in Bright Week at Vespers, Aposticha Doxasticon—"let kings and princes gather, and let them *draw* without envy from the source of Grace").

чѣтѣтн [to read; to honor], pres. чѣтѣтx, aor. чѣтѣх, impf. чѣтѣхx, imperative чѣтѣ, чѣтѣмx, чѣтѣте, active present part. чѣтѣй, -ѣщн, pass. pres. part. чѣтѣмx, act. past part. почѣтѣ, -σн, long form почѣтѣй, passive past part. почѣтѣнx.

Note: This word has the double meaning of *to read* [Russ. *читать*] as well as *to honor, venerate* [Russ. *читать*]. In a later period, to

signify the latter meaning, the word ЧТІТИ began to come into use (under the influence of the Russian language); hence in the acclamations (*Velichaniya*) for Saints, both forms are to be encountered—ЧТІМЪ as well as ЧТІМЪ.

[НА-, ЗА]-ЧАТИ [to begin], fut. НАЧНѸТЪ, aor. НАЧАХЪ, 2nd-3rd p. НАЧАТЪ, active past part. НАЧЕНЪ, -ШИ (Mark 14:72—"and he *having begun* [to reflect], wept"); past pass. part. НАЧАТЪ [ЗАЧАТЪ].

И

ИѸТИ [to eat], pres. ИМЪ, pres. act. part. ИДЫЙ, -ЩИ, pres. pass. part. ИДОМЪ, past active part. ИДЪ, -ШИ, past pass. part. ИНѸДЕНЪ.

И-ТИ [to take], builds its forms, for the most part with prefixes, from the stems ѸМ- (present) and ИМ-, and after the prefix ПО- the И of the stem becomes Й: pres. ѸМЛЮТЪ (Luke 6:44—"nor of a bramble bush *gather they* grapes"), fut. ПО-ИМѸТЪ (ПОЙМЕШИ, Ezek. 16:61—"when thou *shalt receive* thy sisters"; ПОЙМЕТЪ, Matth. 5:32—"whosoever *shall marry* her"); aor. ИХЪ, ПОАХЪ, 2nd-3rd p. ИТЪ, ПОАТЪ (John 19:27—"he *took* her unto his own home") ИША (Luke 5:6--"they *caught* a great multitude of fishes"); impf. ѸМЛАХЪ, imperative ПОИМИ, (Matth. 2:13—"Arise, and *take* the young child..."), and ПОИМИ (Matth. 18:16—"take with thee one or two more"); active pres. part. ѸМЛА, pass. pres. part. ѸМЛЕМЪ, act. pass. part. ИМЪ, -ШИ, past pass. part. ИТЪ, -А, -О;

From ПРИ-АТИ: pres. ПРИЕМЛЮТЪ (Matth. 7:8—"For every one that asketh, *receiveth*"), fut. ПРИИМѸТЪ (Matth. 10:14—"And whosoever *shall not receive* you"); the other forms are like the preceding ones: imperative ПРИЕМЛИ (ПРИЕМЛИТЕ, Rom. 14:1—"Him that is weak in the faith, *receive* ye") and ПРИИМИ; impf. ПРИИМАХЪ (from ПРИИМАТИ, although ПРИЕМЛАХЪ seems also to occur); act. past part. ПРИЕМЪ and ПРИИМЪ;

From ВЗ-АТИ: pres. ВЗЕМЛЮТЪ, fut. ВОЗМѸТЪ;

From **внѣмѣти** [to be attentive]: pres. **внѣмлю**, imperative **вонми** and **внемли** (Ps. 16:1—“attend to my supplication”; Gen. 24:6—“Beware that thou bring not my son hither again”); 1st person plural **вонмемъ** “let us attend”, 2nd pl. **внемлите** (Matth. 6:1—“Take heed that ye do not your alms before men”), and in similar fashion this verb **ѣти** builds forms with other prefixes as well.

Texts for Practice.

(1) *Matth. 9:27-36:*

И приходѣшѹ шѣтѹшѹ иѣсови, по нѣмъ идоуца двѣ слѣпца, зовѹща и глаголюща: помилѹй ны, [иѣсе] сине дѣдовъ. Пришедшѹ же ѣмѹ въ домъ, притѹпнѣста къ немѹ слѣпца, и гла нма иѣс: вѣрѹете ли, ѣкѹ могѹ еѣ сотворити; глаголаста ѣмѹ: ѣи, гдѣ. Тогда прикоснѣла очю иѣх, глагола: по вѣрѣ ваю бѣди вама. и шверзѹста гла очю нма. и запрети нма иѣс, глагола: блудитѣ, да никтоже ѹвѣсть. Она же ишѣдша прослависта ѣго по всѣй землѣи тѣи. Тѣма же иѣходѣма, еѣ приведѹща къ немѹ члѣвѣка нѣма бѣснѣма. и иѣгнанѹ бѣсѹ, проглагола нѣмый: и двнѣшала народи, глаголюще, ѣкѹ николиже гвнѣла тѣакѹ во иѣли¹. Фарисѣе же глаголахѹ: ѡ кнѣзѣ бѣсѹвѣстѣмъ иѣгонитѣ бѣсы. и прохѹждѣше иѣс грады всѣ и всѣи, ѹчѣ на сонмищахѣ иѣх, и проповѣдал ѣѹлѣ црѣвѣа, и цѣла всѣкъ недѹгъ и всѣкъ ѣзю въ людехѣ. бнѣвѣ же народы, мнлѣсѣдова ѡ нѣхѣ, ѣкѹ бѣхѹ сматѣни и швержени, ѣкѹ ѡвцы не иѣмѹща пѣстыра.

(2). *Luke 17:27-29:*

И ѣкоже бѣсть во дни нѹевы, тѣакѹ бѣдетѣ и во дни сѣа члѣвѣека: ѣдѣхѹ, пѣахѹ, женѣхѣа, полагѣхѹ, до негѹже дне вниде нѹе въ ковчѣгъ: и прѣиде потѹпъ, и погѹби всѣ. Тѣкоже и

¹) во иѣли = “во иѣраиан”, “in Israel”. See the list of other common abbreviations in §3.c.--Tr.

ѣкоже бысть во дни лѡтовы:¹ ѣдѡхъ, пїѡхъ, кѡ побѡхъ, продаѡхъ, саждаѡхъ, заѡхъ: вѡнъже день нъзыде лѡтъ ѡ содѡманъ, ѡдождѣ камыкъ горѡщѣ и ѡгнь съ небесѣ и погубѣ всѡ.

(3) *John 9:33:*

ѡще не бы былъ сѣи ѡ бѣа, не мѡглъ бы творѣти ничесѡже.

(4) *John 9:41:*

Рече ѡмъ иѡсъ: ѡще бысте слѣпи были, не бысте ѡмѣли грѣхѡ: нынѣ же глаголете, ѣкѡ видѣмъ: грѣхъ оубѡ вашъ превывѡетъ.

(5) *John 4:7-10:*

Прїиде жена ѡ самарїи почерпѡти водѡ. глагола сѣи иѡсъ: даждь мѣ пїти. Оученицы бо сѣгѡ ѡшли бѡхъ во градъ, да брашно кѡпѡтъ. глагола сѣмъ жена: какѡ ты жидовїнъ сѣи ѡ мене пїти просиши, жены самаряныни сѡщѣи; не прикасѡются бо² жидове самаряномъ. ѡвѣща сѣи иѡсъ и рече сѣи: ѡще бы вѣдала сѣи даръ бѣжїи, и кто сѣтъ глаголаи ти: даждь мѣ пїти: ты бы просїла оубѡ негѡ, и далъ бы ти водѡ живѡ.

(6) *Luke 5:17-18:*

И бысть во сѣднѣхъ ѡ днїи, и тои бѣ оучѡ: и бѣхъ сѣдѡще фарїсеѣ и законоучїтеле, ѡже бѣхъ пришлѣи ѡ всѡкѡмъ вѣсн галїлейскѡмъ и ѡдѣйскѡмъ и ѡ иерусалимскѡмъ: и сїла гдѡна бѣ исцѣляющи ѡхъ: и сѣ мужїе носѡще на ѡдрѣ челоѡвка, ѡже бѣ разслабленъ, и ѡскахъ внести ти сѣгѡ и положїти предъ нѣмъ.

(7) *Mark 1:33:*

И бѣ весь градъ собралъ кѡ двѣремъ.

¹) лѡтовы = "of Lot" -- son of Haran, cf. Gen. 11:27. -- Tr.

²) не прикасѡются бо = не прикасѡются бо, see the last 3 paragraphs of §71. -- Tr.

THE ADVERB.

§105. Adverbs in General.

Adverbs are what we call the invariable words that, by category or circumstance, qualify verbs, adjectives and other adverbs. For example: Τῶνε* πρῶστε, τῶνε* δαδῆτε (Matth. 10:8—"Freely have ye received, *freely* give"); δ'εβνῖα же баше добροзрѣчна с'ελω* (Gen. 24:16--"And the damsel was *very* fair to look upon"); ἡ σ'ελω* ζαδ'τρα* во εἰνῆσ ὦ εἰβεω'тх прῖндόша на грόεε (Mark 16:2—"And *very early* in the morning, the first day of the week").

Adverbs include words formed from all classes of "names": nouns, adjectives and numerals, as well as pronouns and passive participles.

The adverbs were derived from various case forms, which in had often lost their connection with the cases in question, or else formed by means of suffixes. The first group consists mainly of adverbs from nouns, adjectives and numerals; the suffixes were used to form adverbs having the same stem as pronouns.

§106. Adverbs Formed from Various Declension Cases.

There is a very significant group of adverbs formed from qualitative adjectives, from the nominative singular neuter, in which the final o is written as ω: ράνω [early], εκόρω [quickly, soon], πόζανω [late, too late], πρῶμω [opposite to], κῶπνω [together], πρῶκω [rightly, correctly], χῶδω [badly], μνω [much/ly, very], πρῶεκνω [diligently], ἡεβεετηνω [exactly], βογάτηνω [richly]; the following adverbs end in ε: τῶνε [in vain], δαλέε [far off, away], δρεβεε [of old], εἰνῆε (from εἰνῆεко [in accord, according],--until now, still, can it be that [expresses amazement, cf. Russ. неужели], Matth. 15:16—"Are ye *also yet* without undersanding?").

Adverbs from adjectives may end in **-ѣ**, from the prepositional case, though some of them can have either **-ω** or **-ѣ**: e.g. **добрѣ** [well], **злѣ** [ill, badly], **поздѣ** [late], **пріискреннѣ** [likewise], **горькω—горьцѣ** [bitterly], **догто́йнω—догто́йнѣ** [rightfully], **мѣдрω—мѣдрѣ** [wisely], **безвѣднω—безвѣднѣ** [without mishap], **тѣжкω—тѣжцѣ** [gravely], **бжѣствѣннω—бжѣствѣннѣ** [divinely].

Like the forms from neuter singular adjectives, adverbs were also derived from present and past passive participles: **невиднмω** [invisibly], **неизречѣннω** [ineffably], **неказаннмω** [ineffably, beyond expression].

Adverbs formed from qualitative adjectives may also have degrees of comparison: **выше** [higher], **вѣще** [greater, better], **лѣше** [more], **множайше** [more], &c.

The comparative forms of the adjective and adverb are homonyms, and differ only in their use: the comparative adjective refers to its noun, while the comparative adverb refers to a verb-predicate: **ѣмѣже предаша множайше***, **множайше* просатъ ѿ негѡ** (Luke 12:48—"To whom men have committed much, of him will they ask *the more*").

The adverbs **тай**, **ѡтай** [secretly], **ницъ** [down]--took their form from the nominative case of adjectives (**падъ ницъ**, Luke 5:12—"falling *on his face*"). The adverb **ницъ** can, with a subject in the plural, take the form **ницы** or **ницы**, e.g. **падѡша ницы** (Matth. 17:6--"they fell *on their face*"); in the service for Aug. 6: **ницъ на землѣ покрывахъ** (at Vespers, "Lord I have cried"—"they fell to the ground upon their faces"); **и на землю ницъ падахъ** (Sessional Hymn after the Psalter—"they fell to the ground upon their faces"); **и ницы на землю падаше** (Ode 8); **ницы падаше** (at the Praises). It would appear that this adverb is on the border between parts of speech, and can also be viewed as an adjective found only in the nominative case: compare **падѣ ницъ**, **падѡша ницы** with **падѣ**

МЕРТВЪ, ПАДОША МЕРТВИ [he/they fell down; he/they fell down dead].

The following adverbs took their form from other declension cases of adjectives:

ПРЕИЗЛИХА [exceedingly, beyond measure], ИИЗЛИХА [excessively], ИСПЕРВА [from the first], ИЗАВЪТКА [from childhood], СВЪШЕ [from above]—(from the genitive case); НЕ ПО МНОГО [presently, shortly], ПОИСТИННОЕ [truly]—(from the dative case); ВЕЪЕ [in vain], ОДРЕШЮ [at the right hand], ОШЮ [at the left], ВОИСТИННОЕ [truly, in truth]—(from the accusative); ГРЕЧЕКИ [in Greek], ЕВРЕЙКИ [in Hebrew], МУЖЕКИ [manfully], ЖЕНКИ [in womanly fashion], МАТЕРЕКИ [maternally, as befits a mother]—(from the instrumental); ВЕКРОЕ [speedily, soon], ВМАЛО [in a little while, shortly], НА МНОГОЕ [for a long time; for a great price],—from numerals (in the prepositional case).

The following adverbs were formed from various cases of nouns:

ЗАТРА [early in the morning], ВЧЕРА [yesterday], ИСКОНЕ [from the beginning], ОЧАСТИ [in part], ИИЗНАЧАЛА [from the beginning], СОЗАДИ [in back], ДО ВЕРХА [up to the top], БЕЗПРИСТАНИ [without ceasing--Rom. 1:9]—(from the genitive); ДНЕС [today--from ДЕНЬ СЕИ], ОУТРА [in the morning], ВЕЧЕР [in the evening], ОКРЕСТ [round about], ВНУТРИ [inside], ВСПАТЬ [again], ВНЕЗАП [suddenly, unexpectedly]—(from the accusative); ПОСРЕДЕ [in the midst], ПОРЯД [in order]—(from the dative); ТОЧЮ [only], ОДИННО [once] (from numerals), ВТОРИЦЮ [twice], ТРЕТИЦЮ [thrice], ЧЕТВЕРИЦЮ [four times], СЕДМЕРИЦЮ [seven times], СТОРИЦЮ [100 times], МНОЖИЦЮ [many times], ПОЛА [by halves; from dual of ПОЛЪ]—(from the instrumental case); ГОРЕ [up, on high], ВЕРХ [above], ДОЛ [below, down], МЕЖД [between—dual number of МЕЖДА: [interval, limit, borderline], ВПРЕДИ [in front], ВНУТРИ [inside], ВКУПЕ [together], ВМЕСТЕ [together], КРОМЕ [without, except; from the noun КРОМА, "border", hence "far off", "absent"], ПОСЛЕДИ [afterward], ВТАЙНЕ [in

secret], оўтрагѣ [tomorrow],—(from the prepositional case).

From the ordinal numbers come the adverbs пѣрвое [first of all; in the first place], вѣторое [in the second place], пѣрвѣе: from the short numerals come дваkrátы [twice], триkrátы [thrice], колыkrátы [how many times]. Some adverbs are formed from numerals with the aid of the suffix -жды: ѣднножды [once], двáжды [twice], трѣжды [thrice], and so on. From мнóгъ comes мнóгажды [many times].

Examples:

Бдѣте оубо: не вѣсте бо, когдѣ господь домъ прїидетъ, вечеръ*, или полнощн*, или въ петлоглашенїе, или оўтрагѣ* (Mark 13:35—“Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrow, or in the morning”). И расщепетъ ѣго полма*, и часть ѣго въ невѣрными положитъ (Matth. 24:51—“And he shall cut him asunder, and appoint his portion with the unbelievers”). Ёднногѣ глаголахъ, вѣторїею* же не приложу (Job 39:35—“I have spoken once, but will not add a second time”). И стáвшн прн ногѣ ѣго созадн*, плачущнѣ, начатъ оумывáти нóзѣ ѣго слезáми (Luke 7:38—“And stood at his feet behind, weeping, and began to wash his feet with tears”). Шѣдше рцѣте лиѣ томѣ: еѣ нзгоню вѣсы и исцѣлѣнїа творю днѣсь* и оўтрагѣ*, и въ трѣтїи кончáюся (Luke 13:32—“Go ye, and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be consummated”). Дрѣже, послáди выше* (Luke 14:10—“Friend, take thy place higher”).

§107. Adverbs from Pronoun Stems.

Pronoun adverbs were formed by means of the following suffixes, to which in some adverbs is further added the conjunction же:

1) **-ДѢ**, by means of which suffix adverbs are formed pertaining to place: **ГДѢ** [where], **ЗДѢ** [here], **ВЕЗДѢ** [everywhere], **ИДѢЖЕ** [in the place where], **ОИДѢ** [in that manner; to that place; there yonder], **ИИДѢ** [elsewhere].

2) **-ДЪ**: **ЎНИОДЪ** [not in the least, in no way];

3) **-ДЪ**: **ЎКЪДЪ** [whence], **ЎЕОДЪ** [hence], **ЎТЪДЪ** [thence], **ЕОДЪ** и **ЕОДЪ** [hither and thither], **ВЕОДЪ** [everywhere], **ЎНИОДЪЖЕ** or **ЎОИДЪДЪЖЕ** [whence, from the place where], **ЎОВОЕОДЪ** [from both sides].

4) **-ДЪ**: **ВНИЪДЪ** [from without], **ВНИТРИЪДЪ** [from within];

5) **-ДА**: **ВЕГДА** [always], **ИНОГДА** [once, at one time], **КОГДА** [when], **НИКОГДА** [never], **ИЪКОГДА** [at a certain time, once], **ТОГДА** [then], **ОБОГДА** [sometimes, once];

6) **-ЛѢ**: **ЎЕЕЛѢ** [from now on], **ЎТОЛѢ** [since then, from that time], **ДОУТОЛѢ** [until then], **ДОКОЛѢ** [until when, how long], **ПОСЛѢ** [afterward], **ПОСЛѢЖДЕ** [afterwards], **ЪЛѢ** [barely], **ЎНЕЕЛѢЖЕ** [since the time that], **ДОНЕЕЛѢЖЕ** [until the time that], used as conjunctions.

7) **-ЛИ**: **НИКОЛИЖЕ** [never], **-ЛЪ**: **КОЛЪ** [how much, to what extent];

8) **-МН**: **КОЛЬМН** [how much more], **ЪЛЬМН** [in so far as, when], **ВЕЛЬМН** [highly, very]; **-МА**: **ЪЛЬМА** [since, when], **ВЕЛЬМА** [very much, greatly];

9) **-МЪ**: **КАМЪ** [whither, where], **ТАМЪ** [there], **ЕМЪ** [hither], **ОВАМЪ** [to another place, this way and that], **МЪМЪ** [past], **ТОКМЪ** [only], **ЪМОЖЕ** [whither, to the place where].

Some adverbs are formed from pronouns in the same way as from neuter adjectives: **ЪЛѢКЪ** [as much as—cf. **ЪЛѢКЪ**, **ЪЛѢКА**, **ЪЛѢКО**], **ТАКЪ** [thus], **КАКЪ** [how], **ВЕЛѢКЪ** [in every, any way], **ВЕЛѢКЪ** [as much as], **ТОЛѢКЪ** [that much, so much], **ИНАКЪ** [otherwise], **СИЦЕ** [in this wise, manner].

A number of adverbs, connected with the stems of pronouns or prepositions, are formed without suffixes: **ТЪ** [here, there], **ВЕКЪЮ**

[why], **ΚΤΟΜΩ** [henceforth, anymore], **ὩΣΟΒΥ** [apart], **ΠΡΕΪΔΕ** [beforehand], **ΠΟΤΩΜΩ** [afterward], **ΡΑΖΒΕ** [except, but for], **ΒΥΝΩ** [ever, always—from **ΒΩ** ἦνω], **ΒΩΝΩ** [yonder, behold afar off], **ΒΝΩ** [outside], **ἦΖΒΝΩ** [from outside], **ΠΩΝΕ** [even, at least], **ΝΑ ΤΟΛΩ** [for so much], **ΝΑ ΚΟΛΩ** [for how much], **ΚΩΛΜΩ** [how much more], **ΝΗΚΩ** [never], **ΔΩ** [even—from the conjunctions **ΔΑ** and **Ω**], **ΤΩ** [afterward, later, then]¹.

The adverbs **ἄΒΕ** [at once, immediately], **ΝΩ** [now], **ΝΕ ὠ** [not yet], **ΠΩ** [again], **ἔΔΩ** [barely], **ἔΩ** [still, furthermore, also], **ΝΗ** [neither, no (equivalent to Russian “ни” as well as “нѣтъ”)], **ΝΕ** [not]—are in the class of underived or primitive adverbs. The adverb **ὠ** [already] consists of the adverb **ὠ** [already] plus the conjunction **Ω**.

§108. Adverbs Categorized by Meaning.

According to their meaning, adverbs fall into two main groups: determinative and circumstantial.

1) *Determinative* adverbs characterize action (in a verb) and distinguishing feature (in an adjective or another adverb) as to its quality, quantity or manner of implementation. On this basis, determinative adverbs are subdivided as follows:

a) Adverbs of quality (answering the question “How?”): **ΧΩ** [ill, badly], **ΔΩ** [well], **ΕΩ** [quickly], **ΔΩ** [properly, worthily], **ΤΩ** [gravely, heavily], **ΝΩ** [ineffably], and so on; e.g.: **ΔΩ**, **ὠ**, **ΒΩ** **Ω** (Mark 12:32—“Well, Master, thou hast truly spoken”); **Ω** **Ω** **Ω** **Ω** (Acts 2:1—“all the apostles were together in one accord”).

¹) Mark 4:17.

b) Adverbs of quantity and measure (answering the question: "How much, how many? For how much? In what measure?"): **ѢДИННОЖДА** [once], **ДВАЖДА** [twice], **ѢДИННОЮ** [once; all at once; for a short time], **МНОГАЖДА** [many times], **ВЕЛЬМИ** [highly], **ѢДА** [only just], **ТОЛИКО** [to such an extent], **НА МНОГОѢ** [for long, for much], **ВМАЛѢ** [in a little while], and so on; e.g.: **МНОЖИЦЕЮ* БРАШАСА СО МНОЮ Ѡ ЮНОСТИ МОЕѠ** (Ps. 128:1—"Often have they fought against me from my youth"); **КОЛИКО* НАЕМНИКОМЪ ОЦѠ МОЕѠ ѠЗЫВАЮТЪ ХЛѢБЫ, ѠЗЪ ЖЕ ГЛАДОМЪ ГИБЕЮ** (Luke 15:17—"How many hired servants in my father's house abound with bread, and I here perish with hunger?"). **ТРИЦИ* ПАЛЦАМИ БІЕНЪ БЫХЪ, ѢДИННОЮ* КАМЕНЬМИ НАМѢТАНЪ БЫХЪ, ТРИКРАТЫ* КОРАБЕЛЬ ѠПРОВЕРЖЕА СО МНОЮ** (II Cor. 11:25—"Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck").

c) Adverbs of manner (answering the question: "How? In what way?"): **ѠЗНАЧА** [exceedingly], **ВКОРОѢ** [soon], **ПОНѢ** [at least], **ВМАЛѢ** [in a short time], **ВНЕЗАПѢ** [suddenly], **БЕЗПРИСТАНИ** [incessantly], **ПОЛА** [in half, by halves], **НИГАН** [perhaps, perchance], **ВТАЙНѢ** [in secret], **ѠТАЙ** [secretly, surreptitiously], **ТАЙ** [secretly], **ГРЕЧЕСКИ** [in Greek], **МУЖЕСКИ** [manfully], **НИЦЪ [НИЦЫ]** down, on one's face, **ВЪЗЕ** [in vain], **ПОИСТИННѢ** [truly], **ВОИСТИННЪ** [in truth] &c., for example: **ОНИ ЖЕ ѠЗНАЧА* ДИВЛАХУСА...** (Mark 10:26—"But they wondered greatly"); **Ѡ ТАКО* ПАДЪ НИЦЪ*, ПОКЛОНИТЕА БѢОВИ, ВОЗВѢЩАА, ѠАКО ВОИСТИННЪ* БѢЪ СЪ ВАМИ ѢСТЬ** (I Cor. 14:25—"And so, falling down on his face, he will adore God, affirming that God is among you indeed"); **Ѡ РАСПѢШИТЪ ѢГО ПОЛА* (Matth. 24:51—"and shall cut him asunder"); НАЧЕНЪ ЖЕ ПѢТРОЪ, СКАЗОВАШЕ ѠМЪ ПОРѠДЪ* (Acts 11:4—"But Peter began and told them the matter in order"). КАКО* ВОСПОЕМЪ ПѢСЕНЬ ГДНЮ (Ps. 136:4—"How shall we sing the song of the Lord?").**

2) Adverbs of *circumstance* comprise those adverbs that signify circumstances of time or place in which the action occurs, as well as the reason for the action. Depending on this content, adverbs of circumstance are subdivided as follows:

a) Adverbs of time (answering the question: “When? Since when? Until when?”): ДНѢСЬ [today], ЗАУТРА [early in the morning], ВЧЕРА [yesterday], ИЗАДѢТЕКА [from childhood], ПОСЛѢДН [afterward], ОУТРА [in the morning], ОУТРЕ [on the morrow, tomorrow, next day], ВСЕГДА [always], НЫНѢ [now], ПРЕНУ [ever], and so on, for example: ВО ѢДИНУ ѿ сѣбѣ ѡтѣхъ маріа магдалинѣ прїиде заутра*, ѣще сѣщѣи тмѣ, на гробѣхъ (John 20:1—“And on the first day of the week, Mary Magdalene came early, when it was yet dark, unto the sepulchre”); ПОТОМЪ* ЖЕ ІАВНІА ІАКОВУ... ПОСЛѢДН* ЖЕ ВСѢХЪ... ІАВНІА И МНѢ (I Cor. 15:7-8—“After that, he was seen by James... Last of all... he appeared also to me”); ѿсѣлѣ* бѣдетѣ снѣхъ члѣвѣческїи сѣдѣи ѡдѣснѣю снлы бжїа (Luke 22:69—“But hereafter the Son of Man shall be sitting on the right hand of the power of God”).

b) Adverbs of place (answering the question: “Where? Whither? Whence? How far?”): ЗАДѢ [here], ТАМУ [there], ОНДѢ [to that place], ГДѢ [where], ИДѢЖЕ [in that place, where--used as a relative connecting word], СЮДУ И СЮДУ [this way and that], СОЗАН [in back, from behind], ВНЕДУ [from outside], ВНУТРУДУ [from inside], ВПРЕДН [in front], ИНАДѢ [elsewhere], АМОЖЕ [in the place whither--expresses relationship of place to which] and so on, e.g.: ПЕТРУ ЖЕ ВО СЛѢДѢ ИДАШЕ ИЗАДАЛѢЧА* (Luke 22:54—“But Peter followed afar off”); И ИЗШЕДУ ВОНЪ* ПЛАКАСА ГОРЫКУ (Luke 22:62—“And going out, he wept bitterly”); ТОГДА* АЩЕ КТО РЕЧЕТѢ ВАМЪ: СЕ ЗАДѢ* ХРІТОСЪ, ИЛИ ОНДѢ*: НЕ ИМНТЕ ВѢРЫ (Matth. 24:23—“Then if anyone shall say to you: Lo here is Christ, or there: do not believe him”); ѿбозрѣвѣа же сѣмѡ и ѡвѣмѡ (Exodus 2:12—“And when he had looked about this way and that”).

c) Adverbs of cause (answering the question: "Why? For what reason?") are represented in Church Slavonic by only a few words, for example: **ВСКЪЮ МЛЪ ѠРНЪЛХЪ ѢИ** (Eirmos at Sunday Matins, T. 8, Ode 5—"Wherefore hast Thou cast me off"); **ПОЧТО* ЧЕРВАІНЫ РЪЗЫ ТВОА** (Isaiah 63:2—"Why then is thine apparel red?").

Adverbs of purpose are scarcely to be met with.

The negative particles **НЕ** and **НИ** stand by themselves, and are used with adverbs also.

The adverb **КОГДА** can have an interrogative or an indefinite sense, for example: **РЦЫ НАМЪ, КОГДА ІІА БЪДАШЪ;** (Matth. 24:3—"Tell us when these things shall be?")—is interrogative; **КТО ВІДАѢ, КТО СЛЫША, МЕРТВЕЦА ОУКРАДЕНА КОГДА** (=Russian "когда-нибудь"), [Octoechos, T. 5, at Vespers—"Who has ever seen, who has heard, of a dead form stolen at any time?"]—is an example of indefinite use.

§109. The Orthography of Adverbs.

All adverbs that end in "o" are spelled with **Ѡ**: **ТАЙНО** [secretly, mystically], **ѠПІАНО** [cautiously], **НЕНЗЛАГОЛАННО** [beyond words], **ѠУТРО** [in the morning], **КАКО** [how], **ТОЛІКО** [so, to such an extent], and so on.

The following adverbs are spelled with **Ѣ** at the end of the word:

Adverbs that are formed from the dative or prepositional case: **ПОІСТІННОѢ** [truly], **ѠУТРОѢ** [on the morrow], **ВМАЛОѢ** [shortly], **ВСКЪПѢ** [together], **ВМѢСТѢ** [together], **КРОМОѢ** [except, without], **ДОБРОѢ** [well], **ПОЗДАѢ** [late], **СЛОѢ** [badly, wickedly], **ГОРЦѢ** [bitterly], **ПРІІСКРЕННОѢ** [likewise], and so on, but **ВЪСѢ** [in vain] (from the accusative case).

Adverbs with the suffixes **ДАѢ** and **ЛѢ**: **ГДАѢ** [where], **ЗДАѢ** [here], **ѠНДАѢ** [in that place], **ІНЪДАѢ** [elsewhere], **ѠІЕЛѢ** [from henceforth], **ѠНЕЛѢЖЕ** [since the time that], and so on.

The following adverbs are written with *ε* at the end:

Those that end in a “hushing” sibilant or a softened labial before *ε*: ΔΑΛΕΪΕ [far away], ἕΔΗΝΑΪΕ [until now], ΔΡΕΒΛΕ [of old], ΔΌΒΛΕ [bravely]; here, too, belong adverbs of the comparative degree: ΠΑΪΕ [more than, beyond], ΗΑΗΠΑΪΕ [the more], ΒΑΪΨΕ [highly], as well as ΟΪΗΕ [better, more advantageous], ΤΪΗΕ [for nothing], ΣΗΨΕ [thus, as follows], but: ΒΌΛΕ [more], ΠΡΕΒΌΛΕ [even more]: ΒΧ ΡΑΗΑΧΧ ΠΡΕΒΌΛΕ (II Cor. 11:23—“in stripes above measure”).

PREPOSITIONS

§110. *Prepositions* are what we call the auxiliary words which, together with nouns showing case endings, express various relationships between words, for example: ΓΡΑΔΗ ΠΌ ΜΗΕ, ΓΡΑΔΗ ΚΌ ΜΗΕ, ΗΔΗ ΕΌ ΜΗΌΗ, and so on.

Prepositions may be either primitive (underived), or derived.

1) To the prepositions with an *underived* stem, belong the following: ΕΕΪ [without], ΒΌΪ [for], ΗΪ [out of, from], ΩΕ [about], ΗΑΔ [above], ΠΌΔ [below], ΧΡΕΪ [through], ΠΡΕΔ [ΠΡΕΔΌ] [before], ΚΧ [ΚΌ] [to, towards], ΕΧ [ΕΌ] [with], ΒΧ [ΒΌ] [in], Ω [about], Ψ [from], ΠΌ [along, according to], ΔΌ [to, until], ΠΡΗ [in the presence of, before], ΟΪ [by, at], ΖΑ [for, by], ΗΑ [on], ΡΑΔΗ [for the sake of], ΔΪΕΛΛ [for, on behalf of].

Note: The prepositions listed above with *yerok* ['] are used also with *z* [ΒΕΖΖ, ΗΪΖΖ, ΗΑΔΖ &c.]. The Kievan editions followed an orthography in which prepositions were spelled with final *-z*.

The preposition [or postposition] ΡΑΔΗ usually stands after the word that it governs, although it can also precede it: e.g. Η ΒΪΔΕΤΕ ΗΕΑΒΗΔΗΜΗ Ψ ΒΣΕΧΧ ΗΜΕΝΕ ΜΟΕΓΩ ΡΑΔΗ (Luke 21:17—“And ye shall be hated of all men for my name’s sake”).

The preposition[postposition] ДѢЛА [for, on behalf of] is met with quite rarely; it always stands after the word it governs, for example: НАСЪ БО ДѢЛА ІВНІЛА ЕСТЬ ЧДОТВОРЕЦЪ ИЗЪЦНИИ (May 9, Kondak for St. Nicholas—"for on our behalf thou didst show thyself [as] a splendid worker of miracles"); ПЛОТЬ НАСЪ ДѢЛА ѿ ДѢВЫ ПРІАТЪ (Tetraode for the 4th Saturday after Pascha, 8th Ode¹—"Having assumed flesh for our sake from the Virgin").

The preposition ВОЗЪ is used mostly as a prefix (ВОЗ-, ВЪ-), but sometimes occurs as a preposition also, for example: И ѿ ИСПОЛНЕНІА ЕГО МЫ ВСИ ПРІАХОМЪ БЛГОДАТЬ ВОЗЪ БЛГОДАТЬ (John 1:16—"And of his fulness have we all received, grace for grace"). ВОЗДАША МН ДУКАВА ВОЗЪ БЛАГА (Ps. 34:12—"They repaid me evil for good").

2) To the *derivative* prepositions belong those derived from adverbs. Such adverb-prepositions are the following: БЛИЗЪ [near], ВЕРХЪ [above, over], ВНУТРЬ [inside], ВНЕ [outside], ВМѢСТѢ [instead of], ВСКРАИ [near, beside], ВОСЛѢДЪ [following], КРОМѢ [except, without], НИЗЪ [down], ПОСЛѢ [after], ПОСРЕДѢ [among, in the midst of], РАЗВѢ [except], СРЕДИ [among], ПРАМО [opposite, across from], ПРОТИВЪ [against] and certain others.

Examples: БОИИ ЖЕ ВЕДОША ЕГО ВНУТРЬ* ДВОРА (Mark 15:16—"And the soldiers led him inside the court"). НЕ МОЖЕТЪ ГРАДЪ ОУКРЫТИСА ВЕРХЪ* ГОРЫ СТОА (Matth. 5:14—"A city cannot be hid, standing atop a mountain"). И ТОИ ПРОХОЖДАШЕ ИКВОЗѢ* ГРАДЫ И ВЪСИ (Luke 8:1—"And he passed through cities and villages"). И ДРУГОЕ ПАДЕ ПОСРЕДѢ* ТЕРНИА (Luke 8:7—"And other fell among thorns").

¹) This text is not found in the current Greek editions of the Pentecostarion, and is relegated to an appendix in the Slavonic.--Tr.

The word governed by the adverb-preposition **вмѣстѣ** is often written between **вз** and **мѣстѣ**, e.g. **ἐὰν вз ρύβυ мѣстѣ ѕмѣ̀нѣ подάστѣ ѿмѣ̀**; (Luke 11:11—"Will he in place of a fish give him a viper?"); **ράδοστѣ же ѿвѣ вз печάλη мѣстѣ подάλλѣ ѿνѣ** (Sunday Matins, Evlogitaria—"Thou hast given joy to Eve in place of sorrow").

§111. Peculiarities in the Use of Prepositions.

In Church Slavonic, the prepositions take for the most part the same cases as they do in Russian. Among the uses of prepositions peculiar to Church Slavonic, the following may be noted:

1) **кз** in the sense of "*with*": **лѡво бѣ кз бѣѡ** (John 1:1—"And the Word was with God");

2) **до**--used to express the direction or limit of motion: **молάше ѿгѡ не ѡблѣнѣтисѣ прѣнтѣ до нѣхз** (Acts 9:38—"They entreated him not to be slack to come to them"); **нѣ дάже до ѡдѣ ннзшѣдшѣмѡ** (Octoechos, Sunday, T. 5 at *Lord I have cried*—"And having descended even unto Hades").

3) **ѡ**--used in the sense of "*in*": **ѡ малѣ былз ѿнѣ вѣренз** (Matth. 25:23—"thou hast been faithful over a few things" [in Russian: "въ маломъ ты былъ вѣренъ"]); **цѣлѡшѣте ѡврѣана споспѣшника нѡшего ѡ хрѣтѣ** (Romans 16:9—"Salute Urbanus, our helper in Christ"); in the sense of "*with, in the presence of*": **предварѣвшѣмѡ ѡтѣро ѡже ѡ марѣн** (Hypakoe of Pascha—"Anticipating the dawn, the women with Mary"); **нѣ полѣз ѡгнѣмѣнз ѡ чрѣслѣхз своѣхз** (Matthew 3:4—"and a leather belt around his loins"); in the sense of "*for*": **ѡ ѡповѣнѣнѣ нѣ ѡ вѡскрѣнѣнѣ мѣртвѣхз ѡзз ѣздз прѣемѣнѣ** (Acts 23:6—"of the hope and resurrection of the dead I am called in question"—in Russian: *за чаянѣе воскресенѣя мертвѣхѡ*); in the sense of an indicator of the person or instrument performing the action (see §139): **ѡ ѣмѣз ѣнѣ стѡнѣтѣ прѣдѣ вѣмн здрѣвз** (Acts 4:10—"even by him doth this man stand before you whole"); signifying something joined or

combined (=“with”): *Ѡ* НАДЕЖДАѢ ДОЛЖЕНЪ БѢТЬ ѠРАЙ ѠРАТИ (I Cor. 9:10—“he that ploweth, should plow in [i.e. *with*] hope”).

4) *НАД* and *ПРЕД* can govern the accusative case: *ПРІИДЕ НАД НЕГО* (Luke 10:33—“came near him”); also: Matth. 10:24¹; *ПРЕД КОЕВѠДЫ И ЦАРИ ВЕДЕНИ БѢДЕТЕ МЕНЕ РАДИ* (Mark 13:9—“Ye shall be brought before governors and kings for My sake”).

5) *ПО* can have the sense “after, behind”: *ГРДИТѦ ПО МНѢ* (Matth. 4:19—“follow Me”); it can also mean “after” (in expressing circumstances of time, both past and future): *ПО ДНѢХЪ ШЕСТИХЪ ПОАТЪ...* (Matth. 17:1—“After six days [Jesus] took...”); *ПО ТРѢХЪ ДНѢХЪ ВОСТАИИ* (Matth. 27:63—“After three days I will rise again”).

6) *ЗА* may signify *from, past*: *ИДИ ЗА МНОЮ, САТАНО* (Matth. 4:10—“Get thee hence, Satan”).

§112. Prepositions as Prefixes.

Some prepositions are used as prefixes, in the formation of new words, so as to bring new shades of meaning to the basic word, for example: *БЕЗ-УМИЕ* [madness, mindlessness], *БЕЗ-ЗАКОНІЕ* [iniquity, lawlessness], *ВОЗ-ДАТИ* [to render], *ПРИ-ДАТИ* [to impart, attach], *ИЗ-ДАТИ* [to issue, give out], *СО-ИЗ-ВОЛИТИ* [to deign, be pleased], *ВОЗ-СО-ЗДАТИ* [to restore], and so on.

Besides prepositions, the following prefixes, both simple and compound, are used to form new words with various nuances of meaning: *РАЗ-* [apart], *ПРО-* [through], *ПРЕ-* [over], *РАЗ-ПРО-*, *ПРЕ-ПРО-*, for example: *РАЗ-БИТИ* [break apart, shatter], *ПРО-СЛАВЛЕНЪ* [glorified], *ПРЕ-ПРО-СЛАВЛЕНЪ* [most glorified, cf. Lat. “super-exaltatus”], *РАЗ-ПРО-СТРАНІТИ* [to extend, spread], *ПРЕ-ВЪ-ЫДОША* [they went over, more-than-above] &c.

¹ И БѢТЬ ОУЧЕНИКЪ НАД ОУЧИТЕЛА СВОЕГО, НИЖЕ РАБЪ НАД ГОСПОДИНА СВОЕГО: “The disciple is not above his master, nor the servant above his lord”.

After the prepositions **вз** [in], **къ** [to, towards], **съ** [with, con-], which in the ancient period of the Slavonic language had **н** as part of their makeup (**взн**, **кън**, **сън**), the **н** is kept before words beginning with a vowel: **вз нѣмъ**, **къ немѣ**, **съ нѣмъ**; these prepositions show the same peculiarity when they become prefixes: **внѣшнѣти** (from **взн-ѣшнѣти**, “to say/put [something] into the ear”, i.e. to instil, suggest), **нѣти** (from **сън-ѣти**, o take down), **нѣдѣ**, **внѣдѣ**, **ннѣкѣти** [to obtain] and so on.

The pronoun of the 3rd person (**ѡнъ**, **ѡна**, **ѡно**), by analogy with the above, came to take an initial **н** after other prepositions as well: **ѡ нѣмъ**, **по нѣмъ**, **на негѣ**, **ѡ негѣ** and so forth.

Prefixes that end in a consonant (except for **ѡ**, **вз-**), when joined to words beginning with a vowel, are marked off with the *yerok*: **нѣзвѣражѣти** [to depict], **вѣзвѣражѣ** [outrage], **ѡбѣтѣа** [embraces], **поѣмлю** [I raise], and so on; but **ѡѣмлю** [I take away], **взѣмлю** [I take].

In the verbs **нѣти** [to go], **нѣмѣ** [have, take], after the prefixes **пре-**, **про-**, **по-**, **на-** the root-letter **н** usually becomes **н**: **пренѣдѣ** [I will cross], **напнѣдѣ** [I will find], **попнѣдѣ** [I will go]; **попнѣ** [take] and so on, for example: **преидѣмъ до вѣдлѣма** (Luke 2:15—“Let us go unto Bethlehem”); **попнѣ съ собою ѣще ѣднѣнаго нлѣ двѣ** (Matth. 18:16—“take with thee one or two more”); **ѣкѡ дѣхъ прѣидѣ въз нѣмъ** (Ps. 102:16—“For the spirit is passed in him”); but these words are also to be encountered written with **н**: **востѣвъзъ**, **попнѣ ѡтрочѣ н мѣтерѣ ѣгѣ** (Matth. 2:13—“Arise, take the young child and his mother”).

In verbs that begin with **н** (aside from the forms of **нѣти**: **нмѣти**, **нмѣ**), after the prefixes **нѣз** [out of, ex-], **вѣз** [up], **ѡбѣ** [round, about] the **н** of the root becomes **н**: **нѣзѣдѣ** [went out], **вѣзѣдѣ** [went up], **ѡбѣдѣ** [went around], **вѣзѣкѣти** [to exact, call to account], **вѣзѣгѣти** [to leap], but: **ѡбѣнѣмъ** [let us embrace]; for example: **нѣзѣдѣ бо нѣзѣдѣтъ вѣждѣ** (Matth. 2:6—“For out of thee shall come a

Governor”); *и иꙗзыцѣхъ домы твоѣ* (III Kings 20:6—“and they shall search thine house”); *взыгрѣла младенецъ* (Luke 1:44—“the infant leaped”).

The prefixes *вз-*, *и-*, *раз-* before the voiceless consonants *к*, *п*, *т*, *х*, *ц*, and *ч* change their final *з* to *т* (see §12, *d*): *рцы слово, и иꙗзыцѣхъ отрокъ мой* (Luke 7:7—“say in a word, and my servant shall be healed”); *олтари твоѣ разкопаша* (III Kings 19:10—“they have digged down Thine altars”).

CONJUNCTIONS

§113. *Conjunctions* are the name for the auxiliary words that are used for a connection between the components of sentences, or between sentences themselves, e.g. *барнаба же и савлъ возвратишася иꙗже иерусалима во антиохію* (Acts 12:25—“And Barnabas and Saul returned from Jerusalem to Antioch”); *ѣдина поимлетъ, и ѣдина ѡставлѣтъ* (Matth. 24:41—“the one [woman] shall be taken, and the other left”).

Conjunctions, according to their morphological makeup, can be *simple* or *compound*, for example: simple conjunctions—*и* [and], *а* [and, but], *но* [but], *же* [but], *ли* [or], &c; compound—*понеже* [since], *ниже* [neither, nor], *зане* [for], *или* [or] and others.

The compound conjunctions took form out of various parts of speech, e.g. *и-ли*, *и-бо* [for], *да-же* [even], *ли-бо* [or], and others (from simple conjunctions); *за-[н]е-же* [because], *по-[н]е-же* [because, since], *тѣм-же* [therefore] (from prepositions, pronouns and a conjunction); *и-рече* [that is to say], *и-есть* [that is, i.e.] (a preposition with a noun in the first case, and a verb in the second); *ни-же* (from a negative adverb and a conjunction); *до-нде-же* [until] (from *до-н-де-же* = *до-нѣ-де-же*) and so on.

Conjunctions can also be *composite*: *оубо-же* [on the one hand—on the other], *и-це-оуба-че* [if—moreover], *не-точию-но* [not only—but] and so on.

§114. Types of Conjunctions According to their Use.

Based on their use in speech, conjunctions are classed as either coördinating or subordinating.

1) *Coördinating* conjunctions serve to connect like members of a sentence, and also the segments of a compound sentence.

According to their meaning, coördinating conjunctions are divided into:

- a) copulative: **И**, **НИ** [nor], **НИ -- НИ** [neither -- nor], **НИЖЕ**, **НЕ ТОЉКИМ**
— **НО И** [not only--but also], **ТАКОЖДЕ** [likewise; also];
- b) adversative: **А**, **НО**, **ДА** [but], **ОБАЧЕ** [however; but], **ЖЕ**, **НЕ**
ТОЉИЈУ—**НО**, **ОЎБО--ЖЕ**.
- c) disjunctive: **ИЛИ**, **ЛИБО**, **ЛИЉБО** [whether], **ИЦЕ** [if].
- d) causal: **ЇБО**, **БО** [for, because].
- e) conclusive: **ТИЉМЖЕ**, **ТИЉМЖ** [thereby], **ОЎБО** [therefore], **ТИЉМЖЕ ОЎБО**
[for this reason, then], **СЕГЉ РЉДИ** [therefore; for this cause],
- f) explanatory: **СИЉЕГЪ**, **СИЉЕЧЪ** [that is to say].

Many of the coördinating conjunctions can begin a sentence, connecting it with the sentence that went before, even though it ended with a period.

2) *Subordinating* conjunctions serve to join two clauses: a subordinate with a main clause.

Subordinating conjunctions can be of the following types:

- a) causal: **ПОИЉЖЕ**, **ЇАКЉ** [for], **ЗАНЕ**, **ПОЕЛИЉКЪ** [since; inasmuch as],
ЉДА КЉКЉ [lest; that...not...];
- b) of purpose: **ДА**, **ДАБЪИ** [in order that]; **ЇАКЉ ДА** [so that], **ЧЕГЉ РЉДИ**
[why, wherefore], **ДА ПОИЉ** [so that at least];
- c) of time: **ЉГДА** [when], **ЉНЕЛИЉЖЕ** [since the time that], **ДОИЉЛИЉЖЕ**
[until, till such a time as], **ПРЕЖДЕ ДЉЖЕ** [before];
- d) of place: **ИДИЉЖЕ** [where, in what place], **ИМОЖЕ** [whither, to what
place];
- e) conditional: **ИЦЕ**, **ИЦЕ ЛИ** [if], **ИЦЕ ОЎБО** [if indeed];

- f) comparative: *ѣкѡ* [like, as], *ѣкоже* [like], *ѣки* [like, as], *ѣки бы* [as if], *нѣже* [than], *нѣжели* [rather than];
- g) concessive: *ѣще ѿ--но* [and if--yet--], *ѣще ѿ--оубѣ* [for if--nevertheless—].

The conjunctions *ли*, *ѣдѡ* [can it be?] often have the sense of interrogative particles: *хѡщеш ли цѣлѡ быти*; (John 5:6—"Wilt thou be made whole?"); *благодѣшеш ли кѡтѡ; да поѣтъ* (James 5:13—"Is anyone cheerful of mind? Let him sing"); *ѣдѡ ѿ бы хѡщете ѿти*; (John 6:67—"Will ye also go away?").

The conjunctions *ли*, *бо*, *же* are placed after the first word in the sentence: *оубѡѣ бо ѣтъ* (Luke 18:25—"For it is easier...").

§115. The functions of a conjunction are also carried out by certain adverbs and pronouns,—these are known as *conjunctive* or *relative* words. As conjunctions, the following adverbs and pronouns are used: *ѿдѣже*, *ѿможе*, *какѡ* [how], *ѡкѡдѡ* [whence, from where], *кѡтѡрый* [which], *каковѡй* [of what sort], *ѣлики* [as many as], *что* [what], and others, e.g. *ѿ ѿможе ѿз ѿдѡ, вѣете* (John 14:4—"And whither I go, ye know"); *бы же не вѣете, ѡкѡдѡ прихѡждѡ, ѿ камѡ градѡ* (John 8:14—"But ye know not whence I come, and whither I go"); *вопрошаше оубѡ ѡ нѣх ѡ часѣ, вѡ кѡтѡрый легчѡ ѣмѡ бытъ* (John 4:52—"He asked them therefore of the hour, wherein he grew better"); *да оубѣтъ, каковѡ кѡплю ѣтъ сотвориши* (Luke 19:15—"That he might know what purchase they had made"); *ѿ вѣдѡ, ѣлика ѣще вопрошете... приѣмете* (Matth. 21:22—"And all things whatsoever ye shall ask... ye shall receive"); *ѿ бы не ѿщѣте, что ѣете, ѿли что пиѣте* (Luke 12:29—"And seek not what ye shall eat, or what ye shall drink"). One must also list the relative pronouns *ѿже*, *ѣже*, *ѣже* among the conjunctive words, since their forms usually serve to express attributive connections, for example: *приѣдетъ господѡнъ раба тогѡ вѡ дѣнь, вѡнѡже* не чѡетъ, ѿ вѡ чѡетъ, вѡнѡже* не вѣетъ* (Luke 12:46—"The lord of that servant

will come in a day when he looketh not for him, and at an hour that he knoweth not”).

§116. Peculiarities in the Meaning of Certain Conjunctions.

Certain conjunctions, as can be seen from the preceding categories, can have more than one meaning.

1) The conjunction *ѣ́акъ* can have the following meanings: *a)* “*that*”, leading to a subordinate clause: *слы́шано бы́сть, ѣ́акъ въ домѣ́ ѣ́сть* (Mark 2:1—“And it was heard, that he was in the house”); *b)* “*when*”: *и́ бы́сть ѣ́акъ испо́лнишася дни́ службы́ ѣ́го, и́де въ до́мъ сво́й* (Luke 1:23—“And it came to pass, when the days of his ministration were accomplished, he departed to his own house”); *c)* as an indication of cause (“*since, due to the fact that...*”): *да́дите на́мъ ѿ ѣ́ла ва́шего, ѣ́акъ свѣ́чильницы на́ши о́угасяю́тъ* (Matth. 25:8—“Give us of your oil, for our lamps are going out”); *d)* as an indication of purpose, combined with the conjunction *да*: *ѡ́къ да́ на́мъ въ пу́стыни хлѣ́ба то́лицы, ѣ́акъ да насы́титса то́ликъ наро́дъ* (Matth. 15:33—“Whence then should we have so many loaves in the desert, as to fill so great a multitude?”); *e)* in a sentence indicating result (“*so that*”): *и́ собра́еа па́ки наро́дъ, ѣ́акъ не мо́гши ѣ́мъ ни хлѣ́ба ѣ́сти* (Mark 3:20—“And the multitude came together again, so that they could not so much as eat bread”); *f)* with a comparative meaning (“*as, than*”): *и́ бы́сть ѣ́акъ ме́ртвъ* (Mark 9:26—“And he was as one dead”); *g)* with numerals to express approximation: *пребы́сть же ма́риамъ съ не́ю ѣ́акъ трѣ́мѣсацы* (Luke 1:56—“And Mary abode with her about three months”).

2) The conjunction *ѣ́ще* can have the following senses: *a)* conditional (“*if*”): *и́ ѣ́ще цѣ́луете дрѹ́ги ва́ша то́кмъ, что́ ли́шше твори́те*; (Matth. 5:47—“And if ye salute your friends only, what more do ye [than others]?); *b)* concessive (“*although*”): *но ѣ́ще и́ внѣ́шній на́шъ челове́къ тла́четса, ѡ́ба́че внѣ́решній ѡ́бновля́етса* (II Cor. 4:16—“But though our outward man is corrupted, yet the

inward [man] is renewed"); *c*) disjunctive (=“*whether, be it*”): *ѣще престоли, ѣще гдѣствѣа, ѣще начѣла, ѣще влѣсти* (Col. 1:16—“Whether thrones, or dominions, or principalities, or powers”); *d*) in conjunction with *ѣлижды, ѣможе, ѣдѣже, ѣлика, ѣже* it has the sense of *as often as, wherever (whithersoever)*, and so on: *ѣлижды бо ѣще ѣсте хлѣбъ сѣй, ѣ чашѣ сѣю пиѣте, смѣрть гдню возвѣщѣете* (I Cor. 11:26—“For as often as ye shall eat this bread, and drink of this chalice, ye do shew the Lord’s death”); *просѣ оу мене, ѣгвоже ѣще хѣцѣши* (Mark 6:22—“Ask of me what thou wilt”).

3) The conjunction *оубо---же* (equivalent to the Greek *μὲν---δε*) is used to express opposition or comparison, either of whole clauses or of like elements within a clause (sometimes with enumeration), for example: *всѣ оубо текѣтъ, ѣдинъ же прѣимлетъ почестъ* (I Cor. 9:24—“All run, but one receiveth the prize”); *нынѣ же мнози оубо оубо, ѣдино же тѣло* (I Cor. 12:20—“But now there are many members, yet one body”); *пѣрвѣе оубо чистѣ ѣтъ, потѣмъ же мѣрна...* (James 3:17—“First it is chaste, then peaceable”); *ѣ овомѣ оубо даде пѣтъ тѣлѣтъ, овомѣ же два, овомѣ же ѣдинъ* (Matth. 25:15—“And to one he gave five talents, and to another two, and to another one”); *тѣкоже ѣ въ помышлѣйте себѣ мѣртвѣхъ оубо вѣти грѣхѣ, живѣхъ же бѣови* (Romans 6:11—“Likewise reckon ye also yourselves dead unto sin, but alive unto God”).

The conjunction *оубо* (without the correlative *же*) is also used as an affirmative particle (meaning “*indeed, of course, in particular*”): *пѣрвое оубо слово* (Acts 1:1—“The former treatise I have made”); *подобѣше оубо, ѣ мѣжѣе, послѣшавше мене не ѣвезтѣе ѣ крѣта* (Acts 27:21—“Ye should indeed, O ye men, have hearkened unto me, and not have loosed from Crete”); *ѣще оубо совершѣнство левѣтѣкнмъ ѣпѣнствомъ вѣло...* (Heb. 7:11—“If therefore perfection were by the Levitical priesthood...”).

4) The conjunction οὐ̅βο has the following meanings: *a)* (equivalent to the Greek οὐν, μὲν οὐν) indicates a causative, and sometimes a temporal, connection with the preceding clause, often with a concluding sense (usually corresponds to such words as *therefore, accordingly, for this reason*, although in many cases it is not to be translated); for example: $\text{ΠΟΔΟΒΆΣΗ Οὐ̅βο τρεβѣ вѣдѣти сребрѣ моѣ торгожниκѣмъ}$ (Matth. 25:27—"Thou oughtest therefore to have committed my money to the exchangers"); $\text{Возмѣте О̅во ѿ негоу таланты}$ (Matth. 25:28—"Take ye away therefore the talent from him"); $\text{Иже О̅во любезноу прїаши слово г̅гоу, крѣтїшася}$ (Acts 2:41—"Then they that gladly received his word were baptized") (in the Russian: *и такъ*, "and so"). *b)* In final clauses (equivalent to the Greek $\text{ἀρα, ἀρα οὐν, ἀρα γε}$) with the meaning *thus, therefore*, usually after the conjunction тѣмже , but it can also begin the sentence, for example: $\text{тѣмже О̅во вѣра ѿ слуха}$ (Rom. 10:17—"So then faith [cometh] by hearing"); $\text{тѣмже О̅во самъ азъ оумомъ моимъ рабѣтѣю законѣ вѣжїю}$ (Rom. 7:25--"So, then, I myself with the mind serve the law of God"); $\text{тѣмже О̅во ѿ плодѣ ихъ познѣете ихъ}$ (Matth. 7:20--"Wherefore by their fruits ye shall know them"); $\text{О̅во свобѣдни сѣтъ сынове}$ (Matth. 17:26--"Then are the children free"). *c)* In conditional sentences it begins the main clause (and corresponds to the Greek ἀρα): $\text{Ище ли же азъ ѡ дѣѣ вѣжїи и згоню вѣсы, О̅во постиже на васъ црѣтвїе вѣжїе}$ (Matth. 12:28--"But if I cast out demons by the Spirit of God, then is the kingdom of God come unto you"); $\text{Ище бо закономъ правда, О̅во хрїтѣозъ тѣне оумре}$ (Gal. 2:21--"For if justice be by the law, then Christ died in vain"). *d)* In interrogative sentences (corresponds to the Greek οὐн, ἀρα): $\text{Ѡкъдѣ О̅во имагь плѣбелы}$; (Matth. 13:27--"From whence then hath it tares?"); $\text{Хѣцеш ли О̅во, да шѣдше и сплѣбѣмъ ѿ}$; (Matth. 13:28--"Wilt thou then that we go and pull them up?"); $\text{О̅во разумѣеш ли, иже чгѣши}$; (Acts 8:30--"Understandest thou what thou readest?").

5) The conjunction **же** is used in the following ways: *a)* with an adversative meaning, but weaker than **но**: **вмáлѣ не скончáша менѣ на землѣ: ѿз же не ѡтвáрнхъ зáповѣдей твоѣхъ** (Ps. 118:87--“They had almost made an end of me upon earth: but I have not forsaken Thy commandments”); *b)* with a copulative sense: **и глаго́ла ѿма: граднѣта по мнѣ, и сотворю вы ловцá члвѣкомъ. Она же ѿбѣ ѡтвáбльша мрѣжи, по нѣмъ идóста** (Matth. 4:19-20--“And he said to them: Come ye after me, and I will make you fishers of men. And they immediately leaving their nets, followed him”). Cf. also: Matth. 8:10; 8:31; Luke 18:41. *c)* Introduces a new situation, or renews an interrupted course of narrative: **во днѣ же ѡны прѣиде ѿвáннъ крѣтителъ...** (Matth. 3:1--“And in those days came John the Baptist...”); **ходá же при мóри галлѣйстѣмъ...** (Matth. 4:18--“And walking by the Sea of Galilee...”); **бгдá же прѣиде въ галлѣю** (John 4:45--“Then when he was come to Galilee”). *d)* Introduces an inserted, explanatory text: **бѣже¹ и мѣнъ нарóда въшпѣ ѿкъ стò и двáдцáть** (Acts 1:16--“Now the number of persons together was about an hundred and twenty”); compare also Mark 7:26 and Acts 12:3. *e)* between clauses in apposition: **слышáете, ѿкъ речѣно бысть дрѣвннмъ: не прелюбѣ сотвори. ѿз же глаго́лю вáмъ...** (Matth. 5:27-28--“Ye have heard that it was said to them of old time: Thou shalt not commit adultery. But I say unto you...”); see also: Matth. 5:31-32; 5:33-34; 6:16-17; 7:3. *f)* As a strengthening particle: **вóльнáа ошѣтъ моѣхъ благоволи же, гдѣ** (Ps. 118:108--“The free offerings of my mouth make acceptable, O Lord”); **бѣди же мнѣ въ силѣ твоѣй** (Ps. 121:7--“Let peace be in thy strength”).

¹⁾ бѣже = бѣ же

INTERJECTIONS.

§117. Invariable words that serve to express feelings and volitional impulses, are known as *interjections*.

In Church Slavonic, the following interjections are used, expressing wonder: **ѿ**, **ѿле** [o!]; sorrow: **оувы**, **ѿ люте**, **ѿхъ** [alas! woe!]; assurance: **ѣ** [yea]; reproach: **оуа** [cf. Greek οὐά, "Ah"]; direction: **е** [behold].

The interjection **ѣ** is also equivalent to the affirmative particle *yes*: **бѣди же слово ваше, ѣ, ѣ: нн, нн** (Matth. 5:37--"But let your speech be Yea, Yea; Nay, Nay"); **или иудеевъ еъ токмо, а не языковъ; ѣ, и языковъ** (Rom. 3:29--"Or is he the God of the Jews only, and not of the Gentiles? Yea, of the Gentiles also").

е is assigned to the interjections, though it usually has the value of a demonstrative particle, introducing some new element, especially together with the conjunction **и**: **и е мужъ нарицаемый закахей** (Luke 19:2--"And, behold, there was a man named Zacchæus").

Interjections do not interact with the parts of the sentence. Some interjections enter into combinations with other words, forming separate phrases, and constituting expressions of feelings; these words may be in the following cases: with **ѿ**, animate nouns are in the vocative case: **ѿ жено, велиа въбра твоа!** (Matth. 15:28--"O woman, great is thy faith!"); inanimate objects are in the genitive: **ѿ преславнаго чуда** (Octoechos, Thursday at Vespers--"O most glorious miracle!"); **ѿ мужества твоего!** **ѿ терпѣнія твоего!** (March 15, 2nd Sticheron at *Lord I have cried*--"O thy courage! O thy patience!"); but not always: **ѿ дивное чдо!** (Dormition of the Theotokos, 1st Sticheron at *Lord I have cried*--"O wondrous miracle!"); with **оувы**, **ѿ люте**, nouns take the dative case: with **ѿле**, the genitive. Interjections, along with the words that relate to them, are set off by commas or an exclamation point.

Examples:

ѿ рѡде невѣрный ѿ развращенный, доколѣ бѣдѣ еѣ вѣмн; (Matth. 17:17--“O faithless and perverse generation, how long shall I be with you?”). ѿле стращнаго тѣла ѿ крѡве брѣнїе причащѣюса (Canon for Holy Communion, Ode 8--“O dread Mystery! O Divine Compassion! How can I who am clay, partake of the divine Body and Blood!”). Стѣде адамъ прѣмъ рѣмъ, ѿ евоу наготѣ ридѣмъ плакаше: оувѣ мнѣ, прѣлестїю лѣкавою оувѣщаннѣ бывшѣ ѿ ѡкрѣденѣ ѿ славы оудаленѣ (Cheese-Fare Sunday: “Adam sat opposite Paradise, and bemoaning his nakedness wept: Woe is me, to have been persuaded by wicked deception, and led astray, and put far from glory!”). ѿ люте мнѡжествѣ ѡзыковѣ мнѡгнхѣ «ѣкн мѡре волнѣющеса, тѣкѡ емаптѣтеса (Isaiah 17:12--“Woe to the multitude of many nations! As the swelling sea, so shall ye be confounded!). ѿ вѣн мѡавїтане оувѣлышаша, ѡкѡ ѿзыдѡша трѣ царї брѣтнса еѣ нїмн, ѿ возопїша ѡвсѣдѣ прѣпоѡсаннїн ѡрѣжїемъ, ѿ рѣша: ѡхѣ: ѿ стѣша оув прѣдѣла (IV Kings 3:21--“And all the Moabites heard that the three kings were come out to fight against them; and they cried out on every side, girt with armour, and they said: Oh! And they stood by the border”). Да взыщѣтеса крѡвѣ вѣсѣхѣ прорѡкѣ, пролнѣемаѣ ѡ сложенїѣ мїра, ѡ рѡда есѣѡ, ... ѣн, глаголю вѣмн, взыщѣтеса ѡ рѡда есѣѡ (Luke 11:50-51--“That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; ... Verily I say unto you, it shall be required of this generation”). Оуѣ, разорѣмъ црковѣ ѿ трѣмн дѣнѣмн еознѣмн (Mark 15:29--“Ah, thou that destroyest the temple, and buildest in three days...”). ѿ се, свѣзда, ѡже вндѣша на восгѡцѣ, ѿдѣше прѣд нїмн (Matth. 2:9--“And lo, the star, which they saw in the east, went before them”).

SYNTAX.

§118. The segment of grammar that studies the composition of sentences and word combinations and their aspects, is called *syntax*.

§119. The Sentence.

A *sentence* is what we call a combination of words that expresses a complete thought.

As in other languages, in a Church Slavonic sentence we distinguish the main sentence elements: the *subject* and the *predicate*; secondary elements may also be part of the sentence structure: the *object*, the *attribute*, and *adverbial expressions*.

A sentence consisting only of the main sentence parts is known as *unextended*: ꙗ ѿсвѣтъ свѣтъхъ (Gen. 1:3—"And there was light"). Unextended sentences are almost never met with in Church Slavonic texts.

A sentence that includes also secondary sentence parts in its makeup is known as *extended*: ꙗбраамъ роди ѿаака (Matth. 1:2—"Abraham begat Isaac").

A sentence whether unextended or extended, that includes both of the main parts (the subject and the predicate), is called *complete* [*bi partite*]. A sentence that has only one main part (for example, impersonal sentences), we call *incomplete* [*uni partite*].

The secondary parts of the sentence relate either to the subject or the predicate; thus we distinguish two parts of the sentence: the *subject part*, and the *predicate part*.

Based on their structure, sentences may be categorized as *simple* and *compound/complex*. The *compound/complex* category consists of those which consist of two or more clauses, joined together by coördination or subordination.

§120. Forms of Combination in a Sentence.

In a sentence (simple or compound/complex), two basic types of syntactical joining are to be distinguished: *coördination* and *subordination*.

In *coördination*, equal and independent parts of the sentence (simple or compound) enter syntactically into a bond: МІЛОСТЬ ѿ ИСТИНА [срѣтѹтсѣа] (Ps. 84:11—"Mercy and truth [have met each other]"). In *subordination*, unequal sentence elements, some depending on others, are united syntactically; for example: ЛЮБИТИ ПРАВДУ, ДОМЪ МОЛИТВЫ ["to love truth; a house of prayer"].

In *subordination*, three forms of syntactic ties are to be distinguished: agreement, government, and agglutination.

Agreement is a type of subordinate combination where the dependent word is likened in form to the main word, e.g. ДІВНОЕ ЧУДО ("wondrous miracle"—agreement in gender, case and number), ОУЧЕНИЦЫ ВОЗВРАТИШАСЯ ("the disciples returned"—agreement in person and number).

Government is a form of subordinate connection where the dependent word is put in the case demanded by the main word (with or without a preposition); in this case, when the governing word changes, the governed word remains in the same form; for example: ЧТЮ КНИГУ, ЧТЕШИ КНИГУ [I read a book, thou readest a book]; СТРОЕНИЕ ДОМА, СТРОЕНИА ДОМА [the building of the house; of the building of the house]; ПРИСТАВНИКЪ ДОМА, ПРИСТАВНИКА ДОМА [the custodian of the house; of the custodian of the house].

Agglutination is a type of subordinate binding in which the dependent word is joined to the main word only in sense (usually it is adverbs that enter into such a combination); for example, ПРИАТИ ТУДЕ [to receive gratis], СЪЕЛЮ КРАСИУ [very splendid], СЪЕЛЮ ЗАУТРА [very early].

§121. Combination of Words.

Words in a sentence that enter into a bond among themselves form *word combinations*.

In the basis of word combinations lie their lexical functions; i.e. one word enlarges upon another to clarify its meaning; thus in every word combination there is a main word, and a word or words that explain it, for example: **ДÓБРЫЙ РÁБЪ** [the good servant]; here **РÁБЪ** is the main word, and **ДÓБРЫЙ** elucidates it.

Word combinations are formed by means of subordination, and therefore their members are joined together through agreement, government or agglutination, for example: **РÁБЪ ВЪЖ́ИЙ** (agreement [because **ВЪЖ́ИЙ** is an adjective agreeing with **РÁБЪ**: “the servant of God”]); **РÁБЪ ЖНВ́АГВ Б́ГА** (government—“servant of the living God”), **И́ТНÈ ИКО́РВ** (agglutination—“to go quickly”).

Word combinations can be simple or complex. The complex are those that can be broken down into two or more word combinations, e.g.: **НЕБÉСНЫХЪ ВÓННСТВЪ А́РХИСТРАТ́ИЗИ** consists of two word combinations: **А́РХИСТРАТ́ИЗИ ВÓННСТВЪ** [“leaders of the hosts”] and **ВÓННСТВЪ НЕБÉСНЫХЪ** [“of the hosts of heaven”].

THE SIMPLE SENTENCE.

§122. The Subject.

The *subject* is what we call the main person, place or thing spoken of in the sentence; the subject answers the question: *Who? What?* For instance: **Пр́иде жена̀* ѿ самар́ин почерпáти вóдѸ** (John 4:5—“A woman of Samaria came to draw water”).

Most often, the subject is expressed by a noun in the nominative case, but it may also be expressed by some other declinable part of speech in the nominative:

a) The subject expressed by a noun: **У́ченицы̀* же о́ужа́хѸса ѿ сдо́вѣтѸх ѿгв́** (Mark 10:24—“And the disciples were astonished

at his words"); *εὐὲ γρᾶδέιγτз чᾶεζ** (John 16:32—"Behold, the hour cometh").

b) The subject expressed by a pronoun: *Ὁνή* же начѧша скорѣѧти* (Mark 14:19—"But they began to be sorrowful"); *κτὸ* πρὶκοιηζελα μνηε*; (Mark 5:31—"Who touched me?"); *Никтѧже* оубо ѧѧкѧ глаголаше ѡ нѧмз* (John 7:13—"Yet no one spake openly of him"); *Не бѣтѧ гоѧй* свѣтз* (John 1:8—"He was not the Light"). A subject expressed by the personal pronoun of the 1st or 2nd person, is usually omitted. This occurs because the endings of the verbs themselves show the person; besides that, the 1st and 2nd persons are participants in the narrative, and therefore when the personal pronouns are left out, the utterance is clearer than it might be with the omission of 3rd person pronouns; e.g. *вѧдѧхѧмз бо свѣздаѧ ѡгнѧ на возѧоцѧхѧ* (Matth. 2:2—"for [we] have seen his star in the East"); *ѧдѧ рѧбы ловити* (John 21:3—"I go to fish"); *ѧмѧне ѧѧнннз, любнши ли мѧ; ѧ* (John 21:16—"Simon Bar-Jonas, lovest [thou] me?").

The 1st and 2nd-person pronouns are used as subjects only when a person needs to be set apart from several other possible persons, or when one performer of the action must be distinguished from another; for example: *Слышестѧе, ѧѧкѧ речеѧо вѧстѧ дрсѧннмз: не оубѧѧши... ѧѧз* же глаголю вѧмз...* (Matth. 5:21-22—"Ye have heard that it was said to them of old: thou shalt not kill... But I say unto you..."); *тѧ вѧѧеи, ѧѧкѧ люблю тѧ* (John 21:17—"Thou knowest that I love thee").

c) The subject is often expressed by a substantivized adjective (i.e. an adjective used as if it were a noun), usually in the long form, although it may also be expressed by the short form, for example: *ѧрѧднѧвѧ* же мѧдрѧмз рѧша... ѡвѧѧѧѧѧ же мѧдрѧмз, глаголюще...* (Matth. 25:8-9—"And the foolish said to the wise... But the wise answered, saying..."); *Рече безѧменз* вѧ сѧрдцѧ своѧмз: неѧсть бѧз* (Ps. 13:1—"The fool hath said in his heart: There is no God").

d) The subject can be expressed by a substantivized participle, either active or passive, usually in its long form. A characteristic peculiarity of the Church Slavonic language lies in its rather frequent use of active participles as the subject, something much less common in Russian, for example: *ѣ ѡзѣде сѣаѡ** (Matth. 13:3—“Behold, the sower went forth to sow”—in the Russian version “sower” is “сѣятель”); *ѣ приблѣжиха предаѡѡ** мѡ (Matth. 26:46—“Behold, he is at hand that will betray me”); *Шѣдша же пѡеланнаѡ**, ѡкрѣпѡста... (Luke 19:32—“And they that were sent, went their way, and found...”).

e) The subject can be expressed by a numeral, either alone or in conjunction with a noun, and also by a substantivized ordinal number, for instance: *Возвратѡша же сѣдмьдесят** из радѡстѡ (Luke 10:17—“The seventy returned with joy”); *Сѣдмь** братѡѡ* бѣ (Mark 12:20—“There were seven brethren”); *ѡ приложѡша вх дѣнь чѡѡ дѣш** ѡко* три* гысѡци* (Acts 2:41—“And in that day there were added some three thousand souls”); *ѡ вторѡѡ** поѡтѡ ѡ (Mark 12:21—“And the second took her [to wife]”).

Since the cardinal numbers, from 5 and up, are etymologically viewed as singular nouns, yet at the same time logically interpreted as a quantity of items, the verb used with them may be either in the singular or plural, especially when it refers to the number of persons who perform an action; for example: *Пѡть же бѣ ѡ нѡх мѡдрѡ* (Matth. 25:2—“And five of them were wise”). In this example, the etymological approach is especially evident. The verb бѣ (aorist, 3rd person singular) agrees with пѡть in number, but does not agree with мѡдрѡ, with which it forms a composite nominal predicate. Other examples: *Не пѡть ли птѡц цѣнитѡ пѣназема двѣма* (Luke 12:6—“Are not five birds priced at two farthings?”). *ѡ слышавше дѣсѡть, начѡша негодовѡти* (Mark 10:41—“And the ten, hearing, began to be displeased”).

f) The subject may be expressed by a word combination, consisting of such words as **ѢДИНЪ**, **МНОЗИ**, **НѢЦИИ** [one, many, some] and the like, combined with another word by means of the preposition **Ѡ** (or without a preposition), for example: **ѢДИНЪ* Ѡ ВАСЪ** **ПРЕДАСТЪ** **МА** (Matth. 26:21—"One of you shall betray me"); **Ѣ** **НѢЦИИ* Ѡ** **КЪ** **СЪТВОДИ* ПРИШЕДШЕ** **ВО** **ГРАДЪ**, **ВОЗВѢСТІИША** **АРХІЕРЕОМЪ** **ВСА** **БЫВШАА** (Matth. 28:11—"Behold, some of the guards came into the city, and told the chief priests all the things that were done"); **НАЧАША** **ГЛГОЛАТИ** **Ѣ** **МЪ** **ѢДИНЪ* КІИЖДО* ЙХЪ*** (Matth. 26:22—"They began, every one of them, to say to him...").

g) The infinitive, with the sense of a noun, can take the role of the subject, and therefore usually has the pronoun **ѢЖЕ** placed before it as a sort of article, though this can also be absent (corresponding to the definite article τὸ in the Greek text): **ЧТО** **ѢСТЬ**, **ѢЖЕ* НЪ** **З** **МЕРТВЫХЪ** **ВОСКРЕСНУТИ*** (Mark 9:10—"What is the rising from the dead?"); **ѢЖЕ* НЕ** **ОУМОВѢННЫМА** **РЪКАМА** **ІАСТИ***, **НЕ** **СКВЕРНИТЪ** **ЧЕЛОВѢКА** (Matth. 15:20—"to eat with unwashed hands defileth not a man"); **МИѢ** **ВО** **ѢЖЕ* ЖІТИ*** **ХРІТОСЪ**: **И** **ѢЖЕ* ОУМРЕТИ***, **ПРІОБРЕТЕНІЕ** **ѢСТЬ** (Philippians 1:21—"For me, to live is Christ, and to die is gain"); **ЛЪЧШЕ** **ВО** **ѢСТЬ** **ЖЕНІТИСЯ***, **НЕЖЕЛИ** **РАЗЖИЗНІТИСЯ*** (I Cor. 7:9—"It is better to marry than to burn"); **МИѢ** **ЖЕ** **ПРИЛѢПЛѢТИСЯ*** **БГО** **ВН** **БЛГО** **ѢСТЬ** (Ps. 72:28—"But it is good for me to adhere to God").

h) The subject may be expressed by an indeclinable part of speech with the sense of a noun, before which is put the pronoun **ѢЖЕ**, used as an article (for the Greek τὸ); or else by an oblique case with a preposition, likewise in combination with **ѢЖЕ**: **БЪ** **ДН** **ЖЕ** **ВЪ** **МЪ**, **ѢЖЕ* ѢИ**, **ѢИ***, **И** **ѢЖЕ* НИ**, **НИ*** (James 5:12—"But let your Yea be Yea, and your Nay be Nay"); **И** **ВО** **ѢЖЕ* Ѡ** **МИѢ***, **КОНЧІИ** **И** **МАТИ** (Luke 22:37—"For the things concerning me have an end").

Note. Examples such as the preceding can hardly be viewed as subordinate clause subjects with an omitted predicate, since they merely copy the construction of the Greek: Καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.

i)Pronouns, substantivized adjectives and participles, if used as the subject with a collective sense, in Church Slavonic (on the Greek model) are in the neuter nominative plural, for example: СІА* БО ІЩІАА* ВЪ ВАСЪ Н МНѠЖАЦІААА*, НЕ ПРЪЗАННІХЪ ННЖЕ БІЗПЛОДНІХЪ СОТВОРЪТЪ ВЪ... (II Peter 1:8—"For if these things be in you and abound, they will make you neither empty nor unfruitful..."); НЕВНДНМАА* БО СГѠ, Ѡ СОЗДАНІА МІРА ТВОРЕННМН ПОМЫШЛЪСА ВНДНМА ІЩІГЪ (Rom. 1:20—"For the visible things of him, from the creation of the world, being understood by the things that are made, are clearly seen").

§123. The Predicate.

The *predicate* is what is said about the subject of a sentence: the predicate answers the question "*What is done/what does he do? What/who is it?*" For example: СЕ ГРАДѢТЪ* ЧАСЪ (John 16:32—"Behold, the hour cometh"); ІЗЪ БО СЪМЪ* СГЪРЪ* (Luke 1:18—"For I am old"); НЕ БЪ* ГѠН БЪГЪ* (John 1:8—"He was not the Light"); ПЛОДЪ ЖЕ ДХѠВННІЙ СЪГЪ* ЛЮБВІ*... (Gal. 5:22—"The fruit of the Spirit is love").

The predicate is of the following forms: *simple*, *composite nominal*, *composite verbal*, and *complex*. A simple predicate can be expressed by simple conjugation forms of verbs, or by compound forms, of which there are the following:

The Perfect (СЪМЪ СОТВОРІАЪ, §88),

The Pluperfect (БЪГЪ СОТВОРІАЪ, §89),

The Future Composite (НМАМЪ ТВОРІТИ, §85),

The Subjunctive Mood (СОТВОРІАЪ БЫХЪ, §91).

With the demonstrative-introductory particle *се* (behold) or *и се* (and behold) the predicate from the verb *быти* (in the present,

past or future) is often omitted, for example: **ГѢ МЫ ДНѢСЬ** (*есмы*) **ВЪ ПРЕСЕЛѢНІИ НАШЕМЪ** (Baruch 3:8—“Behold, we are yet this day in our captivity”); **И ЕСТЬ** (*есть* or *будетъ*) **ЗНАМЕНІЕ** (Luke 2:12—“And this shall be a sign unto you”). The predicate (of the verb **БЫТИ**, *to be*) is omitted in the past tense, no doubt, to represent some event as occurring before the eyes, for the sake of greater vividness: **И БЫСТЬ** (*бысть*) **ГЛАСЪ СЪ НЕБЕСѢ, ГЛАГОЛА** (Matth. 3:17—“And behold (*there was*) a voice from heaven, saying”); **И БЫ** (*бывше*) **МЪЖЪ, НАРИЦАЕМЫЙ ЗАКХЕИ** (Luke 19:2 —“And behold, (*there was*) a man named Zacchæus”); **И ВИДѢХЪ, И БЫ** (*бывше*) **КОНЬ БѢЛЪ** (Rev. 6:2— “And I saw, and behold (*there was*) a white horse”); sometimes this occurs in sentences without **ЕСТЬ**: **АНГЕЛСКІА СІЛЫ** (*бяху*) **НА ГРѢБѢ ТВОЕМЪ, И СТРЕГЪЩІИ ѠМЕРТВѢША** (Sunday Troparion of the 6th Tone:—“The Angelic Hosts (*were*) at Thy tomb, and the guards were as dead men”). With **ЕСТЬ**, sometimes other verbs can be “understood”, for example: **ГЕ** (*слышу*) **ГЛАСЪ КОПЛА ДЩЕРЕ ЛЮДЕЙ МОИХЪ ИЗДАЛЕЧА** (Jer. 8:19—“Behold (*I hear*) the voice of the cry of the daughter of my people from afar”); **ГЕ** **АЗЪ** (*есмы, гряду*) **НА ПРОРОКИ** (Jer. 23:31—“Behold, I (*am, or come*) against the prophets”).

The predicate from **БЫТИ** is also omitted:

a) in questions: **ЧТО КЪ ТЕБѢ**; (John 21:22—“What is that to thee?”); **КАКА МНѢ ПОЛЬЗА**; (I Cor. 15:32—“What doth it profit me?”); **ЧТО СЛОВО СІЕ**; (Luke 4:36—“What word is this?”);

b) in expressions of desire (to be understood, evidently, are the forms of **БЫТИ** in the imperative or optative moods): **МИРЪ ВАМЪ** (John 20:19—“Peace (*be*) unto you”); **ГДЬ СЪ ТобоЮ** (Luke 1:28—“The Lord (*is or be*) with thee”); **Благословеніе гднѣ на васъ** (Liturgy—“The blessing of the Lord (*be*) upon you”); **СМЪЖЕ слава во вѣки вѣковъ** (I Peter 1:5—“To whom (*be*) glory for ages of ages”); **БѢ же благодареніе** (I Cor. 15:57; II Cor 8:16; 9:15—“But thanks (*be*) to God”).

c) In conjunction with the word *ѢМА* (name): *ѢМА ѢМѸ ΙΩΑΝΝΗΖ* (John 1:6—"Whose name was John"); *ѢИ ЖЕ ѢМА ΓΕΔ, ΓΗΜΑΝΙἸΑ* (Mark 14:32—"Which was named Gethsemane").

§124. The Composite Nominal Predicate.

The *composite nominal predicate* consists of a *verb-copula* and the *nominal part* of the predicate. The copula is usually a form of the verb *БЫТИ*. This copula has a purely grammatical role, that is, it merely connects the nominal (noun, adjective) part of the predicate with the subject, and indicates the mood and the personal tense forms. The nominal part of the predicate shows what is said about the subject. For example: *ПРРѠКЪ* ѢСИ* ТЫ:* (John 4:19—"I see that] Thou art a prophet"); *ТЫ ѢСИ* ЦРЬ* ІИЛѢВЪ* (John 1:49—"Thou art the King of Israel"); *БѢ* ЖЕ ВАРАВВА РАЗБОЙНИКЪ** (John 18:40—"Now Barabbas was a robber"); *БЫ ѢСТЕ* СОЛЬ* ЗЕМЛИ* (Matth. 5:13—"Ye are the salt of the earth").

The verb-copula in the present tense in a composite predicate usually is not omitted, although constructions without a copula are also to be encountered, for instance: *БЛЖЕНИ РАВН ТИИ* (Luke 12:37—"Blessed are those servants"); cf. *БЛЖЕНИ ЕСТЬ РАВН ТИИ* (Luke 12:38); *ИОЦЫ МОИ И ОУПИТАННАИ ИСКОЛѢНА, И ВСА ГОТОВА* (Matth. 22:4—"My oxen and my fatlings [are] killed, and all is ready").

With the demonstrative-introductory particle *Ѹ*, the copula (not only in the present, but also in the past) is for the most part omitted, for example: *И СОНЪ ВІДѢ: ТѢ И Ѹ ЛѢСТВИЦА ОУТВЕРЖДЕНА НА ЗЕМЛИ* (Gen. 28:12—"And he dreamed, and behold a ladder set up on the earth") (= *БАШЕ ОУТВЕРЖДЕНА*); *И Ѹ МѸЖІЕ НОСѢЦЕ НА ОДРѢ ЧЕЛОВѢКА, ИЖЕ БѢ РАЗЛАБЛЕНЪ* (Luke 5:18—"And behold, men brought in a bed a man which was taken with the palsy") (= *БАХѸ НОСѢЦЕ*); *И Ѹ ПОЛЪ СЛАВЫ ДОМЪ ГДНЬ* (Ezek. 43:5—"And behold, the glory of the Lord filled the house") (= *БАШЕ ПОЛЪ*). The copula in the past tense is omitted, it would appear, for greater vividness of the events described (§123).

Sometimes one meets with cases of an omitted copula in the imperative: **ΠΡΕΜΨΑΡΟΕΤΥ**. **ΠΡΟΕΤΗ** (Liturgy—"Wisdom. [Let us attend]") (=ΒΨΑΝΤΕ ΠΡΟΕΤΗ [be attentive]); **ΒΡΑΤΟΛΟΪΒΕΙΜΕΨ ΔΡΨΓΨ ΚΟ ΔΡΨΓΨ ΛΥΒΕΨΗΗ** (Rom. 12:10—"[Be] kindly disposed to one another with brotherly love")—(=ΒΨΑΝΤΕ ΛΥΒΕΨΗΗ); **ΠΡΟΚΛΑΤΨ ΒΕΛΑΚΨ...** (Gal. 3:10—"Cursed is everyone [that continueth...]"); **ΒΛΓΟΓΛΟΒΕΗΟ ЦРЪТВО** (Liturgy—"Blessed [is] the Kingdom...").

The copula is omitted with the words **ΓΟΡΕ**, **ΒΡΕΜΑ**, **ΠΟΤΡΕΒΑ** [woe, time, need] when they are used impersonally, for example: **ΓΟΡΕ ΒΑΜΨ** (Matth. 23:13—"Woe to you"); **ΒΡΕΜΑ ΠΛΑΚΑΤΗ, Η ΒΡΕΜΑ ΕΜΕΛΑΤΗΕΛ** (Eccl. 3:4—"[There is] a time to weep, and a time to laugh"); see §175, 3) *d*).

In the following examples, it would appear that the copula also has been omitted: **ΡΑΧΙΛΨ ΠΛΑΨΨΗΕΛ ΨΑΨ ΨΟΗΨ Η ΗΕ ΧΟΨΨΨ ΟΨΨΨΗΗΤΗΕΛ, ΙΑΚΩ ΗΕ ΨΨΤΨ** (Matth. 2:18—"Rachel weeping for her children, and would not be comforted, because they are not")—(=ΒΑΨΨ ΠΛΑΨΨΗΕΛ); **ΒΨΕΜΕΨΗΗ ΨΓΨΨΕ ΗΕ ΠΟΛΟΨΗ, Η ΨΗΕΨΗ ΨΓΨΨΕ ΗΕ ΨΨΑΒΨ** (Luke 19:21-22—"Thou takest up that thou layedst not down, and reapest that thou didst not sow")—(=ΗΕ ΨΨΑΒΨ ΨΕΗ), cf. Luke 7:18. In revised editions of the Gospel, this reading has been changed to **ΗΕ ΨΨΑΛΨ ΨΕΗ**.

In the function of a copula, the following verbs, expressing the manifestation or display of some characteristic, are also used: —**ΒΥΒΑΤΗ** [to be, over a period of time]; **ΙΑΒΛΑΤΗΕΛ** [appear]; **ΠΟΚΑΨΑΤΗΕΛ** [show oneself]; **ΠΟΨΗΑΤΗΕΛ** [be known, make oneself known]; **ΒΗΔΑΤΗΕΛ** [be seen, seem]; a transition from one state to another, or the retention of a previous condition: —**ΕΟΔΑΤΗΕΛ** [become], **ΩΨΑΤΗΕΛ** [stay], **ΩΨΤΑΒΑΤΗΕΛ**, **ΠΡΕΒΥΒΑΤΗ** [remain], **ΩΒΡΕΨΤΗΕΛ** [be found] and certain others (some of the verbs indicated may be in a composite passive form: **ΒΗΔΗΜΨ ΕΨΨ** [he was seen], **ΙΑΒΛΕΗΨ ΕΨΨ** [he was shown, manifest] &c.). These verbs, fulfilling the functions of a copula, retain to some extent their lexical meaning,

and therefore are called *semi-significant* copulas¹⁾. Examples:

ΜΑΤΗ* ΟΥΒΟ ΠΟΖΝΑΛΑΣ* ΞΕΗ*, ΠΑΧΕ ΞΕΤΕΤΤΒΑ, ΒΨΕ, ΠΡΕΒΥΛΑ*
 ЖЕ ΞΕΗ ΔΒΑ*, ΠΑΧΕ ΕΛΟΒΑ Η ΡΑΖΥΜΑ (Dogmatik, T. 7—“Thou hast
 been acknowledged to be a Mother above and beyond nature, O
 Theotokos, for thou didst remain a Virgin, beyond word and
 reason”); ΒΛΨΕΗΝ ΜΗΡΟΤΨΟΡΥΟΙ: ΪΑΚΩ ΤΙΗ ΕΗΟΒΕ* ΒΨΙΗ ΝΑΡΕΚΨΤΕΛΑ*
 (Matth. 5:9—“Blessed [are] the peacemakers: for they shall be called
 the children of God”); ΒΗΔΨΗΖ* ΒΥΙΣΤΨ* ΝΕΒΨΕΨΕΨΤΒΕΖΗΖ* (Matins for
 Aug. 6, Ode 4—“Thou wast revealed [to be] an immaterial [fire]”).

Note. The forms of the verb ΒΥΙΤΗ, along with several other of
 those given above that can be used as copulas, are also used with their full
 lexical meaning as independant predicates: ΒΨΕ ЖЕ ΦΙΛΙΠΠΨ Ψ ΒΗΔΨΑΙΔΥ
 (John 1:44—“Now Philip was of Bethsaida”); ΒΨΖ ΪΑΒΨΕΛ ΒΟ ΠΛΟΤΗ (I
 Tim. 3:16—“God was manifest in the flesh”).

In the role of a copula, certain verbs with full lexical meaning
 can also be used — these are known as a *significant* copula. To their
 number belong verbs of motion or condition: ΗΤΗ [to go], ΧΟΔΗΤΗ
 [go, walk], ΠΟΨΥΛΑΤΗΕΛ [be sent], ΒΟΨΒΡΑΤΗΤΗΕΛ [return], ΨΤΟΑΤΗ
 [stand], ΛΕΨΑΤΗ [lie], ΨΕΔΑΨΤΗ [sit], ΒΨΤΑΤΗ [rise], ΡΟΔΗΤΗΕΛ [be
 born], ЖΗΤΗ [live], ΟΨΜΡΕΤΗ [die] and others, for example: ΕΛΨΠΖ*
 ΡΟΔΗΕΛ* (John 9:2—“he was born blind”); ΝΑΨΖ* ΗΨΥΔΟΧΖ* Ψ ΧΡΕΒΑ
 ΜΑΨΤΕΡΕ ΜΟΕΛ, ΝΑΨΖ* Η ΨΗΔΨ ΤΑΜΨ (Job 1:21—“Naked came I out of
 my mother’s womb, and naked shall I return thither”); ΒΨΤΑΗΗ* ΝΑ
 ΗΨΩΓΨ ΤΒΟΗ ΠΡΑΨΖ* (Acts 14:10—“Stand upright on thy feet”); ΝΟ
 ΟΒΑΨΕ ΠΡΟΠΟΨΨΕΔΗΝΝΙΔΑ* ΠΟΨΥΛΑΨΤΕΛΑ* ΤΒΟΗΜΨ ΟΨΨΕΝΗΚΨΜΨ
 (Gospel Sticheron 8—“But she was also sent to preach (“*въ качествахъ
 проповѣдницы*” — Russ.) the good tidings unto Thy Disciples”); ΤΑΚΩ
 ΔΒΑ* ΡΟΔΗΛΑ* ΞΕΗ* Η ΔΒΑ ΠΡΕΒΥΛΑ ΞΕΗ (Dogmatik, T. 2—“so hast
 thou given birth as a Virgin (“*дѣвою*” — Russ.), and remained a

¹⁾For the meaning of the term “significant”, see §18.

Virgin”); Б҃ГЪ* БО ПРІАДОХЪ* ЗА БЛГОУТРОБІЕ АДАМА УЧІСТИТИ Ѡ ПАДЕНІА (Matins for Jan. 5, 1st Sticheron at the Praises—“[As] God I have come, out of mercy, to cleanse Adam from his fall”).

§125. The Nominal Part of the Composite Predicate.

The nominal part of a composite predicate may be expressed by any of the declinable parts of speech, which in Church Slavonic are always put in the nominative case; for example:

a) *A noun*: ВѢСѢТЕ* СВѢТЪ* МІРА (Matth. 5:14—“Ye are the light of the world”); ДѢА* ПРЕБЫЛА* Б҃ГІ (Dogmatik, T. 2—“thou hast remained a Virgin”); И ТЫ, ОУТРОЧА, ПРРОКЪ* ВЫШНАГВ НАРЕЧЕШЕА* (Luke 1:76—“And thou, child, shalt be called the prophet of the Highest”).

Note: Sometimes, as an exception, the nominal part of the predicate is encountered in the instrumental case: И МАТИ ПО РОЖДЕСТВѢ ПАКИ ПРЕБЫСТА* ДБЮ* (Octoechos, Sunday Vespers T. 5, Theotokion at the Aposticha—“And the Mother, after childing, again remaineth a Virgin”).

b) *A pronoun*: И МОА ВЕА ТВОА* СЪТЪ, И ТВОА МОА* (John 17:10—“And all mine are thine, and thine are mine”); ЯЗЪ Б҃СМЪ*, НЕ БОИТЕА (John 6:20—“It is I, be not afraid”).

c) *An adjective*: БУДИТЕ* ОУБО СОВЕРШЕНН*, ЯКОЖЕ ОЦЪ ВАШЪ СОВЕРШЕНЪ Б҃СЪ (Matth. 5:48—“Be ye therefore perfect, even as your Father is perfect”); СЕИ ВЕЛІИ НАРЕЧЕТЕА* ВЪ ЦР҃КВІИ НБ҃ЕСНѢМЪ (Matth. 5:19—“the same shall be called great in the kingdom of heaven”).

d) *A participle*: here belong the compound passive forms (§102): И НИ КО БДІНОИ НХЪ ПОСЛАНЪ* БЫТЪ* ИЛІА (Luke 4:26—“But unto none of them was Elias sent”); and the descriptive tense forms (§90): И Б҃Е ПРОПОВѢДАА* НА СОННИЩАХЪ ГАЛІЛЕЙСКИХЪ (Luke 4:44—“And he preached in the synagogues of Galilee”). As the nominal part of the predicate, the long form of the participle (substantivized) may also be used: ВЕДАШЕ БО ИКОНИ ІИСУ, КІИ СЪТЪ*

НЕ ВѢРЮЩИИ*, И КТО СЪЕТЬ* ПРЕДААНЪ СГО (John 6:64—“For Jesus knew from the beginning who they were that believed not, and who should betray him”).

e) *A numeral*: И ДА ВЪДЪТЪ* СЪЕМЬ* СТОЛПЫ, И СТОЛЫ ИХЪ СРЪБРАНА ШЕСТЬНАДЕСАТЬ* (Exodus 26:25—“And there shall be eight posts, and their bases of silver, sixteen”).

Numerals expressing *age* or *measure* may be in the genitive case: И СГДА ВЪСЕТЬ* ДВОЮНАДЕСАТИ* ЛѢТЪ* (Luke 2:42—“And when he [the child Jesus] was twelve years old”); ДОЛГОТА СЪПОНЫ СДЪННЫА ДА ВЪДЕТЪ* ТРЪДЕСАТИ* ЛАКТЕЙ* (Ex. 26:8—“The length of one curtain shall be thirty cubits”).

f) *An infinitive*, with a substantivized meaning, and therefore the pronoun СЪЖЕ is placed before it with the sense of an article (in the Greek text τὸ): ТВОЕ БО СЪЕТЬ, СЪЖЕ* МЪЛОВАТИ* И СПАСАТИ НЫ, ВЪЖЕ НАШЪ (Exclamation at Matins—“For Thine it is to have mercy on us and save us, O our God...”).

§126. The Composite Verbal Predicate.

A *composite verbal predicate* consists of a conjugational personal form of a verb together with an infinitive. The conjugated personal form in this combination has a weakened lexical meaning and is an auxiliary verb. The following may be used as auxiliary verbs in a composite verbal predicate:

1) Verbs signifying the beginning or end of an action: НАЧАТИ [to begin], ИКОНЧАТИ [to finish], ПРЕСТАТИ [to cease, stop]: И НАЧАША* МОЛИТИ* СГО ШИТИ Ш ПРЕНЪЛЪ ИХЪ (Mark 5:17—“And they began to pray him to depart out of their coasts”); НЫНѢ ЖЕ СЪ ТВОРИТИ* ИКОНЧАЙТЕ* (II Cor. 8:11—“Now therefore perform [i.e. complete] the doing of this”); ПРЕСТАША* БЪТИ* ПЪВЛА (Acts 21:32—“they left off beating Paul”).

Note. Composite verbal predicates that consist of an auxiliary verb, signifying continuous action, in combination with an infinitive, are

not normally used in Church Slavonic, but instead of this type of verb combination the descriptive tense forms are used (see §90, §161), for example: (Апосто́лы) не прѣста́аху* оуча́ще ѡ̀ благовѣстѣ́юще* і́иса хрѣ́ста, Acts 5:42 (cf. in the Russian version не переставали учить и благовѣствовать—“they ceased not to teach and to preach Jesus Christ”); yet sometimes: прѣвѣ́демъ хрѣ́ста вѣ́дѣти (rather than вѣ́даще), Sunday Matins Exaposteilarion 4—“let us stay to behold Christ”.

2) Verbs with a modal meaning: *a)* expressing ability, possibility or obligation: мо́щи, ѡ̀мѣ́ти, о́умѣ́ти. *b)* expressing intention: хо́тѣти [to want, be about to], же́лати [to wish, desire], ѡ̀ска́ти [to seek—in the sense of ‘desire, try’], тща́гнѣа [to strive, take pains], де́зѡ̀ти [to dare, be bold], по́кѡ̀ша́гнѣа [to attempt], смѣ́ати [to be bold], ѡ̀река́гнѣа [to refuse, renounce]; *c)* expressing inner experience: на́деа́гнѣа [to hope], бо́а́гнѣа [to fear] and certain others, for example: вы́ спа́сѣа* не мо́жете* (Acts 27:31—“ye cannot be saved”); кла́твы же́ ра́ди ѡ̀ за́ во́злежа́щихъ не во́схо́тѣ* ѡ̀реци́* ѡ̀ ѡ̀ (Mark 6:26—“for [his] oath’s sake and for their sakes which sat with him, he would not refuse her”); ѡ̀гда́ же хо́таше* де́нь бы́ти* (Acts 27:33—“and while the day was coming on”); Рахѣ́ль пла́чущи́а ча́дъ своѣ́хъ, ѡ̀ не хо́таше* о́утѣ́шити́а, ѡ̀кѡ̀ не ѡ̀ти (Matth. 2:18—“Rachel weeping for her children, and would not be comforted, because they are not”); ѡ̀це́ же тща́а* блго́вѣ́стѣти* (Rom. 15:20—“so have I strived to preach the gospel”); ѡ̀бѣ́ възыска́хомъ* ѡ̀зыти́* въ македо́нїю (Acts 16:10—“immediately we endeavoured to go into Macedona”); по́кѡ̀ша́хѡ́а* въ вѣ́дѣ́нїю по́ити* (Acts 16:7—“they assayed to go into Bithynia”); ни́кто́же смѣ́аше* прѣ́плáти* ѡ̀мъ (Acts 5:13—“No man durst join himself unto them”); о́бо́а* тѣ́мѡ ѡ̀ти* (Matth. 2:22—“he was afraid to go thither”).

§127. The Compound Predicate.

A *compound predicate* is a predicate that consists of three (or four) members. In most cases it is a combination of a composite nominal and a composite verbal predicate, for example: **ѢДА Ѣ ВѢ ОУЧЕНИЦЫ* ѢГѠ ХОЦЕТЕ* БЫТИ***; (John 9:27—"Will ye also be his disciples?"); **ВѢРОЮ, МОУСѢЙ ВЕЛИКЪ БЫВЪ, ШВѢРЖЕСА* НАРЦАТЕСА* СЫНЪ* ДЩЕРЕ ФАРАОНОВЫ** (Heb. 11:24—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter"); **МОЖАШЕ* БО СІЕ МЫРО ПРОДАНО* БЫТИ* НА МНОГОѢ** (Matth. 26:9—"For this ointment might have been sold for much"); **ПО ЗАКОНУ НАШЕМУ ДОЛЖЕНЪ* БЫТИ* ОУМРЕТИ*** (John 19:7—"by our law he ought to die"); **НѢСМЪ* ДОСТОИИЪ* НАРЕЩЕСА* СЫНЪ* ТВОЮ** (Luke 15:19—"I am not worthy to be called thy son").

§128. Agreement of the Predicate with the Subject.

a) With a subject signifying two persons or things, the predicate is usually put in the dual number; although, under the influence of Russian, deviations from this rule are also encountered. For example: **ѢКѠ ВІДАЕТЕѢ ОЧИ МОИ СПАСЕНІЕ ТВОЕ** (Luke 2:30—"for mine eyes have seen thy salvation"); **ЧЕЛОВѢКА ДВА ВНИДОУТА ВЪ ЦРКОВЬ ПОМОЛІТЕСА** (Luke 18:10—"Two men went up into the temple to pray"); also: **НЕ ДВЕ ЛИ ПТИЦЫ ЦѢНАТЕСА БДИНЫМЪ ЛЕГАРІЕМЪ**; (Matth. 10:29—"Are not two sparrows sold for a farthing?").

b) A predicate that accompanies a subject in the form of a collective noun, has a tendency to agree according to the sense, i.e. it may be in the plural. In the Holy Scriptures the following collective nouns are used: **БРАТІА** [brethren, group of brothers], **НАРОДЪ** [people, folk], **ГРАДЪ** [city], **ДОМЪ** [household], **МНОЖЕСТВО** [multitude], **СОВРАНИЕ** [gathering, assembly].

The predicate with **БРАТІА** is always put in the plural, for example: **ЦѢЛЮЮТЪ ВѢ БРАТІА ВСА** (I Cor. 16:20—"All the brethren

greet you”); *прїидоша братїа іωσηφοва* (Gen. 45:16—“Joseph’s brethren are come”) cf. §37, 12.

With the other words indicated, the predicate if immediately next to them, is comparatively rare in the plural; generally adjacent predicates are in the singular, while remote predicates, usually in subordinate clauses, are in the plural. Adverbial participles (equivalent to gerunds) used with these words are also in the plural.

Examples: Adjacent predicates in the plural; collective nouns, usually combined with other nouns signifying persons: *многѡх народѡх шїенникѡвѡх пошлѡшахѡ вѣры* (Acts 6:7—“A great company of the priests were obedient to the faith”); *ѡ немже всѐ множество іѡдѡи стѡжахѡ мнѣ* (Acts 25:24—“about whom all the multitude of the Jews have dealt with me”); *и воставше всѐ множество ѡнѡх, ведоша ѣго кѡ пїлатѡ* (Luke 23:1—“And the whole multitude of them arose, and led him unto Pilate”); *сѡбрание іѡдѡиское ѡу пїлатѡ испросїша расплати тѡ, гдѣи* (Good Friday Matins, 13th Antiphon—“The assembly of the Jews besought Pilate to crucify Thee, O Lord”). Proximate predicates—in the singular; remote predicates as well as adverbial participles—in the plural: *и сѐ весь градѡ и зыде вѡ стѡптенїе іѡсовнѣ: и видѡвше ѣго, молиша...* (Matth. 8:34—“And behold, the whole city came out to meet Jesus, and when they saw him, they besought him...”); *и моли ѣго весь народѡ страны гадарїнскїѡ шїти ѡ нїхѡ, іѡкѡ стѡрохѡмѡ велїнмѡ ѡдержїмнѣ бѣхѡ* (Luke 8:37—“Then the whole multitude of the country of the Gadarenes besought him to depart from them, for they were taken with great fear”); *но народѡ сѐи, ѡже не вѣстѡ законѡ, проклѡти еѡтѡ* (John 7:49—“But this people who know not the law, are cursed”); *вѣсте домѡ стѡфанїновѡ, іѡкѡ еѡтѡ начѡтокѡ ахаїи, и вѡ слѡженїе ѡучинїша себѣ* (I Cor. 16:15—“ye know the house of Stephanas, that is is the firstfruits of Achaia, and that they have dedicated themselves to the ministry...”); see also John 6:2; Acts 5:16; Mark 3:9; Acts 15:12.

c) If the subject is expressed by a cardinal numeral, with or without a noun, then the predicate is in the plural, for example: *срѣтѡша ѣго дѣлать прокаженыхъ мужей* (Luke 17:12—“there met him ten men that were lepers”); *и слышавше дѣлать, негодоваша ѡ ѡбои братѣ* (Matth. 20:24—“And when the ten heard it, they were moved to indignation against the two brethren”).

d) The nominal part of a composite predicate agrees (as far as possible) with its subject in gender, number and case, for example: *бѣста ѡба нага* (Gen. 2:25—“They were both naked”).

The numeral *ѣдинъ*, as the nominal part of a composite predicate, in expressing singleness, is put in the neuter singular: *и сѣи трѣ ѣдино сѣтъ* (I John 5:8—“and these three are one”); *ѣзъ и ѡцъ ѣдино сѣмѧ* (John 10:30—“I and [my] Father are one”).

§129. Agreement of the Predicate with Several Subjects.

The agreement of a predicate with several subjects of the same gender (with or without conjunctions), being either in the singular number, or singular and plural:

a) A predicate preceding the subjects (singular + singular or sing. + plural), agrees with the first, except for the cases listed below under point *d)*, for example: *дѡндеже прѣидетъ небо и земля* (Matth. 5:18—“till heaven and earth pass away”); *ѣакѡ престѧ дождь и градъ и грѡми* (Ex. 9:34 — “And the rain and hail and thunders ceased”); *званъ же бысть ѣсзъ и ѡученицы ѣгѡ на бракъ* (John 2:2—“And both Jesus was called, and his disciples, to the marriage”); likewise John 18:15; John 20:3; Acts 11:14; Acts 16:31; Rom. 16:21; II Tim. 1:15.

b) A predicate standing between the first subject and the others (sing. + sing. or sing. + plu.), agrees with the first, e.g.: *тѡй влѣзе въ корабль и ѡученицы ѣгѡ* (Luke 8:22—“he went into a ship with his disciples”); *да и сѣай въсѣпѣ радуетца и жнѧй* (John 4:36—“that both he that soweth and he that reapeth, may rejoice together”).

c) A predicate standing after its subjects (sing. + sing.), may be in either the singular or the plural:

When the subjects are inanimate objects, of the same grammatical gender and close in substance, the predicate is usually in the singular; when the subjects are of various genders, it is in the plural, for example: **и градъ и дождь не бѣдетъ котомѣ** (Ex. 9:31—"and there shall be no more rain and hail"); also Ex. 9:33; **ленъ и ячмень побѣтъ сѣтъ** (Ex. 9:31—"And the flax and the barley was smitten"); **злато ваше и серебро проржавѣ** (James 5:3—"Your gold and silver is cankered"); but also: **милость и истина предѣдетъ предъ лицемъ твоимъ** (Ps. 88:15—"Mercy and truth shall go before thy face"); with different grammatical genders: **пшеница и житю не побѣтъ** (Ex. 9:32—"the wheat and rye were not smitten"); **и вѣтры и море послушашаго сѣго** (Mark 4:41—"the wind and sea obey him"), but also: **небо и земля мнмоудетъ** (Matth. 24:35—"Heaven and earth shall pass away"); **небо и земля прѣдетъ** (Mark 13:31—"Heaven and earth shall pass away").

The predicate is in the singular with subjects (sing. + sing.) expressing varied activity, i.e. when the subject does not represent a joint action and the predicate relates as it were to each subject individually, for example: **всѣка горестъ и гнѣвъ, и ярость, и кличь, и хѣла, да вѣзметъ ѿ васъ** (Eph. 4:31—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you"); **блѣдъ же и всѣка нечистота и лихонство ниже да именуетъ въ васъ** (Eph. 5:3—"But fornication, and all uncleanness, or covetousness, let it not once be named among you"); **нечестивый и грѣшныи гдѣ явѣтѣ** (I Peter 4:18—"where shall the ungodly and sinner appear?"); **благодѣть вамъ и миръ да оумножитъ въ познаніи бѣа** (II Peter 1:2—"Grace and peace be multiplied unto you through the knowledge of God").

d) If the action of the subjects is combined (sing. + sing. or sing. + plu.), which usually occurs when the subjects signify persons,

the predicate agrees with the subjects in the plural or in the dual number, regardless of its position in the sentence: whether it stands before or after the subjects, for example: *И прѣдъ него̀ прїидо҃ста** *іа́ковъ и́ іωάνнъ* (Mark 10:35—“And there came before him James and John”); *Прїидо҃ша** *же кѣ немѹ мѣти и́ братїа ѿгѡ* (Luke 8:19—“Then came to him his mother and his brethren”); *Всѹпѣ же пѣтрѹ и́ іωάνнъ воѣхо҃жда҃ста** *во свѣтїлнцѣ* (Acts 3:1—“Now Peter and John went up together into the temple”), as well as Luke 23:12; Acts 5:24; Acts 17:14.

e) If the subjects (sing. + sing or sing. + plu.) are located between an adverbial participle (equivalent to a gerund) and a conjugated verb form (predicate), then, based on the Greek text, the participle agrees in the singular, but the conjugated verb does so in the plural, for example: *Востѣвѹ** *же архїерей и́ вси, и́же съ нїмъ съѣла ѿрѣсь саддѹкѣйскѣ, и́попнїша** *зѣвнети* (Acts 5:17—“Then the high priest rose up, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation”); *прїшедѹ** *же архїерей и́ и́же съ нїмъ, созѣша** *соборѹ* (Acts 5:21—“But the high priest came, and they that were with him, and called the council together”); *ѡвѣѣвѹ** *же пѣтрѹ и́ аплн рѣша** (Acts 5:29—“Then Peter and the apostles answered and said”). A similar agreement is possible in the inverse order, i.e. the conjugated verb agrees in the singular, but the participle in the plural (or the dual), for example: *И вѣ** *іωсифъ и́ мѣти ѿгѡ чѣдѣца** (Luke 2:33 —“And Joseph and his mother marvelled”).

f) With a subject (sing. + sing.) connected by the disjunctive conjunction *и́ли*, the predicate is in the singular, for example: *іѡта ѿдїна, и́ли ѿдїна чергѣ не прѣїдетѹ** *ѡ законѣ* (Matth. 5:18 —“one jot or one tittle shall in no wise pass from the law”); *всѣкѹ градѹ и́ли дѡмѹ раздѣлївїи҃сѣ на сѣ не стѣнетѹ* (Matth. 12:25—“every city or house divided against itself shall not stand”); *и́ще ли рѹкѣ твоѣ, и́ли ногѣ твоѣ соблѣжнѣтѹ** *тѣ* (Matth. 18:8—“if thy hand or thy foot

offend thee"); also I Cor. 14:24; Gal. 1:8; Eph. 5:5; an exception: **ѢЩЕ ЖЕ БРАТЪ ИЛИ СЕСТРА НАГН БЪДАЮТЪ** (James 2:15 — "If a brother or sister be naked").

g) With the reflexive mood, the predicate is put in the plural (or the dual), for example: **МѢЛОСТЬ И ИСТИНА СРЪТЮТСЯ СЯ, ПРАВДА И МѢРЪ ѠБЛОБИЗАСЯ** (Ps. 84:11 — "Mercy and truth have met each other: justice and peace have kissed").

h) If the forms of the predicate show gender (for instance, in the dual number or in certain forms of the composite predicate), then the agreement of the predicate in the dual and plural with subjects of various gender follows the predominant gender, e.g.: **ПРАВДА И МѢРЪ ѠБЛОБИЗАСЯ** (Ps. 84:11, above).

§130. Attributes.

Attribute is the term for a secondary part of the sentence, showing a quality of some entity and answering the question: What sort of? Whose? Which? For example: **БЛАГІЙ* ЧЕЛОВѢКЪ Ѡ БЛАГѢ* СОКРОВИЩА СЕРЦА СВОЕГО ИЗНОСИТЪ БЛАГОЕ** (Luke 6:45 — "A good man out of the good treasure of his heart bringeth forth that which is good"); **БѢ ЖЕ ФІЛІППЪ Ѡ ВИДСАИДЫ, Ѡ ГРАДА АНДРЕѢВА* И ПЕТРѢВА*** (John 1:44 — "Now Philip was of Bethsaida, the city of Andrew and Peter"); **ПАКЪ ЖЕ ИЗШЕДЪ ВЪ ШЕСТЫЙ*, И ДЕВЯТЫЙ* ЧАСЪ, СОТВОРИ ТАКОЖДЕ** (Matth. 20:5 — "Again he went out about the sixth and ninth hour, and did likewise").

The word to which the attribute relates is called the *determinate* [Russ. опредѣляемое, "entity which is defined"].

Depending on the grammatical bond between the attribute and the determinate, attributes may be, as in Russian, either *coördinated* or *uncoördinated*.

1) Coördinated [concordant] attributes usually are expressed by adjectives, but also by equivalent participles, pronouns and numerals, for example: **И БЛИЗЪ БѢ ПАСХА ИДУЩА*** (John 2:13 —

“And the Jews’ Passover was at hand”); **ѢДІННЪ ЖЕ Ѡ ѠБѢЩЕНОЮ***
СЛОДѢЮ ХЪЛАШЕ ѢГО (Luke 23:39—“And one of the malefactors
 which were hanged railed against him”); **ВѢРА ТВОА*** **СПАСЕ ТЯ** (Luke
 18:42—“thy faith hath saved thee”); **И ВЪ ТРЕТІЙ* ДЕНЬ ВОСКРЕСЕНЕТЪ**
 (Luke 18:33—“and the third day he shall rise again”).

An attribute may be expressed by either the long or the short form of adjectives (see §171).

2) When there are several determinates [modified entities], the concordant attribute usually agrees with that nearest to it, for example: **ВО ВСАКЪ* ГРАДЪ И МѢСТО** (Luke 10:1—“into every city and place”); **И СОВЕРШЕНЪ* ВЪШЪ ДЪХЪ И ДУША И ТѢЛО НЕПОРОЧНО ВЪ ПРИШЕЕТВІЕ ГДА НАШЕГО ІИСА ХРСТА ДА СОХРАНИТЕА** (I Thess. 5:23—“and [may] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ”); **ВЪ НЕЖЕ ДАРОВЕ И ЖЪРТВЫ ПРИНОСАТЕА НЕ МОГЪЩИА* ПО СОВѢСТИ СОВЕРШІТИ СЛЪЖАЩАГО** (Heb. 9:9—“in which were offered gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience”); **СЛЫШАВЪ ЛЮБОВЬ ТВОЮ* И ВѢРУ** (Philemon 5—“Hearing of thy love and faith”).

3) Uncoördinated [non-concordant] attributes are expressed by the oblique cases of nouns and other declinable parts of speech (having the value of nouns). To express an attribute, the most common case used is the genitive without a preposition, for example: **ИЗЫДИ КОРОУ НА РАСПУТИА И СТОГНЫ ГРАДА*** (Luke 14:21—“Go out quickly into the streets and lanes of the city”); **И ПОЛА РАБА СВОЕГО ВЪ ГОДЪ ВѢЧЕРИ*** (Luke 14:17—“And sent his servant at supper time”); **ГОДЪ ДЪМІАМА*** (Luke 1:10—“at the time of incense”); **РОГЪ СПАСЕНІА*** (Luke 1:69—“an horn of salvation”).

Such expressions are especially often encountered in liturgical texts, for example: **РАДУЙСА СВАТІТЕЛЕЙ* ТРОНЦА, ЦРКВЕ* ВЕЛИКАА ЗАБРАЛА, СТОЛПН БЛГОЧЕСТИА***; **ВѢРНЫХЪ* ОУТВЕРЖДЕНІЕ,**
ѢРЕТИЕСТВЮЩИХЪ НИЗПАДЕНІЕ (Matins of Jan. 30, at the Praises

[Pss. 148-150]—“Rejoice, O threesome of hierarchs, great towers of the Church, pillars of piety, confirmation of the faithful, downfall of heretics!”).

4) In many cases, an attribute expressed by the genitive case can be replaced by an adjective, for example: **БЪШЕ ЖЕ ДАЛѢЧЕ Ѡ НЕГѠ** **СТЪДО СВННІЙ*** **МНОГО ПАСОМО...** **СТЪДО СВННОЕ*** (Matth. 8:30-31—“And there was a good way off from them an herd of many swine feeding... [suffer us to go away into] the herd of swine”); **Ѡ МАММОНЪНЫ НЕПРЪВДЫ** (Luke 16:9—“[friends] of the mammon of unrighteousness”) and **ВЪ НЕПРЪВЕДНѢМЪ ИМѢНІИ** (Luke 16:11—“in the unjust mammon [*lit.* in unjust possession]”).

5) Sometimes, instead of a genitive with attributive meaning, the dative case is to be met with: **ЛИЦЕМЪ РИ, ЛИЦЕ НЕБЪ* И ЗЕМЛИ*** **ВЪСТЕ ИСКЪШАТИ** (Luke 12:56—“Ye hypocrites, ye can discern the face of the sky and of the earth”); **МОЛИТЕСЯ ѠУБО ГДІИЪ ЖАТВѢ*** (Luke 10:2—“pray ye therefore the Lord of the harvest”); **ПРИСТАВНИКЪ ДОМЪ** (Luke 16:3—“the steward [of the house]”), although **ДОМЪ** can also be construed as the genitive case.

6) An attribute of belonging can also be expressed by the genitive case, or on occasion by the dative, for example: **ПРІИДЕ ГОСПОДІИЪ РЪБЪ* ТѢХЪ** (Matth. 25:19—“the lord of those servants cometh [*lit.* shall come]”); **ПОЛИ ВЪ ДОМЪ ОЦА* МОЕГѠ** (Luke 16:27—“send [him] to my father’s house”); **ПРЕДАТЕСЯ ВЪ РЪКИ ГРѢШНИКѠВЪ*** (Matth. 26:45—“is betrayed into the hands of sinners”); dative case: **ВЫ ЖЕ СОТВОРИТЕ И ВЕРТЕПСЯ РАЗБОЙНИКѠМЪ*** (Matth. 21:13—“But ye have made it a den of thieves”), also Luke 19:46; **И СТАРѢЙШІНЫ ЛЮДЕМЪ*** (Luke 19:47—“and the rulers of the people”); **ЗАНЕ ДРУГЪ СМЪ СЪТЪ** (Luke 11:8—“because he is his friend”); **ВЪ РЪЦѢ ЧЕЛОВѢКѠМЪ** (Matth. 17:22—“into the hands of men”), cf. **ВЪ РЪЦѢ ЧЕЛОВѢКЪ ГРѢШНИКЪ** (Luke 24:7—“into the hands of sinful men”).

Since in Church Slavonic the concept of individual possession is indicated wherever possible by possessive adjectives, the following cases must be noted in which the genitive case (sometimes the dative) is used:

a) when the attribute is expressed by substantivized adjectives or participles, or by personal pronouns (in which case the formation of possessive adjectives is impossible): **МНОГѠ БО МОЖЕТЪ МОЛИТВА ПРАВЕДНАГѠ*** (James 5:16—“for the prayer of a righteous [man] availeth much”); **Ѡ ГЛАСА ПОНОШАЮЩАГѠ* И ѠКЛЕВЕТАЮЩАГѠ*** (Ps. 43:17—“at the voice of him that reproacheth and detracteth”); **И СТО ИМА СГѠ*** (Luke 1:49—“and holy is his name”); as an exception: **СН НБСТЬ СГѠВЪ*** (Rom. 8:9—“he is none of his”); *b)* when the word expressing possession is accompanied by explanatory words, i.e. when it becomes at the same time a determinate [modified word], for example: **Ѡ ВЕСИ МАРИНЫ* И МАРДЫ* СЕСТРЫ СѠ** (John 11:1—“of the town of Mary and her sister Martha”), where the second possessive attribute is expressed by the genitive case, since a possessive adjective would have made the text ambiguous. Compare also: **Ѡ ДОМА И ѠТЧЕСТВА ДАВІДОВА*** (Luke 2:4—“of the house and lineage of David”), but: **ВЪ ДОМѠ ДАВІДА* ѠТРОКА СВОЕГѠ** (Luke 1:69—“in the house of his servant David”). However, by way of exception, possessive adjective attributes can be encountered with modifying words, for example: **ТОГДА СОВРАШАСА АРХІЕРЕСИ И КНИЖНИЦИ И СТАРЦИ ЛЮДСКІИ ВО ДВОРѠ АРХІЕРЕОВЪ*, ГЛАГОЛЕМАГѠ КАІАФЫ** (Matth. 26:3—“Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas”); **СЪ ЖЕНАМИ И МАРИЮ МТРИЮ ІІСОВОЮ* И СЪ БРАТІЮ СГѠ** (Acts 1:14—“with the women, and Mary the mother of Jesus, and with his brethren”); **И ѠВЕРГОУТЕСА СГѠ ПРѢД ЛИЦЕМЪ ПІЛАТОВЫМЪ*, СЪЖДАШЪ ѠНОМЪ ПСЧІТН** (Acts 3:13—“and [ye] denied him in the presence of Pilate, when he was determined to let him go”).

7) Uncoördinate [non-agreeing] attributes can also be expressed by the oblique cases with a preposition, and in such cases the pronouns *ѣже*, *ѣже*, *ѣже* usually are added, although, far less often, this type of attribute may also be found without the pronoun. Examples: *и воскресеніе, ѣже ѿ мертвыхъ** (Luke 20:35—"and the resurrection from the dead"); *истребивъ ѣже на насъ* рѣкопisanіе оученьми* (Col. 2:14—"Blotting out the handwriting [of ordinances] that was against us"); *не имыи моеа правды, ѣже ѿ закона** (Philipp. 3:9—"not having mine own righteousness, which is of the law"), as well as Acts 3:16; 26:18; 26:22; Gal. 1:22. Without the pronouns: *бѣ въ снмищахъ чловѣкъ въ дѣств* нечистѣ** (Mark 1:23—"And there was in [their] assemblies a man with an unclean spirit"); *братіа ѿ гдѣ** (Philipp. 1:14—"brethren in the Lord"); *имамъ оубо похвалѣ ѿ хртѣ* іисѣ** (Rom. 15:17—"I have therefore whereof I may glory in Christ Jesus").

These word groups with pronouns aim at conveying Greek phrases with a definite article: compare the 1st example above: *καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν* (Luke 20:35), but, strictly speaking, only the pronoun *ѣже* (fem.), when it refers to nouns in the accusative, clearly expresses the sense of the article, for example: *Моисей во писаніи правды, ѣже* (and not "ѣже") *ѿ закона* (Rom. 10:5—"For Moses describeth the righteousness which is of the law").

8) Non-agreeing attributes can be expressed by the infinitive of verbs, e.g. *и зыде повеленіе ѿ кесара августѣ напиеати* всю вселенну* (Luke 2:1—"there went out a decree from Cæsar Augustus, that all the world should be enrolled"); *исполниша дніе родити* ѣи* (Luke 2:6—"the days were completed for her to give birth"), (see §142, 12).

9) Possessive adjectives in Church Slavonic may, in some cases, go beyond the limits of their normal use, and rather than showing possession, have the sense of an oblique object, e.g.: *оублышавъ ирѣвъ четвертовластникъ елѣхъ иисѣвъ* (Matth.

14:1—“Herod the tetrarch, having heard of the fame of Jesus”), i.e. *the fame concerning Jesus*; По преда́нїи же ѿ ѿа́нновѣ (Mark 1:14—“And after that John was delivered up”); рѣвно́сть бж́ію ѿмѣтѣ (Rom. 10:2—“they have a zeal of God”)—i.e. *they have a zeal about [regarding] God*.

§131. Apposition.

Apposition is the setting of one noun beside another as an attributive [a modifier, or an explaining or limiting adjunct], agreeing with the modified word in number and case.

The use of appositives in Church Slavonic generally does not differ from their use in Russian [or English], save for the peculiarity that in Slavonic, nouns in apposition are only rarely set off by commas. Examples: Слы́шавъ же ѿро́дъ ца́рь* смѣтѣ́са (Matth. 2:3—“When Herod the king had heard [these things], he was troubled”); Вѣдѣ́ша о́троча́ съ ма́рією ма́тереію* ѣгѡ́ (Matth. 2:11—“they saw the young child with Mary his mother”); ѿ се́ мѣжъ мѣрїиъ ѣвнѣхъ* ѣленъ* кандакіи́ ца́рїицы* мѣрїи́нскїа (Acts 8:27—“and behold, an man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians”), cf. in the Russian version: “и вотъ, мужъ еѳіоплянинъ, евнухъ, вельможа Кандакіи, ца́рїицы Еѳіопской...”

Apposition with the words ѿменемъ, ро́домъ, мѣжъ: ѿде́анинъ же не́кто апо́лловъ* ѿменемъ, а́леѣандранинъ* ро́домъ, мѣжъ* словѣ́енъ, прїи́де во ѣфе́съ (Acts 18:24—“And a certain Jew named Apollos, born at Alexandria, an eloquent man, ...came to Ephesus”); ѣа́иъ ѿ а́рхїевнаго́въ, ѿменемъ іа́иъ* (Mark 5:22—“one of the rulers of the synagogue, Jairus by name”).

§132. The Object.

The *object* is the term for a secondary part of the sentence, signifying the recipient of the action or quality. The object answers

the questions of the oblique cases, for example: **И ПОСЛА ВЪСЪТНИКА* ПРЕДЪ ЛИЦЕМЪ* СВОИМЪ** (Luke 9:52—“and sent a messenger before his face”).

The object in most cases relates to a verb, but it can also relate to nouns and adjectives.

a) The object is usually expressed by a noun in one of the oblique cases, for example: **НЕ НОСИТЕ ВЛАГАНИЩА*, НИ ПИРЫ*, НИ СЯПОГОВЪЗ*** (Luke 10:4—“Carry neither purse, nor scrip, nor shoes”); but it can also be expressed by other parts of speech, used as if they were nouns, for example: *pronoun*: **СЛЪШААИ ВАС*, МЕНЕ* СЛЪШАЕТЕ** (Luke 10:16—“He that heareth you, heareth me”); *adjective*: **ЮРЪДЛИВЫА ЖЕ МЪДРЫМЪ* РЪША** (Matth. 25:8—“And the foolish said unto the wise”); *participle*: **ИДИТЕ ЖЕ ПЪЧЕ КЪ ПРОДАЮЩИМЪ*, И КУПИТЕ СЕБЕ** (Matth. 25:9—“but go ye rather to them that sell, and buy for yourselves”); *numeral*: **ТРИЕ НА ДВА*, И ДВА НА ТРИ*** (Luke 12:52—“three against two, and two against three”).

b) The object may be expressed by an infinitive: **ПОВЕЛѢ ПРИНЕСТИ* ГЛАВЪ СВОЮ** (Mark 6:27— “[he] commanded his head to be brought”).

c) The object can be expressed by a phrase with a sense of quantity: **И ПРИЗВАВЪ СЛУЖАЮЩАГО* ѿ СЪРЪВЪКЪ*, ВОПРОШАШЕ** (Luke 15:26—“And he called one of the servants, and asked”); **ЧЕЛОВЪКЪ НЪКІИ ИМАШЕ ДВА* СЫНА*** (Matth. 21:28—“A certain man had two sons”).

d) The object may also be expressed by a special combination of words with the sense of an entity; before it, in such cases, stands the pronoun **СЪЖЕ** used as an article: **НА СЪЖЕ* ПО ПОДОБИЮ* ВОЗВЕДИ ДРЕВНЮ ДОБРОТУ ВОЗВЪРАЗИТИСА** (Pannikhida—“raise [me] up to be transformed, to [my] ancient beauty [which is] according to [Thy] likeness”); here **СЪЖЕ ПО ПОДОБИЮ** is a special concept or term.

e) The object can be expressed by a demonstrative pronoun with a phrase attached to it, consisting of the relative pronouns **ИЖЕ**,

ѣже, ꙗже and an oblique case with a preposition, for example: Ѣмамъ оубо похвалѣ ѡ хрѣтѣ иисѣ въ тѣхъ*, ѣже* къ вѣѣ (Rom. 15:17—"I have therefore whereof I may glory through Jesus Christ in those things which pertain to God").

§133. Verb Objects.

Objects that occur with verbs are of two kinds: direct and indirect.

A *direct object* receives the action of a transitive verb, and is in the accusative case without a preposition (see §72), e.g.: лѣси ѣзвинны* ѣмѣтъ, ѣ птици нѣсеныа гнѣзда* (Matth. 8:20—"The foxes have holes, and the birds of the air have nests").

With transitive verbs and negation, the object is usually put in the genitive case: Трѡсѣти* сокрѣшенны не преломитъ, ѣ лѣна* внемшася не оугаситъ (Matth. 12:20—"A bruised reed shall he not break, and smoking flax shall he not quench"); Ниже вливѣютъ вѣна* нѡва въ мѣхи вѣтъхи (Matth. 9:17—"Neither do [men] put new wine into old bottles").

Note. In certain cases, however, a direct object may also be found in the accusative case after a negated verb: не дадите сѣѣа псѡмъ (Matth. 7:6—"Give not that which is holy unto the dogs").

With the passive mood, the direct object becomes the subject, while the performer of the action (the subject of a verb in the active mood) becomes an object in the genitive case with the preposition ѡ or in the instrumental case (see §§ 73, 102), e.g.: ѣ видѣна бѣтъ ѡ неѣ* (Mark 16:11—"and had been seen of her"); Прѣидѡша же ѣ мытарѣи крѣтитисѣ ѡ негѡ* (Luke 3:12—"Then came also publicans to be baptized by him"); ѣмже* держѣми бѣхомъ (Rom. 7:6—"wherein we were held").

Objects in the other oblique cases, as well as in the accusative case with a preposition, are called *indirect objects*, for example: Прѣдани же бѣдете ѣ родителѣи* ѣ братѣю* ѣ родомъ* ѣ дрѣги* (Luke

21:16—“And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends”).

Concerning objects expressed by an infinitive, see §143, 2.

§134. Objects of Nouns and Adjectives.

Nouns can have objects, for the most part in those cases where they are formed from verbs or are related to them in meaning. Most often, objects of nouns are in the genitive case (genitive of object), for example: **ЖАЛОСТЬ ДОМУ* ТВОЕЮ СЪЕДАЄ МЯ**, (John 2:17—“The zeal of thine house hath eaten me up”—i.e. concern for Thy house); **И ПРОПОВѢДАА СЪВЛІЕ ЦРКВІА*** (Matth. 4:23—“and preaching the gospel of the kingdom” [= *concerning* the kingdom]); **И ЗА ОУМНОЖЕНІЕ БЕЗЗАКОНІА***, **ИЗЕАКНЕТЪ ЛЮБЫ МНОГИХЪ** (Matth. 24:12—“And because iniquity shall abound, the love of many shall wax cold”); **ИСТИННЫЙ ПОСТЪ СЪТЬ, СЛЫХЪ* ШУЖДЕНІЕ, ВОЗДЕРЖАНІЕ АЗЫКА***, **ЯРОСТИ* ШЛОЖЕНІЕ, ПОХОТѢЙ* ШЛУЧЕНІЕ** (1st week of Great Lent, Monday at Vespers [Aposticha]—“A true fast is the rejection of evils, control of the tongue, forbearance from anger, abstaining from lusts”).

In some cases the genitive case is replaced by the dative: **ОУСЛЫШАТИ ИМАТЕ ВРАНИ И СЛЫШАНИА ВРАНЕМЪ*** (Matth. 24:6—“And ye shall hear of wars and rumours of wars”); **ТВОРЦА НЕБЪ* И ЗЕМЛИ***, **ВІДИМЫМЪ ЖЕ ВСЕМЪ* И НЕВІДИМЫМЪ*** (Creed—“Maker of heaven and earth, and of all things visible and invisible”); **И ВСАКОМУ БЛАГУ*** **ПРОМЫСЛЕННИКУ И ПОДАТЕЛЬ** (Morning Prayer 3—“and [Thou art] the Provider and Giver of everything good”).

There can be an object of predicate adjectives as well as of appositives (in subordinate clauses), and sometimes also of substantivized adjectives, for example: **НАГЪ СЪМЬ ЧЕРТОГА*** (Great Canon, Ode[Canticle] 4—“I am deprived of the Bridal Chamber”); **КРАСЕНЪ ДОБРОТОЮ* ПАЧЕ СЫНОВЪ ЧЕЛОВѢЧЕСКИХЪ** (Ps. 44:3—“Splendid in beauty beyond the sons of men”); **И СВѢТІЛО СЪЮ ПОДОБНО**

КАМЕНИ* ДРАГОМЪ (Rev. 21:11—“and the light thereof was like to a precious stone”); СОТВОРИТЕ ОУБО ПЛОДЫ ДОСТОЙНЫ ПОКАЯНІА* (Luke 3:8—“Bring forth therefore fruits worthy of repentance”); ИПОЛНЬ КЛАГОДАЧІИ* И ИСТИНЫ* (John 1:14—“full of grace and truth”); ѿ НЕСМЫСЛЕННАА И КЪСНАА СЕРДЦЕМЪ* (Luke 24:25—“O [ye] foolish and slow of heart”); ѿ ИСПОЛНЕННЕ ВРАКІА ЛЪСТІИ* И ВРАКІА СЛЪБЫ (Acts 13:10—“O [thou] full of all guile and all wickedness”).

Peculiarities in the Use of the Cases to Express an Object.

§135. *The Accusative.* Pronouns, adjectives and participles with a *collective* sense are used in the accusative, and also in the other oblique cases, as in the nominative (§120) in the neuter plural, for example: ѿГДА ОУЗРИТЕ СЯ* БЫВАЮЩА* (Luke 21:31—“when ye see these things come to pass”); И КЕИ ЛЮДИЕ РАДОВАХУСЯ ѿ КРЕХЪ* СЛАВНЫХЪ* БЫВАЮЩИХЪ* ѿ НЕГО (Luke 13:17—“and all the people rejoiced for all the glorious things that were done by him”). With an *abstract sense*, they are put in the neuter singular: МАР, Д, ѿ ПОКАЗУА САМОВАСТНОЕ* (Lazarus Saturday, 3rd Song—“showing Martha Thy power”). СЪТІА ВО ТРЪЦЫ ѿДИНОУЩНОЕ* ПРАВОСЛАВНУ НАУЧИВШЕ (7th Sunday after Pascha at Vespers, Doxasticon at the Aposticha—“Having taught in Orthodox manner the unity of the Holy Trinity”). ГОРЕ ГЛАГОЛЮЩИМЪ ЛЪКАВОЕ* ДОБРОЕ*, И ДОБРОЕ* ЛЪКАВОЕ*, ПОЛАГАЮЩИМЪ ТЪМЪ СВѢТЪ, И СВѢТЪ ТЪМЪ, ПОЛАГАЮЩИМЪ ГОРЬКОЕ* СЛАДКОЕ*, И СЛАДКОЕ* ГОРЬКОЕ* (Isaiah 5:20—“Woe to them that call evil good, and good evil; who make darkness light, and light darkness; who make bitter sweet, and sweet bitter”).

Nouns (or other declinable parts of speech used as nouns), signifying animate beings, have in the singular an accusative case that coincides with the genitive, but in the plural their accusative case is usually the same as the nominative, though it can also coincide with

the genitive (§22, §35, 1), §40, 4), for example: **РАЗДѢЛИТЦА ОТЦЪ НА СЫНА***, **И СЫНЪ НА ОТЦА*** (Luke 12:53—"The father shall be divided against the son, and the son against the father"; **ВЗЫСКАТИ И СПАСТИ ПОГИБШАГО*** (Luke 19:10—"to seek and to save that which was lost"); **НАЧАТЪ ИЗГОНИТИ ПРОДАЮЩЫА*** **ВЗ НЕИ И КЪПЮЩЫА*** (Luke 19:45—"began to cast out them that sold therein, and them that bought").

The verbs **ПОДРАЖАТИ** [to imitate], **ГОНИТИ** [to pursue], **СЛЫШАТИ** [to hear], **ВНУШИТИ** [to inspire, suggest—from **ВНУШИТИ**], **ВОСПОМИНАТИ** [to recall], also **ПОМИНАТИ** [mention, commemorate], **ПОМЫСЛАТИ** [to think of] usually call for the accusative case, for example: **ПРОРОКА* ІУАНУ* ПОДРАЖАА ВОПИЮ** (Eirmos: Tone 1, Monday at Compline, Ode 6—"Imitating the Prophet Jonah I cry out"); **НО ТЫ ПОДРАЖАА ЕСТЬ ТВОЮ СТРАСТНАА И ЛЮБОСТРАСТНАА СТРЕМЛЕНІА*** (Great Canon, Ode 7—"But thou hast imitated his [Absalom's] passionate and pleasure-loving cravings"); but also the dative case: **ПОДРАЖАЙТЕ ВѢРѢ* ИХЪ** (Heb. 13:7—"follow their faith"); **СЕГѠ ПРОИЗВОЛЕНІЮ* ПОДРАЖАЙ** (Great Canon, Ode 3—"imitate his [Abraham's] resolution"); **ГОНИ ЖЕ ПРАВДУ***, **БЛГОЧЕСТИЕ***, **ВѢРУ***... (I Tim. 6:11—"follow after righteousness, godliness, faith..."); **ІУАННЪ СЛЫШАВЪ ВО ОУЗНИЦИ ДѢЛА* ХРІТОКА** (Matth. 11:2—"Now when John had heard in prison the works of Christ"); **МОЛЕНІЕ* МОЕ ВНУШИ** (Ps. 38:13—"give ear to my supplication"); **ПОМИНАЙТЕ ЖЕНУ* ЛОТОВУ** (Luke 17:32—"Remember Lot's wife"); **ПОМИНАА СЛЕЗЫ* ТВОА** (II Tim. 1:4—"being mindful of thy tears"); **ДѢЛНІА* ТВОА, ІАЖЕ СОДѢЛАА ЕСТЬ, ПОМЫСЛАА** (Great Canon, Ode 4—"Consider the deeds thou hast done").

§136. A characteristic peculiarity of the Church Slavonic language is the use of the so-called *double accusative case*. The first accusative is the direct object, and the second takes on the role of a predicate complement; it is called a *second predicate accusative* (cf. §124; many verbs, acting as semi-significant copulas in a composite

nominal predicate, in the active voice are followed by two accusatives). In Russian, the instrumental case corresponds to such a second accusative.

This second accusative, by its derivation, is nothing other than a predicate adjunct of the verb **БЫТИ**, in a construction of the accusative with an infinitive (see §143, 3), for example: **ΩΥΔΗΣΑ ΕΓΩ* БЫТИ ПОВΗΝΝΑ* ΙΜΕΡΙΤΙ**, (Mark 14:64—"they condemned him to be guilty of death"); however, with the following verbs, since they are semi-significant, **БЫТИ** becomes superfluous and therefore disappears, for example: **ЧТО ΜΑ ΓΛΗΓΟΛΕΣΗ [БЫТИ] ΒΛΑΓΑ** (Mark 10:18—"Why callest thou me good?"); but sometimes **БЫТИ** is present: **ΚΟΩ ΜΑ ΓΛΗΓΟΛΟΥΤΥ ΧΕΛΟΒΪЦЫ БЫТИ**; (Mark 8:27—"Whom do men say that I am?").

Verbs taking a second accusative, according to their use, can be divided into two groups:

I. Those meaning "*to make, call or consider someone something*":

1) **ΩΥΓΚΟΡΗΤΙ** [to make], **ΠΡΪΛΤΙ** [to receive], **ΠΟΛΟЖΗΤΙ** [to place], **ΠΟСΤΑΚΗΤΙ** [to set], **ΙΑΒΗΤΙ** [to reveal], **ΩΥΓΟΤΩΒΑΤΙ** [to prepare], **ΔΑΤΙ** [to give], **ΔΑΡΟΚΑΤΙ** [to bestow], **ΠΟΚΑΖΑΤΙ** [to show], **ΒΟΖΒΥΙΣΗΤΙ** [to raise up]; 2) **ΡΕЦΙИ** [to say], **ΝΑΡΙЦΑΤΙ** [to name], **ИΠΟΒΪДАΤΙ** [to confess], **ΓΛΗΓΟΛΑΤΙ** [to speak], **ΓΛΑШΙΑΤΙ** [to call]; 3) **ИΜΕΪΤΙ** [to have], **ΚΜΪΚΗΑΤΙ** [to consider], **ΠΟΜЫШΛΑΤΙ** [to think], **НЕСЦЕВАТΙ** [to estimate], **ΠΡΕΔΕΥΑΚΛΑΤΙ** [to represent] and others.

With these verbs the main object is for the most part a *person* and is usually expressed by a pronoun, but also by a noun (or a substantivized adjective or participle), while the second accusative indicates a *duty, calling, thing or quality* and is expressed by a noun or adjective (or participle), as a general rule in the short form, though in the plural this may not be the case, for example:

1) **ΚΪ ΞΕ ΩΥΓΚΟΡΗΣΕΓΕ ΕΓΩ* ΠΕΙΜΕΡΩ* ΡΑΖΒΟЙНИΚΩΜΧ** (Luke 19:46—"but ye have made it a den of thieves"); **И ΩΥΓΚΟΡΑΤΥΧ ΕΓΩ* ЦΑΡΑ*** (John 6:15—"and [they would] make him a king"); **И**

ЗАПУСТѢВШУ* СОТВОРАЧУ Ю* И НАГУ* (Rev. 17:16—“and shall make her desolate and naked”); **ОБРАЗУ*** ПРИИМИТЕ, БРАТІА МОА, СЛОСТРАДАНИА И ДОЛГОТЕРПИВИА, ПРОРОКИ* (James 5:10—“Take, my brethren, the prophets...for an example of suffering affliction, and of patience”); **ГОСУДЕ*** ПОЛОЖИ НАСЛЕДНИКА* ВЪЕМЪ (Heb. 1:2—“whom he hath appointed heir of all things”); КТО МА* ПОСТАВИ СЯДИЮ* И ДѢЛИТЕЛА* НАДЪ ВАМИ (Luke 12:14—“who made me a judge or a divider over you?”); ПОСТАВИ Ю* ЖИВУ* (Acts 9:41—“presented her alive”); БЪЗЪНЫ* ПОСЛАНИИКИ* ЯВНЪ (I Cor. 4:9—“God hath set forth us the apostles last”); ОУГОТОВАТИ ГДЕВИ ЛЮДИ* СОВЕРШЕНЫ* (Luke 1:17—“to prepare unto the Lord a perfect people”); ВСАЧЕКИХЪ ТВОРЦА НА РУКЪ ТВОЕЮ ПОНЕСИ, СЕГО* НАМЪ ТВОИМИ МОЛИТВАМИ БЛГОПРЕМЪННА* ДАВАИ (Jan. 30, Matins, Ode 5—“having borne in thine arms the Creator of all, render Him propitious to us by thy prayers”); ИХЪЖЕ* ДАРЪИ СЪИМЪ ТВОИМЪ ЦРКВАМЪ, ВЪ МЪРЪ, ЦѢЛЫХЪ*, ЧЕСТИНЫХЪ*, ЗДРАВЫХЪ*... (Liturgy: commemoration of the hierarchy after the Consecration—“whom [do Thou] grant unto Thy holy Churches in peace: safe, honourable, healthy...”); СТРАННА* МЪКИ ВЛАКІА ПОКАЖИ МА* (Morning Prayers, Prayer 7: [Midnight Song to the Most Holy Theotokos]—“Present me untouched by [*lit.* ‘estranged from’, ‘alien to’] all torments”); СЕГО* БЪЗЪ НАЧАЛЬНИКА* И СПЕА* ВОЗВЫСИ ДЕСНИЦЕЮ СВОЕЮ (Acts 5:31—“Him hath God exalted with his right hand to be a Prince and a Saviour”);

2) **АЩЕ ОНЫХЪ* РЕЧЕ БОГОВЪ*** (John 10:35—“If he called them gods”); И НАИЦАХЪ **СЪ*** ИМЕНЕМЪ ОТЦА СВО, ЗАХАРИЮ* (Luke 1:59—“and they called him Zacharias, after the name of his father”); **АЩЕ КТО СЕГО* ИСПОВѢСТЬ ХРІТА*** (John 9:22—“if any [man] did confess that he was the Christ”); НЕ КТОМЪ ВАСЪ* ГЛАГОЛУ РАБЫ*... ВАСЪ ЖЕ РЕКОХЪ ДРУГИ* (John 15:15—“Henceforth I call you not servants... but I have called you friends”); **ЧТО МА* ГЛАГОЛЕШИ БЛАГА*** (Mark 10:18—“Why callest thou me good?”); **ВЫ ГЛАШАЕТЕ МА* ОУЧИТЕЛА* И ГА*** (John 13:13—“Ye call me Master and Lord”).

3) НИЖЕ ИМАМЪ ДУШѦ* МОЮ ЧЕСТИЮ* СЕБѦ (Acts 20:24—"neither count I my life dear unto myself"); ЕЛА* ВМѢНИХЪ ХРІТА РАДИ ТЦЕПѦ* (Philipp. 3:7—"those [things] I counted loss for Christ"); ПОНѢЖЕ ВѢРНА* НЕПЩЕВА ѠБѢТОВАВШАГО* (Heb. 11:11—"because [she] judged him faithful who had promised"). The second accusative in some cases may be joined with the conjunctions ІАКО, ІАКОЖЕ, ІАКИ [like, as]: ТАКО НАСЪ* ДА НЕПЩЕЕТЪ ЧЕЛОВѢКЪ, ІАКО СЛЪЖЪ* ХРІТОВЫХЪ И СТРОИТЕЛЕЙ* ТАИНЫХЪ БЖІИХЪ (I Cor. 4:1—"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God"); НО ВО ВСѢМЪ ПРЕСТАВЛЯЮЩИХЪ СЕБѦ* ІАКОЖЕ БЖІА СЛЪЖИ* (II Cor. 6:4—"But in all things approving ourselves as the ministers of God"); И НЕ ІАКИ ВРАГА* ИМѢИТЕ СГО* (II Thess. 3:15—"Yet count him not as an enemy").

4) With verbs signifying dependent motion or condition: ѠПРАТИТИ [let go, send away, dismiss], ПОСЛАТИ [send], ПРОВОДИТИ [accompany], ВОЗВРАТИТИ [bring back, return], ПРИВЕСТИ [bring], ВОЗСТАВИТИ [raise up], СПАСАТИ [save], СОБЛЮСТИ [keep], &c., "someone as such", —with these there can also be a double accusative: И БОГАТІАЩЫА СѦ ѠПРАТИ ТЩЫ* (Luke 1:53—"and the rich he hath sent away empty"); И ПОСЛА МИ АНГЛА* МІРНА, ХРАНИТЕЛА* И НАСТАВНИКА* ДУШИ И ТѢЛА МОЕЮ (Prayers Before Sleep, Prayer 4, of St. Macarius the Great—"And send me an Angel of peace, a guardian and guide of my soul and body"); Ѡ СЖЕ ПОКРЫТИ ИХЪ* И НЕВРЕДИМЫХЪ* СОБЛЮСТИ Ѡ ВСѢХЪ ВРАЖИИХЪ НАВѢТОВЪ И ѠБСТОАНІИ, И БЕЗПЯКОСТНЫХЪ* ПРОВОДИТИ И ВОЗВРАТИТИ (Prayer Service for Travellers—"That He will protect them and preserve [them] unscathed from all adverse incursions and circumstances, and accompany and bring them back unharmed"); МУЖИ* ЖЕ И ЖЕНЫ* СВЪЗАНЫ* ПРИВЕДЕТЬ ВО ІЕРУСАЛИМЪ (Acts 9:2—"[that he might] bring men and women bound to Jerusalem"); ВОЗСТАВИ ЖЕ НАСЪ* ВО ВРЕМЯ МОЛИТВЫ, ОУТВЕРЖДЕНЫ* ВЪ ЗАПОВѢДЕХЪ ТВОИХЪ, И ПАМЯТЬ* СЪДѢВЪ ТВОИХЪ ВЪ СЕБѦ ЧВѢРДА*

ИМЪЦА* (Compline, Another Prayer to our Lord Jesus Christ, by Antiochus the Monk—"And raise us up at the time of prayer, confirmed in Thy precepts, and keeping the memory of Thy judgments firm within us"); Ѡ МІРСКІХЪ НАПАСТЕЙ СПАСАЙ НЫ* НЕВРЕДИМЫ* (Octoechos, T. 3, Thursday at Matins, Ode 6—"From worldly assaults, save us unharmed"); И НАСЪ* НЕВОСЖДЕНЫ* СОХРАНИ КО СЦЕННОДѢЙСТВІИ БЖЕСТВЕННЫХЪ ТВОИХЪ ТАИНЪ (Liturgy, Prayer of the Proskomedija—"and keep us without condemnation in the sacred service of Thy Divine Mysteries").

If the above verbs occur with negation, then they call for two genitives: НЕ ТВОРИТЕ ДОМУ* ОЦА МОЕГО ДОМУ* КЪ ПЛЕНАГО (John 2:16—"make not my Father's house an house of merchandise").

With the verb ПРОСИТИ there can be a second predicate *genitive*, for example: ДНЕ ВСЕГО (БЫТИ) СОВЕРШЕННА*, СВѢТА*, МІРНА* И БЕЗГРЕШНА*, ОУ ГДА ПРОСИМЪ (Liturgy); in this case what is asked for is not "a perfect, holy... day", but rather that the day *be* perfect, holy and so on; cf. the English text—"For this whole day, that it may be perfect, holy, peaceful and sinless, let us entreat the LORD".

With verbs meaning "to elevate someone [to some calling or position]" there are also two accusatives used, with the second preceded by the preposition ВЪ: ВОЗВѢЖЕ ИМЪ ДАВІДА* ВЪ ЦАРѦ* (Acts 13:22—"he raised up unto them David to be their king"); ПОМАЗАХЪ ТѦ* ВЪ ЦАРѦ* НАДЪ ІИЛЕМЪ (IV Kings 9:3—"I have anointed thee king over Israel"); И ВОСПИТА И* СЕБѢ ВЪ СЫНА* (Acts 7:21 — "and [the Pharaoh's daughter] nourished him for her own son").

II. The *second* group consists of verbs signifying perception and knowledge: 1) *perception*: ВІДАТИ, ЗРѢТИ [to see], СЛЫШАТИ [to hear]; 2) *knowledge*: ВѢДАТИ, СВѢДѢТИ [to know, be aware], ѠБРЕТИ [to find], ИСКУСИТИ [to try, test], РАЗУМѢТИ [understand]; 3) *opinion*: МНѢТИ [to opine], ИМѢТИ [to have], ИСПОВѢДАТИ [to confess] (the same as in the first group) &c.

With these verbs, the direct object is expressed, as in the verbs of the first group, by a pronoun or a noun, and the second accusative is usually a short participle. This 2nd-accusative construction is of a somewhat different character than with the verbs of the first group, and in some cases it can be regarded as a simplified replacement of a subordinate clause as object, for example: **ΒΙΔΩΣΙ ΤΟΝ ΟΥΡΓΗΓΑΙΟΥΜΕΝΟΝ ΤΗΝ** (Mark 5:31—"Thou seest the multitude thronging thee"); cf. the Russian version: *Ты видишь, что народъ тѣснитъ Тебя*—"Thou seest that the people throng Thee"; **ΜΗΔ' ἸΖΒΕΓΜΕΝΟΝ ΤΟΝ ΠΡΟΣΦΥΓΟΝΤΩΝ** (Acts 16:27—"supposing the prisoners to have fled"), in the Russian: *думая, что узники убѣжали*—"supposing that the prisoners had fled". If the second accusative is related to a composite noun predicate of a subordinate clause, then it is expressed by a noun or an adjective (or a passive participle) in combination with the participles **Εἶναι**, **Βύβη** [being, having been], for example:

Ὡς ΜΗΟΓΗΧΑΣ ΛΕΪΠΤΑΣ ΕΨΙΜΑ* ΤΑΛ* ΕΨΔΙΟΥ* ΠΡΑΒΕΔΝΑ ΙΑΖΗΚΑ ΣΕΜΨ ΚΗΚΔΗΝ (Acts 24:10—"Forasmuch as I know thee to have been of many years a righteous judge unto this nation"—Russian: *зная, что ты много лѣтъ былъ праведнымъ судьей*: "Knowing that for many years thou hast been a righteous judge"); **ΙΑΚΩ ΒΕΒΔΑΧΨ ΕΓΟ* ΧΡΨΤΑ* ΕΨΙΜΑ*** (Mark 1:34—"because they knew him to be the Christ"—Russian: *что они знаютъ, что Онъ Христосъ*: "because they knew that He was the Christ").

There is, however, no strict demarcation between the verbs of the first and second group, and therefore, just as with the verbs of the 1st group the second accusative can be expressed by a participle, so, on the contrary, the second accusative with verbs of the 2nd group may be expressed by an adjective (without the participles **Εἶναι**, **Βύβη**). Examples: **ΚΗΔΕΨΨΕ ΕΓΟ* ΧΟΔΑΨΙΑ* ΠΟ ΜΟΨΘ** (Mark 6:49—"Having seen him walking on the sea"); **ΚΗΔΑΨΥΜΕΝΟΝ ΝΕΜΕΨΑ* ΓΛΑΓΟΛΟΥΨΑ*, ΚΗΔΗΝΑ* ΖΑΡΑΨΥ*, ΧΨΩΜΕΨΑ* ΧΟΔΑΨΙΑ*, ἢ ΛΕΨΠΕΨΑ* ΒΗΔΑΨΑ***

(Matth. 15:31—"when they saw the dumb to speak, the maimed² to be whole, the lame to walk, and the blind to see"); *мы слышахомъ ѿго* глаголюща** (Mark 14:58—"We heard him say"); *вѣдѣнь ѿго* мѹжа* прѣведна ѿ сѣа* (Mark 6:20—"knowing that he was a just man and an holy"); *ѿ пришедохъ ѡбрѣцѣтѹхъ (домъ) прѣздѣнѹхъ*, помѣтѣнѹхъ*, ѿ ѹкрѣшенѹхъ** (Matth. 12:44—"and when he is come, he findeth [the house] empty, swept, and garnished"); *ѿгоже* ѿкѹсѣхомъ во многихъ многаши вѣганива* ѣща** (II Cor. 8:22—"whom we have oftentimes proved diligent in many things"); *разумѣѣтѣ послѣнника* ѿ сѣнтелѣ* ѿповѣданїѣ нашегѹ и҆са* хр҆ста*: вѣрна* ѣща* сочкѡршемѹ ѿго* (Heb. 3:1-2—"consider the Apostle and High Priest of our confession, Jesus Christ: Who is faithful to him that made him"); *имѣѣ ма* ѡречѣна** (Luke 14:18—"have me excused"); *вѣкъ дѹхъ, ѿже ѿповѣдѹетѹхъ и҆са* хр҆ста* во плѡти пришедша*, ѡ вѣ сѣтъ* (I John 4:2—"Every spirit that confesseth that Jesus Christ is come in the flesh, is of God").

§137. The *genitive case*. Among the special uses of the genitive there should be listed the *distributive* or *partitive* genitive. The distributive genitive may occur in a verbal or nominal combination.

The distributive genitive is used in those cases where the action affects an entity not in its entirety, but only in part. This genitive is usually employed after the verbs *напнѣгнѣти* [to feed], *насыгнѣти* [to satiate], *напоѡти* [to give drink], *вкѹсѣгнѣти* [to taste], *прнчѣсгнѣгнѣти* [to communicate, take part], *наполнѣти* [to fill], and others without a preposition (which does not always correspond to usage in Russian), or else with the preposition *ѡ*, for example: *насыгнѣ ма гѡрѣсгнѣ, напоѡ ма жѣлчн* (Lam. 3:15—"He hath filled me with bitterness, he hath given me gall to drink"); compare the Russian text: *Онѡ пресытилѡ меня горечью, напоилѡ меня*

²The Slavonic *вѣдѣный* here means "lacking some limb".—Tr.

constructions are also to be encountered without *ŭ*: *нѣ не бѣдегѣ ꙗ́мѡ лѡвѡ, ниже зѡвѣрѣи* лѡугыхѣ зыдегѣ нѡнь* (Isaiah 35:9, as printed in the Prophecy at the Blessing of Waters—"No lion shall be there, nor [any] ravenous beast shall go up thereon"—compare with the Greek text: οὐδὲ τῶν θηρίων τῶν πονηρῶν), i.e. *any of the ravenous beasts*; but the usual edition of the [Slavonic] Bible gives the reading *ни ѡ зѡвѣрѣи злыхѣ*, "neither of the evil beasts". *Насытишася сынѡвѣ* ѡстаѡнши ѡстаѡннѣ младѣнцѣмѣ своѣмѣ* (Ps. 16:14 — "[Certain of] The sons have been filled, and left the remnants to their babes"—compare with the Greek: Ἐχορτάσθησαν υἱῶν: i.e. "*some or many of the sons*").

In some cases the sense of a part is expressed by the prepositional case with the preposition *кѣ*: *болѣгѣ ли кѣгѡ кѣ вѡсѣ* (James 5:14—"Is any sick among you?").

With the verbs *смотргѣти* [to regard, consider], *слѣшатѣ* [to listen], the object is often put in the genitive case: *смотргѣте крѣнѣ сѣльныхѣ* (Matth. 6:28—"Consider the lilies of the field"); *смотргѣте крѣнѣ* (Luke 12:24—"Consider the ravens"); *послѣшайте словѣсѣ моѣхѣ* (Numbers 12:6—"Hear now my words"); *послѣшай ѡправдѡнїи ѡ сѡдѡвѣ* (Deut. 4:1—"Hearken unto the statutes and unto the judgments").

With verbs signifying *removal, deprivation*: *бѣгати* [to flee], *лишѡгнѣти* [to be deprived of], *рѣшнѣти* [to free], *свободнѣти* [to liberate], *ѡпѣснѣти* [to let go], *бѡѡгнѣти* [to fear], *трепетгѣти* [to tremble], *ѡжаснѣти* [to be amazed], *плакатѣти* [to weep], *рыдѣти* [to sob] and the like, the object is put in the genitive case (*the genitive of detachment*) without a preposition or with the preposition *ŭ*. The combination without a preposition does not always correspond to the use of such combinations in Russian, for example: *бѣгай дѡшѣ моѡ грѣхѡ**: *бѣгай содѡмы* ѡ гомѡрры**, *бѣгай пламене* вѣликагѡ везлѡкѣнагѡ желѡнїѡ* (Great Canon, Ode 3—"Flee, O my soul, from sin: flee from Sodom and Gomorrah; flee from the flame of

every irrational desire"); $\tau\text{ρεπιειδ}\varsigma$ $\sigma\text{υ}\gamma\text{ρα}\sigma\text{ι}\nu\alpha\gamma\omega$ $\delta\text{ν}\epsilon^*$ $\epsilon\zeta\delta\alpha\text{να}\gamma\omega$ (Sunday of the Publican and Pharisee, Matins—"I tremble before the dread day of judgment"); $\omega\chi\delta\text{ζ}\alpha\delta\epsilon\iota\text{ν}\eta$ $\text{ж}\eta\text{т}\epsilon\iota\lambda^*$ $\eta\eta\lambda\epsilon\upsilon\alpha$ (Eph. 2:12—"being estranged from the life of Israel"); $\mu\lambda\lambda\acute{\alpha}\kappa\alpha\chi\upsilon$ $\kappa\epsilon\iota$, η $\rho\upsilon\delta\acute{\alpha}\chi\upsilon$ $\epsilon\grave{\alpha}^*$ (Luke 8:52—"all wept, and bewailed her"); $\eta\epsilon$ $\mu\lambda\lambda\acute{\alpha}\chi\eta\tau\epsilon\lambda\omega$ ω $\mu\eta\epsilon$, $\omega\beta\acute{\alpha}\chi\epsilon$ $\epsilon\epsilon\beta\epsilon^*$ $\mu\lambda\lambda\acute{\alpha}\chi\eta\tau\epsilon$ η $\chi\acute{\alpha}\delta\alpha\chi^*$ $\kappa\alpha\sigma\eta\text{н}\chi\zeta$ (Luke 23:28—"weep not for me, but weep for yourselves, and for your children").

§138. The *dative case*. The verbs $\epsilon\zeta\delta\acute{\alpha}\nu\eta\tau\iota$ [to judge], $\beta\rho\alpha\eta\acute{\iota}\tau\iota$ [to reproach], $\rho\delta\gamma\acute{\alpha}\chi\eta\tau\iota$ [to make sport of], $\mu\omicron\text{но}\sigma\acute{\iota}\eta\tau\iota$ [to revile], $\mu\alpha\sigma\iota\lambda\omicron\kappa\alpha\iota\eta$ [to force], $\epsilon\mu\epsilon\acute{\alpha}\chi\eta\tau\iota$ [to laugh], $\tau\epsilon\rho\mu\acute{\alpha}\tau\iota$ [to bear patiently], $\omega\delta\omicron\lambda\epsilon\iota\eta$ [to overcome], $\omicron\upsilon\upsilon\epsilon\iota\beta\omega\upsilon\alpha\tau\iota$ [to believe], $\epsilon\tau\delta\text{ζ}\alpha\gamma\eta$ [to annoy, trouble], $\chi\omicron\tau\epsilon\iota\tau\iota$ [want, be about to](the last in some circumstances), and certain others usually have their object in the dative case (though in Russian they may take various other cases); for example: $\epsilon\zeta\delta\acute{\alpha}\nu\eta$ $\eta\mu\iota\zeta^*$, $\beta\eta\epsilon$ (Ps. 5:11—"Judge them, O God"); $\chi\omicron\upsilon\sigma\epsilon\iota\tau\zeta$ $\epsilon\zeta\delta\acute{\alpha}\nu\eta\tau\iota$ $\beta\epsilon\lambda\epsilon\eta\eta\eta\epsilon\iota\eta^*$ (Acts 17:31—"he will judge the world"); $\eta\epsilon$ $\beta\rho\alpha\eta\acute{\iota}\tau\epsilon$ $\eta\mu\iota\zeta^*$ (Mark 10:14—"forbid them not"); $\rho\delta\gamma\acute{\alpha}\chi\upsilon\epsilon\lambda$ $\epsilon\grave{\alpha}\mu\upsilon^*$ (Matth. 9:24—"they laughed him to scorn"); $\rho\alpha\zeta\beta\omega\eta\eta\eta\eta\kappa\alpha$ $\rho\alpha\epsilon\pi\acute{\alpha}\tau\alpha\lambda$ $\epsilon\chi$ $\eta\eta\mu\iota\zeta$ $\mu\omicron\text{но}\sigma\acute{\iota}\alpha\sigma\tau\alpha$ $\epsilon\grave{\alpha}\mu\upsilon$ (Matth. 27:44—"The [two] thieves also, that were crucified with him, mocked him"); $\delta\alpha$ $\eta\epsilon$ $\kappa\omicron\gamma\delta\acute{\alpha}$ $\mu\omicron\epsilon\mu\iota\epsilon\iota\omicron\upsilon\tau\epsilon\lambda$ $\eta\acute{\alpha}\mu\iota\zeta^*$ (Gen. 38:23—"lest we be shamed"); $\delta\omicron\kappa\omicron\lambda\epsilon$ $\tau\epsilon\rho\mu\acute{\alpha}\iota\omicron$ $\beta\acute{\alpha}\mu\iota\zeta^*$ (Matth. 17:17—"how long shall I suffer you?"); η $\beta\rho\alpha\tau\acute{\alpha}$ $\acute{\alpha}\delta\omega\upsilon\alpha$ $\eta\epsilon$ $\omega\delta\omicron\lambda\epsilon\iota\omicron\upsilon\tau\zeta$ $\epsilon\grave{\alpha}\eta^*$ (Matth. 16:18—"and the gates of hell shall not prevail against it"); η $\omega\delta\omicron\lambda\epsilon\iota\upsilon\zeta$ $\eta\mu\iota\zeta^*$ (Acts 19:16—"and prevailed against them"); $\delta\alpha$ $\omicron\upsilon\upsilon\epsilon\iota\beta\omega\upsilon\eta\tau\zeta$ $\tau\eta\eta^*$ (Ex. 4:5, 8, 9—"that they might believe thee"); $\acute{\alpha}\zeta\zeta$ $\beta\eta\delta\epsilon\chi\zeta$ $\tau\delta\gamma\delta$, $\epsilon\iota\upsilon\text{ж}\epsilon$ $\epsilon\grave{\alpha}\gamma\upsilon\mu\tau\alpha\eta\epsilon$ $\epsilon\tau\delta\text{ζ}\alpha\iota\omicron\upsilon\tau\zeta$ $\eta\mu\iota\zeta^*$ (Ex. 3:9—"I have seen the oppression, wherewith the Egyptians oppress them"); $\acute{\alpha}\mu\epsilon$ $\chi\omicron\upsilon\sigma\epsilon\iota\tau\zeta$ $\epsilon\grave{\alpha}\mu\upsilon^*$ (Matth. 27:43—"if he will have him"); $\rho\alpha\sigma\tau\omicron\chi\eta$ $\eta\acute{\alpha}\zeta\upsilon\iota\kappa\eta$ $\chi\omicron\tau\acute{\alpha}\lambda\upsilon\iota\alpha$ $\beta\rho\alpha\eta\epsilon\mu\iota\zeta^*$ (Ps. 67:31—"Scatter thou the nations that delight in wars").

To express the idea "*in the possession of someone*" the dative case is generally used: $\acute{\alpha}\chi\alpha\acute{\alpha}\nu\delta^*$ $\beta\epsilon\lambda\eta\sigma\alpha$ $\epsilon\acute{\epsilon}\delta\mu\eta\delta\epsilon\lambda\epsilon\alpha\tau\zeta$ $\epsilon\eta\eta\iota$ $\upsilon\zeta$ $\sigma\alpha\mu\alpha\rho\iota\eta$ (IV

Kings 10:1—"Ahab had seventy sons in Samaria"); ЧЕЛОВѢКЪ* НѢКОЕМЪ БОГАТЪ УГОБЪЗІА НІВА (Luke 12:16—"The ground of a certain rich man brought forth plentifully"); КОСГРЕПЕТА ДАВІДА* СЕРАЦЕ СРГО (I Kings [Samuel] 24:6—"David's heart smote him"); ВСКЪЮ БЪШЕ НМѢНІЕ БЕЗЪМНОМЪ* (Prov. 17:16—"Wherefore did the fool have property?").

With verbs signifying *speaking*, the object is in the dative, usually without a preposition, but there can also be the preposition КЪ: РЕЧЕ ЖЕ КЪ ВІНАРѢВИ (Luke 13:7—"Then he said to the dresser of the vineyard"); ГЛАГОЛАСЕ ЖЕ Н КО ЗВЪВШЕМЪ СРГО (Luke 14:12—"Then said he also to him that bade him"); so also Luke 14:23, 25; 15:3, 22.

In the books of the Holy Scriptures, idiomatic expressions are not infrequently to be met with that consist of two datives with the pronoun ЧТО (НИЧТОЖЕ), with a meaning along the lines of "*What business hast thou with me?*" For example: ЧТО МНѢ Н ТЕБѢ; ИДН КЪ ПРОРОКЪМЪ СЦА ТВОЕГО (IV Kings 3:13—"What have I to do with thee? get thee to the prophets of thy father"); НИЧТОЖЕ ТЕБѢ Н ПРЪВЕДНИКЪ ЧТОМЪ (Matth. 27:19—"Have thou nothing to do with that just man").

§139. The *instrumental case*. An object in the instrumental, in its main meanings, that of the means used and that of jointness (the sociative instrumental), for the most part does not differ from its corresponding use in Russian: ИИЕЗ ПОМЪЗА СЪН БРѢНІЕМЪ* СЛѢПОМЪ (John 9:6—"Jesus anointed the eyes of the blind man with the clay"); ПРІНДОША СВАЦѢННИЦЫ И КНІЖНИЦЫ СО СТАРЦЫ* (Luke 20:1—"the chief priests and the scribes came [upon him] with the elders").

When *buying*, *selling* and *paying* are signified, the price is given in the instrumental case: ИЖЕ БѢ ДОЛЖЕНЪ СМЪ СГОМЪ* ПЪНАЗЪ (Matth. 18:28—"which owed him an hundred pence").

§140. The *prepositional case*. The prepositional is used much as in Russian. As peculiar to its use in Slavonic, the following cases can be listed:

The price named for a sale can be in the prepositional case: *ЧЕГО РАДИ МΥΡΟ ΕΙΣ ΗΕ ΠΡΟΔΑΝΟ ΚΥΣΤΗ НА ΤΡΕΧΧ СΤΥΧХ* ПѢНАЗЬ* (John 12:5—“Why was not this ointment sold for three hundred pence?”).

With the preposition *ѡ* it can have a meaning close to that of the instrumental of means: *Ѡ НЕМЪ* ВО ЖИВЕМЪ, Ѡ ДВѢЖЕМСА Ѡ ѢСМЪ* (Acts 17:28—“For in him we live, and move, and have our being”); *НЕ Ѡ ХЛѢБѢ ѢДИНОМЪ ЖИВЪ БЪДЕТЪ ЧЕЛОВѢКЪ* (Matth. 4:4—“Not by bread alone shall man live”).

Some meanings are conveyed in Church Slavonic by the prepositional, even though other cases are used in Russian: *ПОТЕРПИ НА МНѢ**, *Ѡ ВЪЛѢ ТЪ ВОЗДАМЪ* (Matth. 18:26—“Be patient with me, and I will return all to thee”); *ДАДѢ ѠМЪ ВЛАСТЬ НА ДЪСѢХХ* НЕЧИСТЫХХ* (Matth. 10:1—“He gave them power against unclean spirits”).

Adjuncts [Circumstance]: Adverbial Modifiers.

§141. *Adverbial modifiers* are a secondary part of the sentence, signifying the circumstance under which an action or condition occurs, for example: *Ѡ НАЧАША ВЪСПѢ* ѠРНЦАГНЕСА ВЪН* (Luke 14:18—“And they began all at once to make excuse”); *ѠЗЖ ЖЕ ГЛАДОМЪ* ГНѢЮ* (Luke 15:17—“and I perish with hunger”).

The usual form by which circumstances are expressed is the adverb. Circumstances can also be expressed by the oblique cases of nouns and by the infinitives of verbs. Adjectives and participles signifying circumstance occupy a special place.

Adverbial modifiers usually refer to the predicate: *ДОКОЛѢ* ЧЕРИЛѢ ВЪ* (Mark 9:19—“how long shall I suffer you?”); *БѢ ВО ВЕЛИИ СѢЛѢ** (Mark 16:4—“for it was very great”); but they can also refer to other parts of the sentence, albeit very rarely: *Ѡ СѢЛѢ* ЗАДТРА ВО ѢДИНЪ Ѡ СЪБѢѢТЪ* (Mark 16:2—“And very early in the morning, the first day of the week”).

According to their meaning, adverbial modifiers can be divided into the following categories: 1) circumstances of time, 2) of place, 3) of purpose, 4) of cause, 5) manner of action, 6) of measure.

The methods of expressing circumstances, both by adverbs and by the oblique cases of nouns, are in many respects close to the methods of expressing circumstances in Russian. Out of all the classes of expression above, there is a significant difference in usage only in those of time, place, and of circumstance as expressed by the infinitives of verbs.

§142. 1) *Circumstances of Time*. Adverbial modifiers of time answer the questions: *When? How long? At what time?*

Circumstances of time can be expressed by adverbs: БДѢТЕ ОУБО: НЕ ВѢСТЕ БО, КОГДА ГДѢ ДОМЪ ПРИДЕТЪ, ВЕЧЕРЪ*, ИЛИ ПОЛУНОЦИ*, ИЛИ ВЪ ПѢТЛОГЛАШЕНІЕ, ИЛИ ОУТРО* (Mark 13:35—"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning").

Circumstances of time can be expressed by all the oblique cases of nouns:

a) *genitive*: ѿ ПРОИДѢ ЗЕМЛЮ ЕГЫПЕТСКУЮ СЕА НОЦИ* (Ex. 12:12—"For I will pass through the land of Egypt this night");

b) *dative*: АРХІЕРЕЙ СЫИ ЛЕТЕ* ТОМЪ (John 11:49—"being the high priest that year");

c) *accusative*: with the preposition *вз* to signify a *definite* time, and without a preposition to signify a *measure* of time: ѿ ВЪ ТРЕТІИ* ДЕНЬ* БРАКЪ БЫСТЪ ВЪ КАНѢ ГАЛІЛЕЙСТЪИ (John 2:1—"And the third day there was a marriage in Cana of Galilee"); ѿ КОЖЕ БО БѢ ІОНА ВО ЧРЕВѢ КИТОВѢ ТРИ* ДНИ* ѿ ТРИ* НОЦИ* (Matth. 12:40—"For as Jonas was three days and three nights in the whale's belly"); ѿ МНОГЪ ТВОА ПОЖЕНЕТЪ МА ВСА* ДНИ* ЖИВОТА МОЕГО (Ps. 22:6—"And thy mercy will follow me all the days of my life").

d) *instrumental*, signifying a *specific* time: ѿ ВОСТАЕТЪ НОЦІЮ* ѿ ДНІЮ* (Mark 4:27—"[as if a man should] rise night and day"); signifying a *measure* of time: ЧЕТЫРЕДЕСАТЬ* ѿ ШЕСТІЮ* ЛЕТЕ* СОЗДАНА БЫСТЪ ЦЕРКОВЬ СІА, ѿ ТЫ ЛН ТРЕМИ* ДЕНЬМИ* ВОЗДВИГНШИ

и; (John 2:20—“Forty and six years was this temple in building, and wilt thou rear it up in three days?”);

e) *prepositional with the preposition* **вз** and **по**: **Бѣже мѡй, коззозкѸ ко днѣ* ѡ не оуслышнши, ѡ вз ноцнѣ*, ѡ не вз беззѸмїе мнѣ** (Ps. 21:3—“O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me”); **По днѣхз* шесегнѣхз* поѡтѣз іѣезз петрѡ, ѡ іѡкѡва, ѡ іѡѡнна** (Matth. 17:1—“After six days Jesus took Peter, and James, and John”); **по дкоѡ* днѡ* пѡсѣха бѸдегтѣз** (Matth. 26:2—“after two days shall be the Pasch”).

Circumstances of time can also be expressed by combinations of words: **ѡ днѣѡ* до днѣѡ* ѡсхождаѡхѸ дцѣрн ісрѡнлевы пѡлѡкѡтн ѡ дцѣрн ісрѡнлевы гѡлѡадїтннѡ** (Judges 11:40—“From year to year the daughters of Israel went forth to lament the daughter of Jephtha the Galaadite [=Gileadite]”).

2) *Circumstances of Place.* Adverbial modifiers of place answer the questions: *Where? Whither? Whence?*

Circumstances of place can be expressed by adverbs: **ТѸ* оубо пѡтѣкѡ рѡдн іѸдѣѣска, іѡкѡ блнзз* бѡше грѡбз, пѡложнша іѣза** (John 19:42—“There, therefore, because of the parasceve [=preparation day] of the Jews, they laid Jesus, because the sepulchre was nigh at hand”).

Circumstances of place can be expressed by the oblique cases of nouns:

a) Answering the question *Where?* — the prepositional case with the prepositions **вз**, **прн**, **на**: **Ѹсть ко ісрѡлїтнмѣхз* Ѹвчѡл кѸпѣль** (John 5:2—“There is at Jerusalem by the sheep [market] a pool”); **сѣдѡше прн мѡрн*** (Matth. 13:1—“sat by the sea”); **ѡ вѣсѣ народз на брѣзѣ*** (Matth. 13:2—“and the whole multitude stood on the shore”); — the dative case with the preposition **по**: **Бѡсѣгѣ же ѡдѸщымз ѡмз по пѸтнѣ*** (Luke 9:57—“And it came to pass, that, as they went in the way”).

b) Answering the question *Whither?* — the accusative case with the preposition ВЪ: ἸΗΣΥΣ ὩΝΔΕ ΒΟ ΕΤΡΑΝΗ* ΤΥΡΕΚΙΑ ἢ ΣΙΔΩΝΕΚΙΑ (Matth. 15:21—“Jesus went into the coasts of Tyre and Sidon”); the genitive case with the preposition ΔΟ, although, if the verb has the prefix ΔΟ-, then the genitive case is normally used without the preposition: ΠΡΕΪΔΕΜΕΧ ΔΟ ΒΗΔΛΕΕΜΑ (Luke 2:15—“Let us now go even unto Bethlehem”); ΒΗΔΛΕΕΜΑ ΖΕ ΔΟΨΕΔΨΕ (Canon of Christmas, Ode 7—“Having reached Bethlehem”).

c) Answering the question *Whence?* — the genitive case with the preposition Ὡ: ΕΤΕ ΖΕ ΦΙΛΙΠΠΖ Ὡ ΒΗΔΣΑΙΔΥ*, Ὡ ΓΡΑΔΑ* ἈΝΔΡΕΟΒΑ ἢ ΠΕΤΡΟΒΑ (John 1:44—“Now Philip was of Bethsaida, the city of Andrew and Peter”).

3) *Circumstances of Purpose*: these answer the questions, *To what goal? With what aim?* They are usually expressed by the infinitive mood of verbs (see §143, 8), or by the oblique cases of nouns with a preposition, for example: ἢ ΒΕΔΟΨΑ ΕΓΩ ΝΑ ΠΡΟΠΑΤΕ* (Matth. 27:31—“and they led him [away] to crucify him”).

4) *Circumstances of Cause*: they answer the questions *Why? Because of what?* They can be expressed by an adverb, the oblique cases of nouns or by the infinitive of a verb (see §143, 10), for example: ПОЧТО* МА ЗАБЫЛЗ ЕН; ἢ ВЕКЪЮ* СЕПЪА ХОЖДЪ; (Ps. 41:10—“Why hast thou forgotten me? and why go I mourning?”); ὨΝ ΜΟΝ ἢ ΖΗΜΟΓΟΡΤΕ Ὡ ΗΝΙЦЕПЫ* (Ps. 87:10—“My eyes languished through poverty”).

5) *Circumstances of Manner*: they answer the questions, *How? In what way?* They can be expressed by qualitative adverbs and adverbs of manner: СЛЫХЗ СЛѢ* ПОГЪБѢТЪ (Matth. 21:41—“He will miserably destroy those wicked men”); ἢ РАСПѢШИТЪ ΕΓΩ ΠΟΛΜΑ* (Matth. 24:51—“And shall cut him asunder”); by an oblique case with a preposition: ἢ ἢ ΞΨΕΔΨΕ ΕΚΟΡΩ Ὡ ΓΡΟΒΑ СО ΕΤΡΑΧΟМЪ* ἢ РАДОСТЮ* ВЕЛІЕЮ, ПЕКΟΣПЕ ВОЗВЕСТИТИ ОУЧЕНИКΩМЪ ΕΓΩ (Matth. 28:8—“And they departed quickly from the sepulchre with fear and great joy; and

did run to bring his disciples word"); ρεχὲ βχ εεβε*[†], γλαγόλα... (Luke 7:39—"he spake within himself, saying..."); by comparative turns of speech with the conjunctions ἴακω, ἴακн: Бѣ же зράкз εγὼ ἴακω μόληα*, ἡ ὠδὲκάνηε εγὼ εβελὸ ἴακω εηεεγз* (Matth. 28:3—"His countenance was like lightning, and his raiment white as snow").

6) *Circumstances of Measure*: these answer the questions, *How much? In what measure?* They can be expressed by adverbs or numeral combinations, or by a definite pronoun with a noun, for example: ἄμίνъ, ἄμίνъ γλαγόлю теебе, не возглаголетъ ἀλέκτωρз, дондеже ὠβέρжешиса менε трнцин* (John 13:38—"Verily, verily I say unto thee, the cock shall not crow, till thou hast denied me thrice"); ὦ днѣй до днѣй нѣхождаахъ дщери израилевы плакатн ὦ дщери ѳефд, аа галаадитина четыре* днн* вч лѣтѣ (Judges 11:40—"The daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year"); кель* дѣнь* ебтѣла хожаахз (Ps. 37:7—"I walked sorrowfully all the day long").

§143. The Use of the Infinitive.

1) The infinitive is for the most part combined with the conjugated forms of verbs (and also with participles), and has the role of an object or a modifier. In combinations of infinitives with conjugation forms of verbs, the following peculiarities are to be noted: if the subject of the action indicated by the infinitive coincides with the subject of the conjugated verb, then such an infinitive is known as *simple*, for example: хоташе мншти нхз (Mark 6:48—"he would have passed by them", *lit.* "he was about to pass them by"); here the subject of the action shown by мншти is the same as the subject of the action shown by хоташе, i.e. *He (Jesus)*. If the subject of the infinitive and the subject of the conjugated verb are different, then such an infinitive is equivalent to a subordinate clause, for example: ἡ повелѣ народомз возлещи на земли (Matth. 15:35—"and he commanded the multitude to sit down on the

ground"—cf. Russ. (Господь) повелѣлъ, чтобы народъ возлежъ: "[the Lord] commanded that the people should recline"). In such a construction with the infinitive, the subject of the infinitive is the object of the governing verb, and in that case the subject of the infinitive is either in the accusative case: ἢ ΜΟΛΨΙΕ ἜΓΩ* ὨΒΡΑΤΗΤΗ* ΣΛΟΒΥ ἈΜΑΝΟΥ (Esther 8:3 — "and besought him to turn away the malice of Aman [Haman]"), or else in the dative: [βῆζ] ΠΟΒΕΛΤΕΒΑΕΤΥΧ ЧЕЛОВѢКΩМЪ* ВРѢМЪ ВЕЮДΥ ΚΑΛΤΗΛΑ* (Acts 17:30—"[God] commandeth all men everywhere to repent"). Such a construction is called, in the first case, *accusative with infinitive*, in the second — *dative with infinitive*. The examples brought forth coincide with the usage of Russian, although in Church Slavonic the use of both the accusative with an infinitive, and of the dative with an infinitive, is much broader than in Russian.

2) *The Infinitive as Object*. The simple infinitive is generally used with "semi-significant" verbs (such as НАЧАТИ, МОЩИ, ХОТѢТИ, ИСКАТИ, СМѢЛТИСЯ, БОЛТИСЯ and the like) as auxiliaries, forming together with them composite predicate verb forms (§126).

In conjunction with some verbs, if they have an independant meaning (as opposed to being auxiliaries), the simple infinitive can be viewed as an object (in such cases the infinitive could be replaced by a noun), for example: СВѢЗДОЮ ОΥΧΑΧΥΣΑ* ΤΕΒΕ ΚΛΑΝΑΤΗΣΑ* ΕΟΛΝЦΥ ΠΡΑΒΔΥ (Troparion of the Nativity of Christ — "they learned to worship Thee, the Sun of righteousness"—i.e. "they learned Thy worship"); СОВѢЦΙΑША* ΟΥΒΗΤΗ* ἸΧΥ (Acts 5:33—"[they] took counsel to slay them"); ΔΑ ΕΠΟΔΟΒΗΤΕΛΑ* ΟΥΒΕЖАТИ* ВРѢХΥ ΕΙΧΥ ΧΟΤΑЩИХΥ БЫТИ (Luke 21:36—"that ye may be accounted worthy to escape all these things that shall come to pass"); ЗАБЫША* ХЛѢБЫ ВЗАТИ* (Matth. 16:5 — "They had forgotten to take bread"); ЧТО ἸΑΚΩ СОГЛАСИТЕЛСА* ИСКУСИТИ* ΔΧΑ ΓΑΝΑ; (Acts 5:9— "How is it ye have agreed together to tempt the Spirit of the Lord?").

3) *The Accusative with the Infinitive* is, in Russian, normally used after the verbs *упросить*, *заставить* and the like (“*прошу васъ остаться дома*”—“I request you to remain at home”), whereas, in Church Slavonic, such a construction can follow many other verbs in the active voice: *ѡсѣдѣти* [to leave], *творѣти* [to make], *хотѣти* [want, be about to], *нарицѣти* [to name], *глаголати* [to say] and others, for example: *Ѣ не ѡсѣдѣи по себѣ ни ѣдинаго* ѣти** (Mark 5:37—“And he suffered no man to follow him”); *Ѣ гл҃х҃и* творѣтъ слышати*, Ѣ немѣла* глаголати** (Mark 7:37—“he maketh both the deaf to hear, and the dumb to speak”); *Ѣ сотвори ѣго* прозрѣти** (Mark 8:25—“and he made him to see”); *не хоцѣ же вѣдѣти*, братїе, не вѣдѣти* ѡ ѡумершихъ* (I Thess. 4:13—“I would not have you to be ignorant, brethren, concerning them that have died”).

The infinitive of the verb *быти* usually has with it a predicate part in the accusative case (*second predicate accusative*): *ѡсѣдѣши ѣго* быти* повинна* смерти* (Mark 14:64—“they condemned him to be guilty of death”); *кого* мѣ* глаголютъ человекѣцы быти**; (Mark 8:27—“Whom do men say that I am?”).

The second predicate accusative can occur with the infinitives of several other verbs also (signifying “*to make or call someone something*”, cf. §136): *Ѣ мнѣ бѣ показа ни ѣдинаго* скверна* Ѣли нечїста* глаголати* человекѣка* (Acts 10:28—“but God hath shewed me that I should not call any man common or unclean”).

The second predicate accusative with the infinitive (not *быти*, but another), may occur also in those cases where a second accusative-participle + infinitive relates to a composite verbal predicate (§126), or the second accusative + infinitive relates to a noun predicate with a semi-significant or fully significant copula (§124), in the construction of a subordinate clause, for example: *Ѣни же чл҃х҃ ѣго* Ѣмѣща* возгорѣтиса*, Ѣли пѣти* внезѣпѣ мѣртва** (Acts 28:6—“But they supposed that he would begin to swell up, or suddenly fall dead”);—(this verse could also be expressed as “*Ѣни же чл҃х҃, ѣкѡ Ѣни Ѣмать* возгорѣтиса* Ѣли падѣтъ* внезѣпѣ мѣртвѣ**”).

4) An infinitive (equivalent to a subordinate clause) can also have the sense of an accusative with infinitive, when the subject of the infinitive is the same as that of its governing verb, and in such cases the subject of the infinitive is usually not restated, though it may be found in the reflexive *сѧ* of the governing verb or the infinitive (in Russian [and English] a subordinate clause is used in place of such a construction), for example: *всѧкъ, ꙗже оубѣетъ вы, возмнѣтъ сѧ сѧже приносѣти* бѣ* (John 16:2—"whosoever killeth you will think that he doeth God service"), cf. the Russian text: "всякій, убивающийъ васъ, будетъ думать, что онъ тѣмъ служитъ Богу"). Но благодѣтїю гда ꙗса хр҃та вѣрѣемъ спастѣсѧ* (Acts 15:11—"But we believe that through the grace of our Lord Jesus Christ we shall be saved"); бѧ исповѣдають вѣдѣти* (Tit. 1:16—"They profess that they know God" [*or*: "They profess to know God"]); въ храмѣ стоѧще славы твоеѧ на небесѣ стоѧти* мнѣмъ (Lenten Matins—"Standing in the temple of thy glory, we seem to stand in heaven").

Note. In the following example instead of the infinitive the short active participle is used (a remnant, no doubt, of the ancient possible use of the participle): *оубоѧвшея же ѡ пристрѧшнн вѣвше, мнѧхѧ дѧхѧ вѣдѧще** (Luke 24:37—"But they were terrified and affrighted, and supposed had seen that they a spirit"); but in newer revised editions of the Gospel, *вѣдѣти* has been substituted for *вѣдѧще*.

The subject of the action of the infinitive, in the construction indicated above, can however be expressed by a reflexive pronoun in the accusative case, which can occur with the infinitive *вѣти*, and *вѣти* usually has a predicate part, the *second predicate accusative*, for example: *оупокѧ же себѣ* вождѧ* вѣти* слѣпѣымъ, скѣтѧ* сѧщымъ во тьмѣ, наказѧтелѧ* безумнымъ, оучитѧ* младѣнцѣмъ* (Rom. 2:19-20—"And art thou confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish..."); *глагола нѣкогѧ вѣти* себѣ**

КЕΛΗΚΑ* (Acts 8:9—“giving out that himself was some great one”); ΠΡΗΤΕΥΟΜΕΝΟΙΣ ΞΕΒΕ* ΠΡΑΒΕΔΝΙΚΗ* ΒΥΪΤΗ* (Luke 20:20—“[spies] which should feign themselves just men”). The predicate part can also be in an oblique case with a preposition: ΓΛΑΓΟΛΑΪ ΞΕΒΕ* ΒΟ ΣΒΕΪΤΗ* ΒΥΪΤΗ* (I John 2:9—“He that saith he is in the light”), cf. Russ. *Кто говоритъ, что онъ во свѣтѣ*.

5) With a governing verb in the passive voice, the subject of the action of the infinitive is in the nominative case (if present), resulting in a *nominative with the infinitive*, while the predicate part with БЫТИ is a *second predicate nominative*, for example: ѿ Ю ЖЕ СВИДѢТЕЛЬСТВОВАНЪ БЫТЬ БЫТИ* ПРАВЕДНИКЪ* (Heb. 11:4—“by which he [Abel] obtained witness that he was righteous”); Но ѿАКОЖЕ НСКЪСНХОМСА ѿ БГА ВЪРНИ* БЫТИ* ПРІАТИ БЛГОВѢСТВОВАНІЕ (I Thess. 2:4—“But as we were approved of God to be put [in trust with the Gospel]”).

6) The *Dative with the infinitive* in Church Slavonic is quite often employed in impersonal constructions with the sense of a logical subject: НЕ ДОБРО БЫТИ* ЧЕЛОВѢКУ* ѿДІНОМУ (Gen. 2:18—“[It is] not good for man to be alone”). The use of the dative with the infinitive is especially frequent with the verbs БЫТЬ (=“it came to pass”, “it happened”, see §160) and ПОДОБАЕТЪ (impersonal sense: “it is proper, fitting; it behooveth, becometh”): БЫТЬ ЖЕ ѾМРЕТИ* НИЦЕМУ*, ѿ НЕСЕНУ* БЫТИ* АГГЛЫ НА ЛОНО АБРААМЛЕ (Luke 16:22—“And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom”); БЫТЬ ЖЕ ВНЕГДА БЫТИ* АПОΛΛΩΕУ ВЪ КОРІНДѢ (Acts 19:1—“And it came to pass, that, while Apollos was at Corinth”); ѿАКѠ ПОДОБАЕТЪ СНУ* ЧЕЛОВѢЧЕСКОМУ МНОГѠ ПОСТРАДАТИ (Mark 8:31—“that the Son of Man must suffer many things”).

The dative with the infinitive can be used also with personal verbs, for example: ѿ ПРІИДОША САДДУКЕЕ КЪ НЕМУ, ѿЖЕ ГЛАГОΛΟΥТЪ ВОСКРЕСЕНІЮ* НЕ БЫТИ* (Mark 12:18—“Then came unto him the

Sadducees, who say there is no resurrection”); **НО ХОТЯТЪ ВѢМЪ*
 ѠБРЕЗОВАТИСЯ** (Gal. 6:13—“But [they] desire to have you
 circumcised”); **НЕ ХОЦУ ЖЕ НЕ ВѢДѢТИ* ВѢМЪ*, БРАТІЕ, ГѢКѠ
 МНОЖИЦЮ ВОЕХОУЩЕХЪ ПРІИТИ КЪ ВѢМЪ** (Rom. 1:13—“Now I would
 not have you ignorant, brethren, that oftentimes I purposed to come
 to you”). The two last examples could also have been expressed by
 the accusative with the infinitive, cf. the preceding point 3).

With the verbs **ПОДОВАЕТЪ, ПОВЕЛѢТИ** [to command],
БЛГОВОЛѢТИ [to deign, see fit], **МОЛѢТИ** [to entreat] (“*someone to be
 such-and-such to someone*”), **ДАТИ** and the like there can be two datives
 with an infinitive, a second *predicate dative* with **БЫТИ** (in Russian,
 such constructions would use a predicate instrumental): **ПОДОВАЕТЪ
 ѠБЕ ѢПІСКОПЪ* БЫТИ* НЕПОРѠЧНЪ*, ѢДІНЫЯ ЖЕНЫ МЪЖЪ,
 ТРЕЗВЕНЪ*, ЦѢЛОМЪДРЪ*...** (I Tim. 3:2—“A bishop then must be
 blameless, the husband of one wife, vigilant, sober,...”); **И ПОВЕЛІТЪ
 ѢМЪ* ГДЬ ВЛАСТЕЛІНЪ* БЫТИ* НАДЪ ЛЮДЬМИ СВОИМИ** (I Kings [Samuel]
 13:14—“and the Lord shall appoint him to be a ruler over his people”);
ТЫ ЖЕ ГЛАГОЛИ ... СТАРЦЕМЪ* ТРЕЗВЕННЫМЪ* БЫТИ* (Titus 2:1-
 2—“But speak thou... that the aged men be sober”); **БЛГОВОЛИ ѠБЕ,
 ГДН, БЫТИ НАМЪ* СЛЪЖІТЕЛСМЪ* НОВАГО ТВОЕГО ЗАВѢТА** (Liturgy
 of St. Basil the Great—“look favorably upon us, O Lord, to be
 ministers of Thy New Testament”); **ЮНОШЫ ТАКОЖДЕ МОЛИ
 ЦѢЛОМЪДРСТВОВАТИ... РАБЫ, СВОИМЪ ГОПОДЕМЪ* ПОВНОВАТИСЯ, ВО
 ВСЕМЪ БЛГОУГОДНЫМЪ* БЫТИ*, НЕПРЕКОСЛОВНЫМЪ*** (Titus
 2:6,9—“Young men likewise exhort to be sober minded... Servants,
 to be obedient unto their own masters, to please them well in all
 things; not answering again”); **ТЫ СПОДѠБНАХЪ ѢИ НАСЪ БЫТИ
 СЛЪЖІТЕЛСМЪ СТАГО ТВОЕГО ЖЕРТВЕННИКА** (Lit. of St. Basil—“Thou
 hast granted us to be ministers of Thy holy table of oblations”); **ГДЬ
 ДАДЕ ТѠ ЖЕРЦА ВМѢСТѠ ІУДАА ЖЕРЦА, БЫТИ* ПРИСТАВНИКЪ* ВЪ ДОМѠ
 ГДНИ, ВСАКОМЪ ЧЕЛОВѢКЪ* ПРОРОЦІАЮЩЕ...** (Jer. 29:26—“The Lord
 hath made thee a priest in the stead of Jehoiada the priest, that thou

shouldst be an officer in the house of the Lord, for every man that is mad...”).

The subject of the action of an infinitive can in some cases be lacking: *Ѡна ꙗже крѣпильшеа гѣакѡ быти** (Acts 12:15—“But she constantly affirmed that it was even so”); cf. *глаголюще ѿмз* гѣакѡ кыти** (Acts 24:9—“saying that these things were so”); *ѿѡ ꙗже подобаше творити* ѿ Ѡнѣхъ не ѡставлѣти** (Matth. 23:23—“these ought ye to have done, and not to leave the other undone”); *тѣмже погѣба повинѡвѣтиа** (Rom. 13:5—“Wherefore ye must needs be subject”); *внемліте (себѣ) млѣтѣни кѡшеа не творити* (вамѣ) предъ челоуѣки* (Matth. 6:1—“Take heed that ye do not your alms before men”).

The syntactic constructions in Church Slavonic known as the accusative and dative with the infinitive correspond in the Greek text to the accusative with the infinitive.

7) *The Infinitive in the role of Adverbial Modifier.* The infinitive as an adverbial modifier is used to express the circumstances of *purpose, result, cause* or *time*. These circumstances can be expressed either by the *simple* infinitive (§143, 1): *ѿдѡ рѣбы ловити** (John 21:3 —“I go a fishing”¹), or by the *accusative* or *dative* with the infinitive (§143, 1): *да посылаѣтъ ѿхъ* проповѣдати** (Mark 3:14—“that he might send them forth to preach”); *предѡше ѿмз* хранити* ѡуѣавы* (Acts 16:4—“they delivered them the decrees for to keep”).

8) The infinitive is generally used after verbs of motion [*ити, прихѡдити* and the like] to express *purpose* [see footnote on this page], as well as dependent motion or condition (*послѣати*, to send; *призѡвати*, to call; *посѣавити*, to set up, ordain; *предѣати*, to give

¹) In Old Church Slavonic, after verbs of motion, the supine was used to express circumstances of purpose, for example: *идѡу рѣбѡ ловитѣ* (John 21:3). [Cf. Latin *eo piscatum.*].

over; *иЗБРА́ТИ*, to choose, and the like) as well as certain others, for example: *вИ́ДѢХОМЪ БО СВѢ́ДАѸ ѿГѠ НА ВОСТОЦѢ, и ПРІ́НОДОХОМЪ ПОКЛО́НИТЕЛЪ* ѿМѸ* (Matth. 2:2—“for we have seen his star in the east, and are come to worship him”); *и ПОСЛА́ША ВО ОУ́ЗНИЦЕ ПРИВЕ́СТИ* иХЪ* (Acts 5:21—“and [they] sent to the prison to have them brought”); *и́ли ѠСВО́ЖИТИ* ПРИЗВА́ТЕ НЫ;* (Judges 14:15—“or have ye called us [to the wedding] to despoil us?”); *ВЪ НЕ́МЖЕ ВА́СЪ ДѸ СТЫ́И ПОСТА́ВИ Е́ПІ́СКОПЫ, ПАСТІ́* ЦРЬКОВЬ ГДА и БГА* (Acts 20:28—“[the flock] over which the Holy Ghost hath placed you [as] bishops, to feed the Church of the Lord and God”); *ПРЕДА́ВЪ ЧЕТЫ́РѸМЪ ЧЕТВЕРІ́ЦАМЪ ВО́ИНШВЪ СТРЕЦІ́* ѿГО* (Acts 12:4—“[having] delivered him to four quaternions of soldiers to keep him”); *ПОКАЖИ, ѿГО́ЖЕ иЗБРА́ЛЪ ѿСН Ѡ СЕЮ́ ДВОЮ ѿДІ́НАГО, ПРІ́АТИ* ЖРѢ́БІИ СЛѸЖЕ́НІА СЕГѠ и А́ПОСТОЛЪСТВА* (Acts 1:24-25—“shew whether of these two thou hast chosen, to take the place of this ministry and apostleship”); *БѸДИ МНѢ ВЪ БГА ЗАЩІ́ТИТЕЛЪ, и ВЪ МѢ́СТО КРѢ́ПКО СПАСІ́* МЯ* (Ps. 70:3—“Be thou unto me a God, a protector, and a place of strength, that thou mayest save me”); *НО́ЦЬ и ДЕ́НЬ ПРЕНЗІ́ХА МОЛА́ЩЕЛЪ ВИ́ДѢТИ* ЛИЦѢ ВА́ШЕ* (I Thess. 3:10—“Night and day praying exceedingly that we might see your face”).

The infinitive signifying circumstances of *purpose* of verbs used as a semi-significant copula in a composite noun predicate, can have with it a predicate part (in the nominative), for example: *ПРОИХО́ДИТЪ ПЛО́ТІЮ ВЪ ВИ́ДЛЕ́ЕМСКОМЪ ВЕРТЕ́ПѢ РОДІ́ТЕЛЪ... ВИ́ДѢ́ТИСЪ* ЖЕ МЛАДѢ́НЕЦЪ** (Sedalen [sessional hymn] for Matins of Dec. 20—“[He] cometh forth in the flesh to be born in the cave of Bethlehem... to be seen as a babe”); while the infinitive of verbs meaning *to make or call someone something* may have a second predicate accusative, for example: *ПРІ́ИДЕ ВО ВЛКА, ТА́ МНОГОЧА́ДНУ* СОДѢ́ЛАТИ** (Dec. 24, 1st Ode—“the Master is come, to make thee the mother of many children”).

is set off by a comma, for example: ѿ вшѣдъ внѣтръ, сѣдѣше со слугами, видѣти кончинѹ (Matth. 26:58—“and having gone in, [Peter] sat with the servants, to see the end”), compare the Russian version: чтобы видѣть конецъ—“so as to see the outcome”; ѿ воздвѣже рѣкъ своиѹ на нѣ, низложити ѿ въ пустыни (Ps. 105:26—“and he lifted up his hand over them: to overthrow them in the desert”); ѡзлѡбн отцы наши, ѡморити младенцы ихъ (Acts 7:19—“[another king] afflicted our fathers, to mortify their babes”).

Adjuncts of *purpose* can be expressed by the infinitive with the conjunction *ѣкѡ*: сважите ихъ въ снопы *ѣкѡ* сожеши* ѿ (Matth. 13:30—“bind them in bundles [as] to burn them”); *ѣзъ* [сѣмь] бѣзъ ѿзвѣдѣнъ тѣ ѡ страны чалдѣйскѣа *ѣкѡ* даѣти* тебѣ зѣмлю сѣю наследоваѣти (Gen. 15:7—“I am God that brought thee out of the land of the Chaldeans, so as to give thee this land to inherit”).

9) Adjuncts of *result* most often are expressed by the dative with the infinitive, with the conjunction *ѣкѡ* [же] and constitute a subordinate clause, for example: волны вливашѣа въ корабель, *ѣкѡ* ѡуже погрѣжатиѣа* сѣмь* (Mark 4:37—“The waves poured into the ship, so that it was filled”); ѿ исцѣли сѣго, *ѣкѡ* слѣпомѣ* ѿ немомѣ* глаголати*, ѿ гладати* (Matth. 12:22—“and he healed him, so much that the blind and dumb both spake and saw”); ѿ бысть *ѣкѡ* мѣртвъ, *ѣкоже* мнози* глаголати*, *ѣкѡ* ѡмре (Mark 9:26—“and he was as one dead; insomuch that many said, He is dead”).

However, *result* can also be expressed by the infinitive with the subject of the governing verb, i.e. by the *simple* infinitive, e.g.: *ѣще* ѿмамъ всю вѣру, *ѣкѡ* ѿ горы представати* (I Cor. 13:2—“and though I have all faith, so that I could remove mountains”); *ѣже* мѣръ твою тѣкѡ возлюбилъ сѣи, *ѣкоже* сѣа твою сѣданнороднаго даѣти* (Liturgy of St. John Chrysostom—“Who didst so love the world as to give Thine Only-begotten Son”); *ѿ* бѣе собращаѣа мнози, *ѣкоже* кѣтомѣ не вмѣщатиѣа* ни при двѣрехъ (Mark 2:2—“And

straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door”).

The infinitive showing adjuncts of *result* can also be used without the conjunction $\dot{\iota}\acute{\alpha}\kappa\omega$, while remaining a subordinate clause, for example: $\text{НЕ ОУКЛОНИ СΕΡΔΑЦΕ ΜΟΕ ВЪ СЛОВΕΣΙ ΛΟΚΑΒΕΤΓΕΙΑ, НЕΠΙΣΕΒΑΤИ* ВИНЪ Ѡ ΓΡΕΒΕΚΧЪ}$ (Ps. 140:4—“Incline not my heart to evil words, to make excuses for sins”); $\text{ΠΟΥΤΟ ΗΣΠΟΛΗΙ ΣΑΤΑΝΑ СΕΡΔΑЦЕ ТВОΕ, СОΛΑΓИТИ* ΔΧΧ ΕΤΟΜУ}$ (Acts 5:3—“why hath Satan filled thy heart to lie to the Holy Ghost”); $\text{НЕ ѠΒΗΔИВЪ ВО ΕΓЪ, ЗАБЫТИ* ΔΤΕΛΑ ΚΑΙΠΕΓΩ Η ΤΡУДА ΛΟΒΕ}$ (Heb. 6:10—“For God is not unrighteous to forget your work and labour of love”); see also Rev. 5:5; Luke 1:54; Rev. 16:9.

Adjuncts of *result* may be expressed by the infinitive with the conjunction $\dot{\iota}\acute{\alpha}\kappa\epsilon$ (forming a subordinate clause): $\text{НЕВИДИМА ВО ΕΓѠ, Ѡ СОЗДАНИЕ ΜΙΡΑ ΤВОΡΕΝΗΜΗ ΠΟΜЫШЛАΕΜΑ ВИДИМА ΕΣΤЪ, Η ΠΡΗΝΟУЩИНА ЕИЛА ΕΓѠ Η ΒЖЕЕТВО: ВО ΕЖЕ БЫТИ ИМЪ БЕЗѠВѢТНЫМЪ}$ (Rom. 1:20—“For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity: so that they are without excuse”), compare with the Russian: *такъ что они безотвѣтны.* Likewise: $\text{ВѢРОУ, ΡΑΖУΜΕΒΑΕΜЪ СΟΒΕΡΗΗΤΗΣΑ ΚΕΚΩΜЪ ГΛΑГОЛОМЪ ΒЖИΗМЪ, ВО ΕЖЕ (ИЗЪ) НЕΒΛΑΕΜУХЪ ΚИДИМЫМЪ БЫТИ}$ (Heb. 11:3—“Through faith, we understand that the worlds were framed by the word of God; that from things invisible, visible things might be made”); see also Rom. 1:24.

10) Adjuncts of *result* are expressed by the dative with the infinitive and the conjunction ΖΑΝΕ and constitute a subordinate clause, for example: $\text{ВЪЗЫДЕ ЖЕ Η ΙѠСΗΦЪ Ѡ ГАЛІЛΕΗ, ΗΖ ΓΡΑΔΑ ΝΑΖΑРЕТА, ВО ΙУДЕЮ, ВО ГРАДЪ ДѢДОВЪ, ИЖЕ НАРЦАЕТСА ВИДЛЕЕМЪ, ΖΑΝΕ БЫТИ* ΕΜУ* Ѡ ДОМУ Η ΟΤΕЕТВА² ДѢДОВА}$ (Luke 2:4—“And

²) $\text{ΟΤΕЕТВА} = \text{ΟΤΕΕΤΕΤВА}$

Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David”); СЛЫШАЩЫМЪ ЖЕ ЫМЪ СІА, ПРИЛОЖЬ РЕЧЕ ПРИТЧУ, ЗАНЕ БЛИЗЪ ЕМЪ* БЫТИ* ІЕРУСАЛІМА... (Luke 19:11—“And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem...”).

11) Adjuncts of *time* are expressed by the dative with the infinitive, with the conjunctions ВНЕГДА (when), ПРЕЖДЕ ДАЖЕ (before), ДОНДЕЖЕ (until) and form a subordinate clause, for example: КО ГДЪ, ВНЕГДА СКОРБЕТИ* МНІ*, ВОЗВЪАХЪ (Ps. 119:1—“To the Lord, when I was troubled, I cried”); ІАКЪ ВНЕГДА ОУМРЕТИ* ЕМЪ*, НЕ ВОЗМЕТЪ ВСА (Ps. 48:18—“For when he shall die, he shall not take anything”); ПРЕЖДЕ ДАЖЕ ГОРАМЪ НЕ БЫТИ* І СОЗДАТИСА* ЗЕМЛІ* І ВСЕЛЕННІИ*, І Ѡ ВЪКА І ДО ВЪКА ТЫ ЕСИ (Ps. 89:2—“Before the mountains came into being, and the earth and universe were made, from age to age thou art”); СОЛЦЕ ПРИЛОЖИТИСА ВО ТЪМЪ, І ЛУНА ВЪ КРОВЬ, ПРЕЖДЕ ДАЖЕ НЕ ПРИТИ* ДНЮ* ГДНЮ ВЕЛИКОМУ І ПРОСВЕЩЕННОМУ (Acts 2:20—“The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come”); І ИДАШЕ ИДЫИ І ПРОРИЦАА, ДОНДЕЖЕ ПРИТИ* ЕМЪ* ВЪ НАВАДЪ, ІЖЕ ВЪ РАМЪ (I Kings [Samuel] 19:23 —“and going he went and prophesied, until he came to Nabath in Ramah”); І ПРОХОДАА ЕЛГОВЪЕЦТВОАШЕ ГРАДОМЪ ВСЕМЪ, ДОНДЕЖЕ ПРИТИ* ЕМЪ* ВЪ КЕСАРИЮ (Acts 8:40—“and passing through he preached in all the cities, till he came to Cæsaria”).

12) The infinitive, which by origin is a frozen case form of a verbal noun, may be used as if tify a thing, and acts as various parts of the sentence in the manner of a noun, for which reason the pronoun **ѢЖЕ** is put before it as an article in such cases, although it can also be absent.

The infinitive may have the following roles:

As a *subject* (see §122, g), which occurs most often with an impersonal construction of the predicate. The impersonal form of

the predicate in such cases is for the most part expressed by a neuter adjective of the positive or comparative degree with a copula (or sometimes without a copula), for example: БЛАГО ѢСТЬ ОУПОВАТИ* НА ГДА, НЕЖЕЛИ ОУПОВАТИ* НА КНАЗИ (Ps. 117:9—“It is good to trust in the Lord, rather than to trust in princes”); ДОБРЕЙШЕ ТИ ѢСТЬ ВНИТИ* КЪ ЖИВОУЪ ХРОМУ ИЛИ БЪДНУ (Matth. 18:8—“it is better for thee to enter into life halt or maimed³, [rather than...]”); also: МНѢ ВО ѢЖЕ ЖИТИ*, ХРТОСЪ: И ѢЖЕ ОУМРЕТИ*, ПРІВЕРБѢТЕНІЕ ѢСТЬ (Philipp. 1:21—“For me to live is Christ, and to die is gain”).

As a *direct object*: ПІКЪ ВАМЪ ДАРОВАСА... НЕ ТОКМУ ѢЖЕ ВЪ НЕГО ВѢРОВАТИ*, НО И ѢЖЕ ПО НЕМЪ СТРАДАТИ* (Philipp. 1:29—“For unto you is given ... not only to believe on him, but also to suffer for his sake”);

In combination with a preposition and ѢЖЕ it can express case-relationships like those of nouns (ѢЖЕ may be absent when the sense of the prepositional case is expressed): as an *object*: ИЖЕ Ѡ НЕБЫТІА ВО ѢЖЕ БЫТИ ПРИБЕДЫИ ВСАЧЕСКАА (=ВЪ БЫТІЕ), Liturgy of St. John Chrysostom—“Who hast brought all things out of nonexistence into being”; ЗА ѢЖЕ ЛЮБИТИ МА (=ЗА ЛЮБОВЬ КО МНѢ), Good Friday at the 6th Hour—“instead of loving me”; ВМѢСТѠ ѢЖЕ ЛЮБИТИ МА (=ВМѢСТѠ ЛЮБВѢ КО МНѢ), Ps. 108:4—“Instead of making me a return of love”; Ѡ ѢЖЕ ПОМІЛОВАТИ РАБѠВЪ СВОИХЪ (=Ѡ ПОМІЛОВАНИИ РАБѠВЪ СВОИХЪ), Moleben for Travellers—“That He will have mercy upon His servants...”; Ѡ ѢЖЕ ПОСЛАТИ ИМЪ АГГЛА МІРНА... (ibid.—“That He will send them an Angel of peace...”); but also: Ѡ ПРОСТИТИ ИМЪ... (Pannikhida—“For their forgiveness...”, or “That He will forgive them...”); Ѡ НЕУСЛЖДѢННЫМЪ ПРЕДСТАТИ (ibid.—“That they may appear uncondemned”); with the sense of *circumstance of cause*: ПІКОЖЕ ѢСТЬ ПРАВЕДНО МНѢ СІЕ МЪДРЕТВОВАТИ

³)for the meaning of БЪДНУ in this verse, see Note 4 on p. 172.—Tr.

If the adjectives indicated above (usually with a copula) occur with the infinitive of one of the semi-significant verbs or **БЫТИ** accompanied by a predicate part, such a combination can be construed as a special type of composite predicate (see §127), for example: **ΟΥ̅ΖΕ Η̅ΕΙΜΥ* ΔΟΥ̅ΤΟΝΗΖ* Η̅ΡΕΨΙΣΑ* ΣΥ̅ΝΖ* ΤΥ̅ΟΨ** (Luke 15:21—“[I] am no more worthy to be called thy son”); however, the infinitive could also be construed as an object, i.e. *worthy of the name of a son*.

14) Used with nouns, the infinitive has a *determinant* role (§130, 8), for example: **БЖЕ НАШУ, БЖЕ СПАСАТИ*** (= **СПАСЕНИЕ**), Liturgy of St. Basil—“Our God, the God of salvation”; **У̅Е ДАЮ̅ ВАМЪ ВЛАСТЬ НАСТУПАТИ* НА ЗМІЮ...** (Luke 10:19—“Behold, I give you power to tread on serpents”). With **БЫТИ** or the infinitive of the semi-significant verbs, there is always a predicate part — in the nominative case: **ІАКЪ ВЕРУ̅ ІМАТЬ ЗДРАВЪ* БЫТИ*** (Acts 14:9—“[perceiving] that he had faith to be healed”); or else a *second predicate dative*, for example: **ДАДЕ̅ ІМЪ ОУ̅БЛАСТЬ ЧАДОМЪ* БЖІИМЪ [ІМЪ] БЫТИ*** (John 1:12—“to them he gave power to become the sons of God”). The subject (**УМЪ**) of the action of the verb **БЫТИ** is left out, because it coincides with the object (**ІМЪ**) of the action of **ДАДЕ̅**.

With a *determinant* meaning, the infinitive may be combined with the conjunctive words **ЉЖЕ, ВО ЉЖЕ, У̅ ЉЖЕ, КАКЪ** (which can be viewed as forming a subordinate clause), for example: **МЛТВА, ЉЖЕ БЛГОСЛОВІТИ НОВЫА ПОКРОВАЦЫ** (Heading in the Slavonic Trebnik [*Book of Needs*]—“A Prayer for the Blessing of New Covers [for the Eucharistic Vessels]”); **МЛТВА, ВО ЉЖЕ БЛГОСЛОВІТИ СГАДО** (ibid., —“Prayer for Blessing a Flock”); **МЛТВА, У̅ ЉЖЕ БЛГОСЛОВІТИ МРЉЖИ** (ibid., —“Prayer for the Blessing of Nets”); **ЧІНЪ, КАКЪ ПРІИМАТИ ПРИХОДАЩИХЪ КО ПРАВОСЛАВНІЕЙ ЦРКВИ У̅ РИМСКО-ЛАТИНСКАГО ВЕРОНЕПОВѢДАНІА** (ibid., —“An Order for the Reception of Converts [*lit.*, “those who come”] to the Orthodox Church from the Roman-Latin Confession”). The dative with the infinitive may also

be used with a determinant meaning (and the sense of a subordinate clause), for example: *МОЛИТВЫ ВЪ ПЕРВЫЙ ДЕНЬ, ПО ВНЕГДА РОДИТИ ЖЕНѢ ОТРОЧА* (Trebnik heading — “Prayers [to be said] on the First Day After Childbirth [*lit.*, “after a woman has given birth to a child”]).

15) The infinitive is not used in Church Slavonic with the independent function of a verb. Nevertheless there are some cases (based on the Greek text) when, as an expression of command or desire, the infinitive stands alone, for example: *НИЧЕГОЖЕ ВОЗМІТЕ НА ПУТЬ... НИ ПО ДВѢ РЪЗѢ НМІТЕ** (Luke 9:3—“Take nothing for your journey... neither have two coats apiece”); *КЛАВДІЙ ЛΥΣΙΑ ΔΕΡЖАВНОМЪ НГЕΜΟΝЪ ΦΗΛΙΞΥ ΡΑΔОВАТИСΛ** (Acts 23:26—“Claudius Lysias unto the most excellent governor Felix [sendeth] greeting”), in this example *ЖЕЛАЕТЪ* should be understood; *ΡΑΔОВАТИСΛ* ΕΖ ΡΑΔΥΟУЩИΜΗΕΛ, Η ΠΛΑΚΑΤΗ* ΕΖ ΠΛΑΥЩΙΜΗ* (Rom. 12:15—“Rejoice with them that do rejoice, and weep with them that weep”), where one can also assume an omitted verb; one might see here a connection to the word *ΓΛΑΓΟΛΟΥ* which appears in the 3rd verse. Likewise: Acts 15:23 and Jas. 1:1.

§144. Isolated Parts of the Sentence.

Isolated Objects. Declension forms of nouns when combined with the conjunctions *ТОКМЪ, РАЗВѢ, КРОМѢ* [“except for, other than, but for”] indicating *limitation*, can be viewed as isolated *objects*, which are therefore set apart by a comma, for example: *ВТОМЪ НИКОГОЖЕ ВІДѢША, ТОКМЪ ІΗΣА ЕДИНАГО ΕΖ СОБОУ* (Mark 9:8—“they saw no man anymore, save Jesus only with themselves”); *ИДЪЩИХЪ ЖЕ БѢ МЪЖЕЙ ІАКЪ ПАТЬ ТЫСАЩЪ, РАЗВѢ ЖЕНЪ И ДѢТЕЙ* (Matth. 14:21—“And they that had eaten were about five thousand men, beside women and children”); *ПУСТЫННЫМЪ НЕПРЕСТАННОЕ БЖЕСТВЕННОЕ ЖЕЛАНИЕ БЫВАЕТЪ, МІРА ΕΥЩЫМЪ ΕΥΕΓΓΑΓΩ ΚΡΟΜѢ* (Octoechos, “Hymn of Ascent” [Stepenna], T. 1—“They that live in the wilderness have an unquenchable longing for God, as they are far from the tumult of life”—or thus: “For the wilderness dwellers there

is an incessant Divine striving, to them that are apart from the vain world"). Sometimes a word combination with *вмѣстѣ* can be taken as an isolated object and set apart by a comma: *вмѣстѣ ѣже любѣти ма̀, ѡ̀болгáхъ ма̀* (Ps. 108:4—"Instead of making me a return of love, they detracted me").

Isolated Circumstances. Adverbial modifiers of place and time can be accompanied by circumstances that define them more precisely, and which may be viewed as *isolated*. Such circumstances are set apart by commas, for example: *и́доша въ гали́лею, въ гóръ, ѡ̀може повелѣ́и мѣ́и и́и҃хъ* (Matth. 28:16—"the eleven disciples] went away into Galilee, unto a mountain where Jesus had appointed them"); *и́ прѣидоша ѣ́мъ на ѡ́нѣ́ по́лѣ, въ странѣ́ гергесѣнскѣ́ю, срѣ́тоста́ ѣ́го̀ двѣ́ вѣ́сна* (Matth. 8:28—"And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils"); *и́ вы́стъ по́ возвращѣ́нїи лѣ́та, во вре́ма и́схождѣ́нїа царѣ́и [на бра́нь], и́ посла́ да́вїда́ жо́ава* (II Kings [Samuel] 11:1—"And it came to pass, after the year was expired, at the time when kings go forth [to battle], that David sent Joab"); *но въ тѣ́лѣ́ днѣ́, по́ і́корѣнѣ́ тóй, со́лнце́ по́мѣ́ркнуе́тъ* (Mark 13:24—"But in those days, after that tribulation, the sun shall be darkened").

§145. Circumstantial Attributes.

Certain adjectives, always in the short form, relate not only to the subject but to the predicate as well, and have the role of *adverbial modifiers (adjuncts)*, for example: *трї́днѣ́внѣ́* во́скрѣ́сѣ́хъ ѣ́нѣ́, х́рї́тѣ́ ѡ́ грóба* (Octoechos, Sunday Tone 6, at the Praises—"On the third day, O Christ, Thou art risen from the tomb"). Such attributes are related to the use of participles as subordinate clauses, cf. *сы́и трї́днѣ́внѣ́, во́скрѣ́сѣ́хъ ѣ́нѣ́* ("being of-three-days [i.e. three days in the tomb], Thou art risen...") Similarly: *въ пѣ́рствѣ́ смѣ́ртнѣ́ю сошѣ́дѣ́хъ, влѣ́ко, смѣ́ртнѣ́ю держа́вѣ́ разрѣ́шилѣ́хъ ѣ́нѣ́, и́ мѣ́ртвѣ́* трї́днѣ́внѣ́* во́скрѣ́сѣ́хъ, въ нечлѣ́нїе́ ма̀ ѡ̀влѣ́кѣ́хъ ѣ́нѣ́* (Sunday T. 1,

Ode 3—"Having descended into mortal dust, O Master, Thou didst destroy the power of death, and being one dead three days, rising didst clothe me in incorruption"), as if "[СЫЙ] МЕРТВЪЗ ТРИДНѢВЕНЪ, ВОСКРѢСЪ, ВЪ НЕПЛАЧѢНІЕ..." (Compare with constructions in the Russian language: *Терекъ воетъ, дикъ* и злобенъ**, *межъ утесистыхъ громадъ*—"Terek roars, wild and enraged, amid the massive crags [craggy masses]", Lermontov: *The Gifts of Terek*; *Но равнодушно ей, задумчивъ**, *онъ внимаетъ*—"But he, indifferent [=with indifference] listens to her"—Pushkin).

In some cases, similar circumstantial attributes can be translated by adverbs, for example: *ВІДА ЖЕ СІЛЫ І ЗНАМЕНІА ВѢІА БЫВАНІА, ОУЖАСЕНЪ* ДИВЛАНІА* (Acts 8:13—"seeing the miracles and great signs that were done, he wondered, being astonished"), i.e. *ОУЖАСЕНЪ* = *ВЪ ОУЖАСѢ*: "in amazement, astonishment"; *ѦОНЪ ДУЖЕ НЕБѢСНЫА СІЛЫ, ЗРАЩЕ, АПЛАМЪ СТРАШЛІВЪ** (i.e. "го СТРАХОМЪ") *ГЛАГОЛАХУ* (Pentecostarion, 6th week, Saturday [after the Ascension] Matins, at the Aposticha/Stichovna—"For which cause [*lit.*, "whence"] the Powers of Heaven, having seen, spake affrighted [=in fright] to the Apostles").

§146. Circumstantial Participles.

The short forms of the participles, either alone or with dependent words, may relate to the predicate and limit it in terms of circumstance — they can be called *circumstantial participles* [*i.e.* participles that act as adverbs]. Such participles, if they have dependent words, generally have a meaning equivalent to subordinate clauses of circumstance [adverbial phrases]. Since these participles refer to the predicate, and have a connection to the subject as well, they are used only in the nominative case (in all numbers and genders). Circumstantial participles, by meaning and use (with the exception of certain peculiarities), are equivalent to gerunds in Russian [and other languages], for example: *Во дни Ѧны прїиде*

ἰωάννῃς κῆρυγέτης, проповѣдалъ* въ пустыни ѿдѣйствѣй (Matth. 3:1—“In those days came John the Baptist, preaching in the wilderness of Judæa”); Она же ѿбѣ ѿставьша* (*dual number*) мръжи, по нѣмъ идоуга (Matth. 4:20—“And they straightway left their nets, and followed him”).

One might list the following types of circumstantial [adjunct] participles:

1) Active adverbial present participles: Онѣ же помышляхъ кх себѣ, глаголюще*: ѿкъ хлѣбы не взѣхомъ (Matth. 16:7—“And they reasoned among themselves, saying, It is because we have taken no bread”); въ четвёртѣю же стражѣ ноци иде кх нѣмъ иѿсѣ, ходѣ* по мору (Matth. 14:25—“And in the fourth watch of the night Jesus went unto them, walking on the sea”).

Note: In the text ꙗ хотѣши (in place of хотѣ) ѣгò оубѣти, оубоѣса народа (Matth. 14:5 — “And when he would have put him to death, he feared the multitude”), the form хотѣши as an adverbial participle must be considered irregular, since it is used in a determinant sense, cf. ꙗ не хотѣ* ѣа ѡбличѣти, вохотѣ ꙗи пустыти ꙗ (Matth. 1:19—“and not willing to make her a publick example, [Joseph] was minded to put her away privily”).

2) Adverbial past participles: ѿзъ пришеде* ищѣлю ѣгò (Matth. 8:7—“I will come and heal him”); ꙗ пришеде* ѣдѣнъ книжникъ, рече ѣмѣ... (Matth. 8:19—“And a certain scribe came, and said unto him...”); ꙗ пришеде* оученицы ѣгò, возбудиша ѣгò (Matth. 8:25—“And his disciples came to him, and awoke him...”); Кто же ѡ васъ пекиѣса* (instead of the short form, see §95), можѣтъ приложѣти возрастѣ своемѣ лѣкоть ѣдѣнъ; (Matth. 6:27—“Which of you by taking thought can add one cubit unto his stature?”).

3) Adverbial present passive participles: оубкорѣми, блгоговлаѣмъ: гонѣми, терпѣмъ: хлѣми, оубчѣшѣемъ (I Cor. 4:12-13—“Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat”); but the Church Slavonic adverbial

passive participles (present as well as past) are not accompanied by a copula, the present active participle of the verb БЫТИ [БЫЙ, СЪЩИ].

4) Adverbial past passive participles: **ДА НЕ ПÁДШЕ И ѠБЛѢННѢШЕСЯ, НО БОДРѢТВѢЮЩЕ И ВОЗДВѢЖЕНИ* ВЪ ДѢЛАНІЕ, ѠВРÁЩЕМЕСЯ ГОТОВИ** (Morning Prayer 5—“May we not be found fallen and idle, but watching, and upright in activity, ready...”); **ПОСРЕДѢ ЖЕ ѠГНА ѠВЕРЖЕНИ***, ѠРОШÁЕМИ ПОАХУ (Eirmos, T. 2, Ode 7—“cast into the midst of the fire, [but] moistened by dew, they sang...”).

An adverbial past participle may also be composite, with the active past participle of БЫТИ [БЫВЪ, БЫВШИ] as a copula [connecting verb]: **СЛЫШАВШЕ ЖЕ И БЫВШЕ* НЕПОЛНЕНИ* ІѠРОСѢИ, ВОПІАХУ...** (Acts 19:28—“And when they heard these sayings, they were full of wrath, and cried out”); **ΜΙΝΟΓΩ ΟΥΒΟ ΠÁΧΕ, ѠПРАВДАНИ* БЫВШЕ* НЫНѢ ΚΡΟΒΙΟ ΕΓΩ, ΕΠΑΕΜΕΝ ΗΜΖ Ѡ ΓΗΨΕΑ** (Rom. 5:9—“Much more then, being now justified by his blood, we shall be saved from wrath...”).

5) Since adverbial participles have the value of a collateral predicate, therefore, by analogy with compound predicates, they too can have compound forms, consisting of forms of the participle of the verb БЫТИ [БЫЙ, СЪЩИ] and a noun part, for example: **СІИ ЧЕЛОВѢЦЫ ВОЗМУЦІАЮТЪ ГРАДЪ НАШЪ, ІУДЕС* СЪЩЕ*** (Acts 16:20—“These men being Jews, do exceedingly trouble our city”); **ИЩЕ ОУБО ВЪ ЛѢКАВН* СЪЩЕ*, ОУМѢРТЕ ДАДНІА БЛГА ДАДТИ ЧАДОМЪ ВАШЫМЪ** (Matth. 7:11—“If ye then, being evil, know how to give good gifts unto your children...”); **БГА ИСПОВѢДУЮТЪ ВѢДѢТИ, А ДѢЛЫ ѠМѢЩУТЕСЯ ΕΓΩ, ΜΕΡΖЦЫ* СЪЩЕ* И НЕПОКОΡΑΒΗ*, И НА ВΕΛΑΚΟ ΔΕΛΟ ΕΛΓΟΕ ΝΕΝΚΑΨΕΝΗ*** (Titus 1:16 —“They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate”); **И ΤΡΕΠΕΤΕΝΖ* БЫВЪ*, ΠΗΠΑΔΕ ΚΖ ΠΑΝΑΥ Η ΕΙΛΕ** (Acts 16:29—“and trembling, [he] fell down before Paul and Silas”); **ИВО ДОЛЖНИ* СЪЩЕ* БЫТИ* ОУЧІНТЕΛΗ* ΛΕΓΤЪ ΡΑΔΗ, ΠÁΚΗ ΤΡΕΒΕΤΕ ΟΥЧІНТЕСЯ** (Heb. 5:12—“For when for the time ye ought to be

teachers, ye have need that one teach you again"). Such compound forms can be called *compound circumstantial participles*.

In the role of a connecting-verb participle [copula-participle], one may also encounter passive participles formed from those verbs that can be used as semi-significant copulas (§123), for example: *ѦГГЛЪСКАА ЕПСЕ РАДОСТЪ БЫВЪ, НЫНѢ Н ПЕЧАЛН ЕМЪ БЫЛЪ СЪН КНИОКЕНЪ, ВЪДНМЪ* ПЛОТЮ БЕЗДЫХАНЕНЪ* МЕРТВЪ** (Holy Saturday, Stasis 1, v. 36—"Thou art the joy of the Angels, O Saviour, but now art become the cause of their grief, as they see Thee in the flesh a lifeless corpse"), i.e. *being seen without breath, dead in the flesh*.

6) The sphere of circumstantial [adjunct] participles is somewhat broader than that of the gerund in Russian. Thus, for example, where Russian has the combinations *пойду посмотрю, встану и пойду, возьму и сдѣлаю* — Church Slavonic has corresponding expressions using adjunct participles: *ШЕДЪ ПОСМОТРЮ* (Exodus 3:3—"I will go [near] and see"); *ВОСТАВЪ ИДЪ* (Luke 15:18—"I will arise and go"); *ВЗЕМЪ СОТВОРЮ* (Matth. 13:33—"having taken... I will make..."), cf. §147, 2).

7) Individual adjunct participles in Church Slavonic are viewed as simple adverbial modifiers and not set off by commas, for example: *ШЕДШЕ* НСПЫТАЙТЕ НЗВѢСТНУ Ѡ ѠТРОЧАТИ* (Matth. 2:8—"Go and search diligently for the young child"); *ПОСРЕДѢ ЖЕ ѠГНА ВВЕРЖЕНИ, ѠРОШАЕМН* ПОАХЪ* (Eirmos—"But cast in the midst of fire, moistened by dew, they sang").

Note. Adjunct participles such as *ГЛАГОЛА, ЗОВЫЙ*—are always set off by a comma, in view of the fact that the quotation following them has the role of an object [the thing said]: *ѦВѢ ЖЕ РЕЧЕ НМЪ ИСЪ, ГЛАГОЛА: ДЕРЗАЙТЕ* (Matth. 14:27—"But straightway Jesus spake unto them, saying: Be of good cheer").

§147. Pleonastic Expressions.

1) In the books of Holy Scripture, special *pleonastic expressions* are not infrequently to be encountered (from *πλεονασμός* —

“excess”), consisting of a verb with a personal ending (the predicate) in combination with a circumstantial present participle (§146, 1) or a noun in the instrumental case (in Greek in the *dative*), derived from the same word-root as the personal verb. This kind of figurative turn of speech is used to emphasize and intensify the content expressed by the verb, for example: РЕВНѢЛА* ПОРЕВНОВАХЪ* ПО ГДѢ ВЪЗЪ ВЕДЕРЖИТЕЛИ (III Kings 19:14—“I have been very zealous for the Lord God Almighty”); РАЗОРѢНІЕМЪ* РАЗОРѢШИ* Ѳ СОКРЪШЕНІЕМЪ* СОКРЪШІШИ* КЪПИЦА ѲХЪ (Ex. 23:24—“Thou shalt utterly overthrow them, and quite break down their images”).

These expressions are copies of similar expressions in the Greek text of the Holy Scriptures. And in the Greek text they are a transmission of the Hebrew INFINITIVE ABSOLUTE⁴), for which reason these pleonastic expressions are mostly to be found in the books of the Old Testament, while in the New Testament they are for the most part found where the Old Testament is quoted, although examples [of such hebraicisms] do occur even without reference to the Old Testament text, for example: СЛЪХОМЪ* ОУСЛЫШИТЕ*, Ѳ НЕ ѲМАТЕ РАЗУМѢТИ: Ѳ ЗРАЩЕ* ОУЗРИТЕ*, Ѳ НЕ ѲМАТЕ ВѢДѢТИ (Matth. 13:14, from Isaiah 6:9—“By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive”); НЕ ЗАПРЕЩЕНІЕМЪ* ЛИ ЗАПРЕТІХОМЪ* ВЪМЪ НЕ ОУЧИТИ Ѡ ѲМЕНН СЕМЪ (Acts 5:28—“Did we not straitly command you that ye should not teach in this name?”); see also Acts 7:34 and Heb. 6:14.

2) In the text of the Holy Scriptures there are also frequently pleonastic expressions that consist of a circumstantial participle (present or past) and a personal verb form (predicate), close to each other in meaning. These combinations are either from Hebrew or Greek idioms. The following combinations are the most common:

⁴) A Greek Grammar of the New Testament, by Robert W. Funk, §422.

ἠκρίκίακx γλαγόλα, ἠκρίκια γλαγόла, рече глагола, напиет глагола, корггакx ἠδδ, ἠзЫде прохода and others like them: Πιλάτx же ἠκρίκία* ἠμx, γλαγόла* (Mark 15:9—“But Pilate answered them, saying”); Ὡνά же ἠκρίκίακxш* γλαγόла* ἔмδ (Mark 7:28—“And she answered and said unto him”); ἠκρίкiаbвz* ἠмz рече* (Luke 17:20—“he answered them and said”); Корггавz* ἠдδ ко оцд моемд (Luke 15:18—“I will arise and go to my father”); ἠзЫде* прохода* по бадд галагiйекxю егранд ἠ φр҃҃гiю (Acts 18:23—“he departed, and went over all the country of Galatia and Phrygia”); ἔгоже вземшн* жена екрд* вx лiтiеxх ирехx мδкн (Matth. 13:33—“which a woman took, and hid in three measures of meal”).

Similar pleonastic expressions may also consist of two conjugated verb forms, for example: ἠкρίкiашa ἠ рѣшa ἔмд (John 18:30—“They answered and said unto him”); ἠ евндѣтельствова ἠ рече (John 13:21—“and [he] testified, and said”); ἠελiа же дерзаетx ἠ глаголетx (Rom. 10:20—“But Esaias is very bold, and saith”); Ὡнз же ἠвѣржеетx ἠ рече (John 18:25—“He denied [it], and said”).

§148. Word Order in the Sentence.

The position of the subject, predicate, object and circumstance [adverbial modifiers] in the sentence. The sequence followed for the subject, predicate, object and circumstance in a sentence is, in general, much the same as in Russian. However, there can also be an order of words proper to the Greek language rather than to the Slavonic:

In sentences of the determinant type, the noun part of the predicate sometimes is put before the subject, for example: ἠ бгx бѣ слово (John 1:1—“and the word was God”); from the viewpoint of Russian speech, the word бгx is taken for the subject, but in reality the subject is слово, while бгx is the noun part of a composite predicate. In the Greek text this kind of ambiguity is avoided because the subject is accompanied by the definite article, whereas the noun part of the predicate is not: καὶ Θεὸς ἦν ὁ λόγος. Likewise: δῆx

[СѢТЬ] БГЪ (John 4:24—"God is a Spirit"); БГЪ БО ВЪ ЧЕЛОВѢЦѢХЪ, ЧЕЛОВѢКЪ БГЪ ВОЗДААНІЕМЪ (Dec. 21, service for Metropolitan Peter of Kiev, Theotokion at Little Vespers—"For God is among men, God is a man by retribution").

Similarly, a second predicate accusative also sometimes precedes the accusative direct object, for example: ἢ Οὐκ ἔειπεν ὁ θεὸς τὸν πατέρα ἑαυτοῦ λέγων· ἢ ὁ πατήρ μου ἔειπεν τὸν θεόν (John 5:18—"[but] said also that God was his Father"); ЧЕЛОВѢКЪ БЫВАЕТЪ БГЪ, ДА БГА АДАМА СОДѢЛАЕТЪ (Vespers for March 24, Theotokion—"God becomes man, so as to make Adam divine"). When two accusatives are expressed by adjectives (or by participles), the predicate accusative is in the short form, which can be an indicator to eliminate ambiguity, for example: НАРЕКЪ НЕ ЛЮДИ МОИ, ЛЮДИ МОИ: ἢ НЕВОЗЛЮБЛЕНЫЮ, ВОЗЛЮБЛЕНЮ* (Rom. 9:25—"I will call them my people, which were not my people; and her beloved, which was not beloved"). The following text from the Akathist to the Theotokos: РАДЪШЕА, ЛЮБОМЪДРЫА НЕМЪДРЫА ГЛАВЛЮЩАА: РАДЪШЕА, ХИТРОСЛОВСЕННЫА БЕЗСЛОВСЕННЫА ѠБЛИЧАЮЩАА (9th Oikos—"Rejoice, thou that shewest philosophers to be fools: Rejoice, thou that constrainest the learned to silence") might be written more correctly thus: РАДЪШЕА, ЛЮБОМЪДРЫА НЕМЪДРЫ* ГЛАВЛЮЩАА: РАДЪШЕА, ХИТРОСЛОВСЕННЫА БЕЗСЛОВСЕННЫ* ѠБЛИЧАЮЩАА.

§149. The Position of the Attribute in a Sentence.

Attributive short adjectives usually stand before the modified noun in a sentence, but they can also stand after it, for example: НЕ МОЖЕТЪ ДРЕВО ДОБРО ПЛОДЫ ЗЛЫ ТВОРИТИ, НИ ДРЕВО ЗЛО ПЛОДЫ ДОБРЫ ТВОРИТИ (Matth. 7:18—"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit"); ИЩЕ БО ВНИДЕТЪ ВЪ СѢМИЦѢ ВАШЕ МЪЖЪ, ЗЛАТЪ ПЕРСТЕНЬ НОСѦ, ВЪ РЪЗЦѢ СВѢТЛѢ, ВНИДЕТЪ ЖЕ ἢ НИЦЪ ВЪ ХЪДѢ ѠДЕЖДѢ (James 2:2—"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment").

Attributive adjectives in the long form (as also participles) can stand either before or after their modified noun, for example: **ВНІДІТЕ ОУЗКІМІ ВРАТѢ: ЯКО ПРОСТРАННАА ВРАТѢ И ШИРОКІЙ ПУТЬ** **ВВОДАИ ВЪ ПАГУБѢ** (Matth. 7:13—"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction"); **СОГРѢШИХЪ ПРѢДАВЪ КРОВЬ НЕПОВІННЮ** (Matth. 27:4—"I have sinned, [in that I have] betrayed innocent blood"); **КАМЕНЬ ЖЕРНОВНЫЙ** (Mark 9:42—"a millstone"); **МОУСѢЙ ПОВЕЛѢ КНИГѢ РАСПЪСѢТИЮ НАПИСАТИ** (Mark 10:4—"Moses suffered to write a bill of divorcement").

Possessive adjectives and pronouns (here belong possessive adjectives with the suffix **-ск-** as well), as a rule, follow the modified noun (perhaps this shows the influence of Greek, where possession is shown by a genitive following the modified noun), for example: **ТѢЩА ЖЕ СІМОНОВА* ЛЕЖАШЕ ОГНѢМЪ ЖЕГОМА** (Mark 1:30—"But Simon's wife's mother lay sick of a fever"); **ВО ДНИ НОЕВЫ*** (Matth. 24:37—"But as the days of Noe were"); **СЫНА ПОДАРЕМНИЧА*** (Matth. 21:5—"[upon] the colt of-her-that-is-under-the-yoke [a colt the foal of an ass]"); **КЪ ГОРѢ ОЛИВОНТЕЙ*** (Matth. 21:1—"unto the mount of Olives"); **ОЧИ НАШИ*** (Matth. 20:33—"[that] our eyes [may be opened]"); **ОУСРАМАЧЕА СНА МОЕГО** (Matth. 21:37—"They will reverence my son").

The possessive pronoun, however, is also met with before the modified noun: **СІЕ ТВОРИТЕ ВЪ МОЕ* ВОПОМНІНІЕ** (Luke 22:19—"Do this in remembrance of me"); **БРАТІЕ, БЛГОВОЛЕНІЕ ОУБѠ МОЕГО* СЕРДЦА** (Rom. 10:1—"Brethren, my heart's desire..."); **СЛЫШАЕТЕ ВО МОЕ* ЖИТИЕ** (Gal. 1:13—"For ye have heard of my way of life").

When there are two attributive long adjectives (or participles), the modified word is often placed between them: **КТО ОУБѠ ОУСЪ ВѢРНЫЙ РАБЪ И МУДРЫЙ** (Luke 12:42—"Who then is that faithful and wise steward"); **ЛЪКАВЫЙ РАБЪ И ЛѢНІВЫЙ** (Matth. 25:26—"Thou wicked and slothful servant").

Two or more attributive adjectives or participles, standing after the modified noun, frequently carry the main force of the logical accent, i.e. their meaning is somewhat emphatic: ДОБРОЕ, РАБЕ БЛАГОУ И ВЕРНЫЙ (Matth. 25:21—"Well done, thou good and faithful servant"); РАДОСТЮ РАДОСТІЮ НЕЗГЛАГОЛАННОЮ И ПРЕПРОСЛАВЛЕННОЮ (I Peter 1:8—"ye rejoice with joy unspeakable and full of glory"); ПРІЖДЕ ДАЖЕ НЕ ПРІИТИ ДНЮ ГДНЮ ВЕЛИКОМУ И ПРОСВЕЩЕННОМУ (Acts 2:20—"before that great and notable day of the Lord come"); В НАСЛѢДІЕ НЕПЛАВНО И НЕСКВЕРНО И НЕУВЛАДЕМО (I Peter 1:4—"To an inheritance incorruptible, and undefiled, and that fadeth not away").

In some cases individual attributes in agreement with their modified noun and standing after it, may bear the logical accent, for example: ІІСЕ, СИЛО НЕПОВЕДИМАА: ІІСЕ, МІЛОСТЕ БЕЗКОНЕЧНАА. ІІСЕ, КРАСОТО ПРЕВѢТЛАА: ІІСЕ, ЛЮБЫ НЕЗРЕЧЕННАА (Akathist [to the Sweetest Jesus], Oikos 3—"Jesus, Invincible Power! Jesus, Infinite Mercy! Jesus, Radiant Beauty! Jesus, Unspeakable Love!").

Two or more adjectives or participles in the long form, following the modified noun, may show an added characteristic; in such cases they are usually set off by a comma: ТАКОУ ИЗВОЛИ ВНИТИ И В ДОМЪ СМЕРЕННЫА МОЕА ДУШИ, ПРОКАЖЕННЫА* И ГРЕШНЫА* (2nd Prayer Before Communion—"so consent also to enter the house of my humble soul which is leprous and sinful"); ЕЩЕ ОУМНОСЕРДНЕА И О МНѢ ГРЕШНЕМЪ, ПРИХОДАЮЩЕМЪ И ПРИКАСАЮЩЕМТИСЯ (*ibid.*,—"so also be compassionate with me, a sinner, as I approach and touch Thee"); БГОЗНАМЕНІТНА ТРУВЫ ПРОПОВѢДАНІА, СТРАШНЫА* И ДОСТОСЛЫШАНЫА* (Vespers for Jan. 30, at 'Lord I have cried'—"those well-sounding trumpets of preaching, fearsome and meet to be heard").

§150. *Uncoördinated* attributes, expressed by the genitive case, usually follow the modified noun: ВРЕМЯ ПЛОДОВЪ (Matthew 21:34—"the time of the fruit"); ВО ДНИ НАПИСАНІА (Acts 5:37—"in the days of the taxing").

An uncoördinated attribute (in the genitive case), accompanied by a coördinate attribute [one agreeing in gender, number and case], usually precedes the modified noun: **НЕБЕСНЫХЪ КЪНИСЦЕВЪ АРХИЕПИСКОПЪ** (Tropar for Monday—"Ye Rulers of the Heavenly Host").

However, various combinations are possible of uncoördinated attributes (in the genitive) and modified nouns, especially in Sticheras, for example: **ЦЕРКВЕ* ВЕЛИКАА ЗАБРАЛА: ЗАКЛЮЧЕННЮ СЛОВА* ДКЕРЬ: ДОБРОТЪЧНЫА ПРИСНОЖИВЪТНЫА ДЪХА* ПАСЪГЫРІЕ Н ОУЧИТЕЛІЕ** (Jan. 30, at the Praises—"those great towers of the Church: the sealed Door of the Word: free-flowing pastors and teachers, forever reviving the spirit"); **ЗЕМНЮ ТРОНИЦУ СЪТЪХЪ ІЕРАРХОВЪ* ДА ВОСХВАЛИМЪ** (Jan. 30, at the Litiya—"Let us praise the earthly trinity of holy hierarchs").

Uncoördinated attributes, expressed by oblique cases with a preposition and **ИЖЕ, ІАЖЕ, ЁЖЕ**, may be either before or after the modified noun, for example: **СТАРЦЫ ИЖЕ ВЪ ВАСЪ* МОЛЮ** (I Peter 5:1—"The elders which are among you I exhort"); **ПАСТИТЕ ЁЖЕ ВЪ ВАСЪ* СЪГЛГО БЖІЕ** (I Peter 5:2—"Feed the flock of God which is among you").

Uncoördinated attributes with **ИЖЕ, ІАЖЕ, ЁЖЕ**, placed after the modified noun, are usually set apart by a comma (although not always), but those that precede the noun are not set apart, for example: **НО Н ВО ВСАКО МЪСТО ВЪРА ВАША, ІАЖЕ КЪ БГЪ*, НЪЗЫДЕ** (I Thess. 1:8—"but also in every place your faith to God-ward is spread abroad"); but also: **ІАКЪ СЛОВО НАШЕ ЁЖЕ КЪ ВАМЪ* НЕ ВЪСЕТЬ ЁИ Н НИ** (II Cor. 1:18—"[that] our word toward you was not yea and nay"); **ПО ЁЖЕ ВО АДЪ* СОШЕСТИИ*, Н ЁЖЕ НЪЗ МЕРТВЫХЪ* ВОСКРЕСЕНИИ** (Octoechos, 10th Matins Stichera—"After the descent into hell and the resurrection from the dead...")

Use of the Negations «НЕ» and «НИ».

§151. *The particle НЕ.*

1) The negative particle НЕ, as in Russian, can be placed with any part of the sentence, although for the most part it is used with the predicate, for example: **И́ И́ЖЕ НЕ СОБНРА́ЕТЪ СО МНО́Ю, РАСТОЧА́ЕТЪ** (Matth. 12:30—"and he that gathereth not with me scattereth abroad"); **НЕ СЕ́И ЛИ СЪ́РТЬ ТЕКТО́НОВЪ СЫ́НЪ; НЕ МА́ТИ ЛИ СЪ́О НАРНЦА́ЕТСА МА́РІАМЪ;** (Matth. 13:55—"Is not this the carpenter's son? is not his mother called Mary [Mariam]?").

2) The particle НЕ may be used in sentences with a limiting sense, for example: **СЕ́И НЕ И́ЗГО́НИТЪ БѢ́СЫ, ТО́КМО Ѡ́ ВЕЕЛЪЗЕВЪ́ЛЪ КНА́ЗЪ БѢ́СОВЪ́ТЪМЪ** (Matth. 12:24—"This [fellow] doth not cast out devils, but by Beelzebub the prince of devils"); **ТА́ТЬ НЕ ПРНХО́ДИТЪ, РАЗВѢ́ ДА ОУ́КРА́ДЕТЪ И́ ОУ́БІ́ЕТЪ И́ ПОГУ́БИТЪ** (John 10:10—"The thief cometh not, but for to steal, and to kill, and to destroy").

3) The particle НЕ may be part of the conjunctive combination **ДА НЕ** [КОГДА́] in subordinate clauses of cause or purpose with negation, e.g. **ДА НЕ КОГДА́ ВОСГО́РГА́ЮЩЕ ПЛѢ́ВЕЛЫ, ВОСГО́РНЕТЕ КЪ́ПНУ СЪ́ НИ́МИ [И́] ПШЕ́НЦЪ́** (Matth. 13:29—"lest while ye gather up the tares, ye root up also the wheat with them"); **ДА НЕ КОГДА́ ОУ́СНЪ́ ВЪ́ СМѢ́РТЬ, ДА НЕ КОГДА́ РЕЧЕ́ТЪ ВРА́ГЪ МО́Й...** (Evening Prayers—"lest I ever fall asleep unto death, lest mine enemy ever say..."); **ДА НЕ КТО́ ПОПЛА́ВЪ, И́ЗБѢ́ГНЕТЪ** (Acts 27:42—"lest any of them should swim out, and escape").

4) In the case of some verbs with a negative meaning (**ЗАПРЕ́ЧИТИ**, to forbid; **ВОЗВРА́НИТИ**, to prohibit, forbid) an infinitive dependant upon them (as in the Greek text) is encountered with the negation НЕ, and in this case the НЕ does not change the negative sense, for example: **НЕ ЗАПРЕ́ЩЕ́ИМЪ ЛИ ЗАПРЕ́ЧИХОМЪ ВА́МЪ НЕ ОУ́ЧИТИ Ѡ́ И́МЕНИ СЕ́МЪ** (Acts 5:28—"Did we not straitly command you that ye should not teach in this name?" [*i.e.* 'Did we not forbid you to teach...']); likewise cf. Acts 5:40; **КТО́ ВА́МЪ ВОЗВРА́НИ НЕ ПОКОРА́ТИСА**

ἡσυχίῃ (Gal. 5:7—“who did hinder you that ye should not obey the truth?”—*i.e.* ‘who prevented you from obeying the truth’); ἔδωκ' αὐτοῖς ἀκνῆσαι τὰς ψυχὰς ἵνα μηδὲν θυσιάσωσιν αὐτοῖς (Acts 14:18—“scarce restrained they the people, that they had not done sacrifice unto them”—*i.e.* ‘lest they do sacrifice’, ‘from doing sacrifice’).

5) To indicate a limit of action, the combination **НЕ КТОМЪ** (=no more, no longer) is used: **НЕ ВЗЛЪЧУТЪ КТОМЪ, НИЖЕ ВЖАЖДУТЪ** (Rev. 7:16—“They shall hunger no more, neither thirst any more”); **И НЕ КТОМЪ ὠστ' ἀβιάσετε ἕξ ὃ χρεὼν ἔσται** (Mark 7:12—“And ye suffer him no more to do ought”); see also the Sunday Kondak of the 7th Tone.

6) With two verbs (or a circumstantial participle + a verb with a person-ending), having a mutual relationship of cause or result, there may be only one negation: **ДА НЕ ВѢРОВАВШЕ* СПАСУТЪСЯ*** (Luke 8:12—“lest they should believe and be saved”); **НИЧЕГО БО ТАЙНО, ЧТО НЕ ПОЗНАЕТСЯ*, И ВЪ ГАЛЛЕИИ ПРИЯДЕТЪ*** (Luke 8:17—“For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad”); **АЩЕ НЕ ὠβρατίσητε*, И НЕ ВЪДЕТЕ* ІАКЪ ДІЕТИ, НЕ ВНИДЕТЕ ВЪ ЦРКВЮ НБЕСНОЕ** (Matth. 18:3—“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven”).

7) A double negation gives an affirmative meaning, for example: **НЕ ВОЗМОЖНО БУДЕТЪ НЕ ПРИИТИ СОВЛАЗНУМЪ** (Luke 17:1—“It is impossible but that offences will come”, *i.e.* *they will come*); **И ІАКОЖЕ НЕ НЕ ὠδοιγόηαι εἰς ἐνὶ βνήτη** (Prayer before Communion—“and as Thou didst not find unworthy to enter”), *i.e.* *Thou didst find worthy*; **НИКОТОЖЕ ДА НЕ ВѢРУЕТЪ** (Octoechos, Sunday Exaposteilarion 3—“Let no man not believe”), that is, *let every man believe*. (Cf. §152, 3).

8) The particle **НЕ** sometimes is not put next to the word to which it relates, for example: **И НЕ ІАСТИ НМЪ ВЪ КОГДА** (Mark 6:31—“and the had no leisure so much as to eat”), in place of the

expected ἢ ἴασι ἡμᾶς ἢ ἐν τῷ κούρῳ. ἢ ἴασι ἢ ἐν τῷ κούρῳ (Acts 27:31—“Except these abide [in the ship]”) instead of ἢ ἴασι ἢ ἐν τῷ κούρῳ.

§152. *The particle ἢ.*

The basic meaning of the particle ἢ is that of a negatively-joining conjunction, and, depending on the order of sequence, it can mean “neither” or “nor”:

1) If the predicate with the negation *не* precedes, the particle ἢ has the meaning of “neither”, “neither/nor”, for example: *Не вредите ни земли, ни моря, ни деревьев* (Rev. 7:3—“Hurt not the earth, neither the sea, nor the trees”); before the first enumerated item, the particle ἢ may be omitted: *Не снесите золота, ни серебра, ни меди при посылке ваших, ни пирсы в путь, ни двои ризы, ни сапогов, ни же злато* (Matth. 10:9-10—“Provide neither gold, nor silver, nor brass in your purses, nor script for your journey, neither two coats, neither shoes, nor yet staves”).

2) If, however, the predicate (or the conjugated part of a composite predicate) follows the word (or words) with the particle ἢ, then the negation *не* in such cases is *absent*, for example: *ниже ни видети могут, ни слышати, ни ходити*, cf. in the Russian: *которые не могут ни видеть, ни слышать, ни ходить* (Rev. 9:20—“which can neither see, nor hear, nor walk”); *яко ни на законъ иудейскій, ни на церковь, ни на кесара что согрешихъ* (Acts 25:8—“[that] neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all”), but if the predicate were moved forward, then the particle *не* would have to be inserted: *яко не согрешихъ что (anything) ни на законъ иудейскій, ни на церковь, ни на кесара*. *яко ни смерть, ни животи, ни агли, ни начала, ниже силы, ни настоища, ни градища, ни выготи, ни глени, ни ни тварь каа возможеи насъ различити ѿ любви вѣи* (Rom. 8:38-39—“For [I am persuaded that] neither death, nor life, nor angels, nor principalities, nor

powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God”), but — if the conjugated part of the composite predicate is before the enumeration: *ѣ́къ не возмо́жетъ ни сме́ръ, ни живо́тъ, ни ѡ́гнь... ни ѣ́на ка́а чѣ́ръ насъ разлѣ́тити...* Such a construction, when the predicate comes *after* the word with the particle *ни*, has the sense “*and not*”. One might note also the following case of such usage:

A single *ни* may be used with nouns, pronouns or adverbs, for example: *ни во і́лѣи то́лики вѣ́ры ѡ́брѣ́гохъ*, compare with the Russian: *и* въ Израилѣ не* нашелъ я такой вѣры* (Matth. 8:10 — “I have not found so great faith, no, not in Israel”); *и ни чѣ́ма вѣ́ры ѣ́ша*, Russ.: *но и* имъ не* повѣрили* (Mark 16:13 — “neither believed they them”); *и ни чѣ́къ ра́вно бѣ́ свидѣ́тельство ѣ́хъ*, Russ.: *Но и* такое свидѣтельство ихъ не* было достаточно* (Mark 14:59 — “But neither so did their witness agree together”).

But if a single *ни* is preceded by the predicate, then the negation by *не* is used (as indicated in point 1), and in that case *ни* has a somewhat emphatic meaning — “*even*”, “*even so much as*”, for example: *не хотѣ́ше ни ѡ́чию возве́сти* (Luke 18:13 — “would not lift up so much as his eyes”); *ѣ́къ не мо́щѣ ѣ́мъ ни хлѣ́ба ѣ́сти* (Mark 3:20 — “so that they could not so much as eat bread”); *ѣ́къ кѣ́томъ не вмѣ́щѣ́тисѧ ни при двѣ́рехъ* (Mark 2:2 — “insomuch that there was no room to receive them, no, not so much as about the door”).

The double *ни* (“neither... nor...”) is used with the same parts of speech as the single: *ни со́лнцъ же, ни звѣ́зда́мъ ѣ́влышѣ́мѧ на мно́ги днѣ́* (Acts 27:20 — “And when neither sun nor stars in many days appeared”); *ни се́й согрѣ́ши, ни роди́телѧ е́го* (John 9:2 — “Neither hath this man sinned, nor his parents”); *о́баче ни мѣ́жъ бѣ́з жены́, ни жена́ бѣ́з мѣ́жа* (I Cor. 11:11 — “Nevertheless neither is the man without the woman, neither the woman without the man [in the Lord]”); it can also be used with verb forms: *ѣ́гда бо*

и́з мѣртвыѣхъ воскресѣютъ, ни женатѣа, ни полагаетъ (Mark 12:25—"For when they shall rise from the dead, they neither marry, nor are given in marriage"); Прииде во іωάνнѣхъ не ѣдыи, ни пїаи (Matth. 11:18—"For John came neither eating nor drinking"), cf. ни хлѣба ѣдыи, ни ни вина пїа (Luke 7:34—"neither eating bread nor drinking wine"); cf. such Russian expressions as "ни тотъ, ни этотъ", "ни дать, ни взять".

3) Negative pronouns and adverbs: никто́же [no one], ничто́же [nothing], никі́й же, ни ко́торый [none], николі́же, никогда́же [never], нигда́же [nowhere, in no place], никáможе [nowhere, to no place], and the numeral ни ѣди́нъ [же] (not one, not a single...) have a similar use, i.e. if the predicate follows *after* them, then the negation не is eliminated, for example: и́ никомѹже ничто́же рѣша: бо́ахѹбоа (Mark 16:8—"and they said nothing to anyone, for they were afraid"); никі́й же ра́бъ мо́жетъ двѣма̀ господі́нома рабо́тати (Luke 16:13—"no servant can serve two masters"); ни ко́торый прѣ́рокъ прїа́ченъ ѣсть во о́течествѣ сво́емъ (Luke 4:24—"No prophet is accepted in his own country"); и́ мнѣ̀ николі́же да́ахъ ѣ́и козла́те (Luke 15:29—"and yet thou never gavest me a kid"); ни гла́а ѣ́о̀ нигда́же слы́шасте, ни видѣ́нїа ѣ́о̀ видѣ́те (John 5:37—"Ye have neither heard his voice at any time, nor seen his shape"); е́и же ни ѣ́дїнагѹ сла́ со́твори (Luke 23:41—"but this man hath done nothing amiss"); but if the predicate precedes, then the negative particle не is used, for example: не мо́гѹ́ азъ ѡ́ себѣ̀ творї́ти ниче́оже (John 5:30—"I can of mine own self do nothing"); о́уба́и ти́а во ѣ́мѹ ѡ́ е́и́хъ не вѣ́рѹю ниче́омѹже (Acts 26:26—"For I am persuaded that none of these things are hid from him"); въ не́мже не бѣ́ никто́же никагда́же положѣ́нъ (Luke 23:53—"wherein never before man was laid"); и́ не во́хїтїтъ ѣ́хъ никто́же ѡ́ рѹкѣ̀ моѣ̀ (John 10:28—"neither shall any man pluck them out of my hand"); but: и́ никто́же мо́жетъ во́хїтїти ѣ́хъ ѡ́

ρῆκὴν εἰς τὴν χεῖρὸς τοῦ πατρὸς μου (John 10:29—“and no man is able to pluck them out of my Father’s hand”); НЕ ИСХОДИЛЪ РАБЪ ТВОЙ НИКАМОЖЕ (IV Kings 5:25—“Thy servant went no whither”); ЗНАМЕНІА НЕ СОТВОРИ НИ СДѢЛАНІА (John 10:41—“[John] did no miracle”); nevertheless sometimes, as an exception, the negative particle НЕ may be encountered even with a predicate that comes after the above mentioned words, for example: ѿ НИЧЕГОЖЕ СМЪ НЕ ГЛАГОЛЮТЪ (John 7:26—“and they say nothing unto him”); see also John 16:29.

4) With negation by НЕ, the combination НИЖЕ has the sense of “not even”; the repeated НИ often concludes with it, for example: НЕ КОСНИСА, НИЖЕ ВКЪСІА, НИЖЕ ѠСЛЪЖІА (Col. 2:21—“Touch not; taste not; handle not”); НЕ ПРЕРЕЧЕЮТЪ, НИ ВОЗОПІЕЮТЪ, НИЖЕ ѠУСЛЫШИЮТЪ КТО НА РАСПЪТІАХЪ ГЛАГОЛАЮЩЕГО (Matth. 12:19—“He shall not strive, nor cry; neither shall any man hear his voice in the streets”).

5) The particle НИ is used also as the negative reply, “No”, for example: НИ: ДА НЕ КОГДА ВОСТОРГАЮЩЕ ПЛѢВЕЛЫ... (Matth. 13:29—“Nay; lest while ye gather up the tares [ye root up also...].

§153. Address.

Address is what we call a word or a combination of words indicating a person (or a thing) to whom speech is addressed.

Most often, address is expressed by a noun in the vocative case, for example: ѠУЧИТЕЛЮ, ГДѢ ЖИВЕШИ; (John 1:38—“Master, where dwellest thou?”).

Address can also be expressed by substantivized adjectives and participles. The short forms of adjectives and passive participles show address in the vocative case with a special form (see §171, 6). The long forms of adjectives and participles (both passive and active) show address by means of a form identical with the nominative, for example: БЕЗЪУМНЕ, ВЪ СІЮ НОЦЬ ДЪШЪ ТВОЮ ИСПАЖУТЪ Ѡ ТЕБѢ (Luke 12:20—“Thou fool, this night thy soul shall be required of

thee”); **ВОЗЛЮБЛЕННИИ, МОЛЮ ѿКѠ ПРИШЕЛЬЦЕВЪ И СТРАННИКОВЪ** (I Peter 2:11—“Dearly beloved, I beseech you as strangers and pilgrims”).

Address may be *unextended*, if it is expressed by a single word, or *extended*, if expressed by a combination of words. The makeup of an extended address can be quite varied, for example: **Ѹ РОДЕ НЕВѢРНИИ И РАЗВРАЩЕННИИ, ДОКОЛѢ БЪДЪ ЕХЪ ВЪ АМНИ;** (Matth. 17:17—“O faithless and perverse generation, how long shall I be with you?”); **Ѹ ИПОЛНЕННЕ ВСАКИА ЛЪСТИ И ВСАКИА СЛОБЫ, СЫНЕ ДІАВОЛЬ, ВРАЖЕ ВСАКИА ПРАВДЫ, НЕ ПРЕСТАНЕШИ ЛИ РАЗВРАЩАА ПЪТИ ГДНИ ПРАВЫА;** (Acts 13:10—“O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?”).

An address is often extended by a subordinate clause, for example: **ИЖЕ Ѡ ВСѢХЪ БЛАГИИ ГДН, СЛАВА ТЕБѢ** (Tropar of Holy Thursday—“O Lord, Who art good towards all, glory to Thee”); **СТРАСТЮ ТВОЕЮ, ХРТЕ, ѠМРАЧЕННИИ СОЛНЦЕ, И СВѢТОМЪ ТВОЕМО КОСНѢА, ПРОСВѢТЛИВИИ ВСАЧЕСКАА, ПРИМИ НАШЪ ВЕЧЕРНЮ ПѢЕНЪ, ЧЛВКОЛЮБЕ** (Octoechos, Tone , Saturday Great Vespers at the Aposticha [Stichovna]—“By Thy passion, O Christ, Thou hast darkened the sun, and by the light of Thy Resurrection, Thou hast given all things light; accept our evening hymn, O Thou Who lovest mankind”). In most cases a subordinate clause is itself the address, since the 2nd-person pronoun, to which the subordinate clause refers, is in such cases omitted, e.g.: **[ТѸ] ИЖЕ СВѢТЪ НЕВЕЧЕРНИИ РОЖДИАА, ДЪШЪ МОЮ ѠСЛѢПШЮ ПРОСВѢТИ** (7th Morning Prayer—“O thou who barest the Unwaning Light, enlighten my blinded soul”); **ИЖЕ БОГАТИИ ВЪ МЛЧИ, ВОЛЕЮ ПОГРЕБЕА ЕИ** (Octoechos, T. 2, Sunday at the 8th Ode—“Thou Who art rich in mercy, wast of Thine own will buried”); **[ТѸ] НА ДРЕВѢ РАСПНИИЕА, И НЪ МЕРГОВЫХЪ КОСКРЕСНИИ, И СЫИ ВЪ НѢДРЕХЪ ѸЧИХЪ, ѠЧИСТИ ГРѢХИ НАША** (Saturday at Vespers,

T. 2, at “Lord I have cried”—“O Thou Who wast crucified on the tree, and didst rise from the dead, and art [forever] in the bosom of the Father, cleanse our sins”).

The interjection ѿ is often used in direct address to reinforce the strength of a vocative, for example: ѿ ВСЕПѢТАА МАТН (Akathist—“O All-Praised Mother”).

The Use of Tenses.

§154. The Present Tense.

In Church Slavonic, the present tense forms have for the main part a use similar to that in Russian. One might note the following meanings of present tense forms:

1) The forms of the present tense indicate an action that coincides with the time of speaking, for example: ѿЗЪ ТРѢБЪЮ* ТОВОЮ КРЕСТІТНЕСА, ѿ ТЫ ЛН ГРАДѢШН* КО МНѢ (Matth. 3:14—“I have need to be baptized of thee, and comest thou to me?”).

2) The present tense may be used for a pictorial description of past time. Such a present tense is known as the *historical* (or *descriptive*) present, for example: ТОГДА ПРНХОДНТЪ* ІІСЪ ѿ ГАЛІЛІЕН НА ІОРДАНЫ КО ІΩΑΝΝУ КРѢТІТНЕСА ѿ НЕГѸ (Matth. 3:13—“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him”).

3) The present tense may be used to express actions that are a constant characteristic of the given item or person, for example: ІСПЫТАЙ Н ВІЖДА, ІАКѸ ПРѢОКЪ ѿ ГАЛІЛІЕН НЕ ПРНХОДНТЪ* (John 7:52—“Search, and see, that out of Galilee ariseth no prophet”); ВСѦ ОУБО, ѢЛНКА ІЩЕ РЕКШТЪ ВАМЪ (фарисеи) БЛУСТН, СОБЛЮДАЙТЕ Н ТВОРНТЕ: ПО ДѢЛѸМЪ ЖЕ ІІХЪ НЕ ТВОРНТЕ: ГЛЮТЪ* БО, Н НЕ ТВОРАТЪ*. СВАЗЪЮТЪ* БО ВРЕМЕНА ТѢЖКА Н БѢДНѢ НОСІМА, Н ВОЗЛАГАЮТЪ* НА ПЛЕЦА ЧЕЛОВѢЧЕСКА: ПЕРСТОМЪ ЖЕ СВОІМЪ НЕ ХОТАТЪ* ДВІГНУТИ ІІХЪ (Matth. 23:3-4—“All therefore whatsoever they [*the Pharisees*] bid

you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers”).

4) Action in the immediate future may be expressed by means of the present tense forms of verbs of motion (ИДѢ, ГРАДѢ), for example: ВОССТАВЪ ИДѢ* КО ОЦѢ МОЕМЪ (Luke 15:18—“I will arise and go to my father”); ИДИ ЖЕ КО БРАТІИ МОЕЙ, И РЦИ ИМЪ: ВОСХОЖДАѢ* КО ОЦѢ МОЕМЪ И ОЦѢ ВАШЕМЪ (John 20:17—“but go to my brethren, and say unto them, I ascend unto my Father, and your Father”); ЕИ, ГРАДѢ* ЕКОРЪ (Rev. 22:20—“Yea, I come quickly”).

5) In Church Slavonic, present forms of certain verbs (not only verbs of motion) are encountered with a future meaning, determined by the context (see §84), for example: ИМЖЕ ОПУСТИТЕ ГРЕХИ, ОПУСТАТСА ИМЪ: И ИМЖЕ ДЕРЖИТЕ*, ДЕРЖАТСА* (John 20:23—“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained”).

§155. The Future Tense.

The forms of the simple future tense are used to indicate future time in the perfective aspect, for example: ИЖЕ СОТВОРИТЪ И НАУЧИТЪ, СЕИ ВЕЛИИ НАРЕЧЕТСА ВЪ ЦАРСТВІИ НЕБЕСИИМЪ (Matthew 5:19—“whosoever shall do and teach them, the same shall be called great in the kingdom of heaven”).

The forms of the compound future tense are used to signify future time in the imperfective aspect, and here the copula [connecting verb] does not entirely lose its lexical significance, so that besides showing action in the future it also adds its own additional meaning: ИМАМЪ — can add a sense of obligation or need: ИМАТЬ* ПОСТРАДАТИ* О ННХЪ (Matth. 17:12—“[the Son of Man] shall also suffer of them”); ИЖЕ АЩЕ НЕ ПРИИМЕТЪ ЦРКВИА ЕЖІА, ІАКЪ ОТРОЧА, НЕ ИМАТЬ* ВНИТИ* ВЪ НЕ (Luke 18:17—“Whosoever shall not receive

the kingdom of God as a little child shall in no wise enter therein"); $\epsilon\gamma\alpha\lambda\lambda\acute{\iota}\mu\epsilon\lambda\lambda\epsilon\tau\alpha\iota$ * $\epsilon\iota\lambda\lambda\acute{\iota}\kappa\omicron\nu\eta\gamma\alpha\tau\eta\iota\sigma\alpha\iota$ * (Mark 13:4—"[Tell us] when all these things shall be fulfilled"); but note the following example: $\eta\ \eta\mu\epsilon\tau\eta\iota$ * $\eta\mu\alpha\sigma\iota\eta\iota$ * $\epsilon\omicron\kappa\rho\acute{\upsilon}\beta\eta\upsilon\sigma\epsilon$ $\eta\alpha$ $\eta\epsilon\beta\epsilon\epsilon\eta$ (Matth. 19:21—"and thou shalt have treasure in heaven"), where $\eta\mu\alpha\sigma\iota\eta\iota$ approximates a "pure" copula [i.e. a mere tense indicator]. The connecting verb $\chi\omicron\upsilon\mu\iota\lambda\lambda\epsilon\iota$ brings with it nuances of desire, especially the manifestation of will, fate, providence or the elements: $\mu\lambda\lambda\acute{\alpha}\kappa\epsilon$, $\epsilon\kappa\eta\lambda\lambda\epsilon\iota$, $\epsilon\gamma\kappa\omega$ $\epsilon\zeta$ $\delta\omicron\sigma\alpha\kappa\alpha\delta\epsilon\eta\iota\epsilon\mu\zeta$ η $\mu\eta\gamma\omicron\gamma\omicron\upsilon$ $\tau\tau\epsilon\tau\omicron\gamma\omicron\upsilon$, $\eta\epsilon$ $\tau\omicron\kappa\mu\omega$ $\epsilon\beta\epsilon\mu\epsilon\eta\epsilon$ η $\kappa\omicron\upsilon\beta\epsilon\lambda\lambda\epsilon$, $\eta\ \eta$ $\delta\omicron\lambda\lambda\omega\iota\varsigma$ $\eta\acute{\alpha}\sigma\eta\eta\chi\zeta$ $\chi\omicron\upsilon\mu\epsilon\tau\alpha\iota$ * $\epsilon\beta\eta\tau\eta\iota$ * $\pi\lambda\acute{\alpha}\beta\alpha\eta\iota\epsilon$ (Acts 27:10—"Men, I perceive that this sailing will be with hurt and much damage, not only of the cargo and ship, but also of our lives"); $\tau\iota\theta\omicron$ $\omicron\upsilon\tau\omicron$ $\epsilon\iota\epsilon$ $\chi\omicron\upsilon\mu\epsilon\tau\alpha\iota$ $\epsilon\beta\eta\tau\eta\iota$ (Acts 2:12—"What meaneth this?"). The copula $\eta\acute{\alpha}\rho\chi\eta\tau\alpha\iota$, besides indicating the start of a future action, can also show the inescapability or obligatory quality of an action: η $\tau\omicron\gamma\delta\acute{\alpha}$ $\eta\acute{\alpha}\rho\chi\eta\sigma\eta\iota\varsigma$ * $\epsilon\omicron$ $\epsilon\tau\gamma\alpha\delta\omicron\mu\omega\zeta$ $\pi\omicron\sigma\lambda\acute{\alpha}\beta\eta\eta\epsilon$ $\mu\epsilon\tau\epsilon\sigma\tau\omicron$ $\delta\epsilon\upsilon\tau\epsilon\rho\alpha\tau\eta\iota$ * (Luke 14:9—"and [lest] thou begin with shame to take the lowest room"), i.e. one "will have" to be in the lowest place.

Sometimes the verb $\epsilon\lambda\lambda\epsilon\iota$ is also to be met with as a copula, used with infinitives, for example: η $\acute{\alpha}\nu\tau\epsilon$ $\epsilon\lambda\lambda\epsilon\tau\alpha\iota$ * $\omicron\beta\epsilon\upsilon\tau\epsilon\tau\eta\iota$ * $\tau\omicron$ (Matthew 18:12—"and if so be that he find it"), in the Russian version: *и если случится найти ее; госпóдствова\tauи* $\epsilon\lambda\lambda\epsilon\tau\alpha\iota$ $\rho\acute{\upsilon}\kappa\lambda\alpha$ $\mu\omicron\lambda$ (Psalter, 1st Old Testament Canticle, Song of Moses [Exodus 15:9]—"my hand shall have dominion").

§156. The Aorist.

The aorist expresses a simple action which preceded the moment of narration, without any characterization of the action in terms of duration or lack of duration, or distance in time.

The aorist may be formed from verbs of either the perfective or imperfective aspect, and for this reason the aorist of the perfective aspect indicates the limits of duration: that is, the completed state of

the action; however, this is a quality not of the aorist, but of the aspect of the verb (ἦγγῆ — ἦδόχῃ, πρῆγγῆ — πρῆνδόχῃ ["I was going" vs. "I arrived/I have come"]).

The function of the aorist is to tell a story. The narrator uses the aorist to express the main actions of the case or event. Inherent in the aorist is the vivid sense of what has happened, reflecting the direct interest of the narrator.

ВХОДАЩІЙ ЖЕ СМЪ ВЪ НѢКЮЮ ВѢСЬ, СРѢТѢША (1) СГО ДЕСАТЬ ПРОКАЖЕННЫХЪ МУЖЕИ ИЖЕ СТАША (2) ИЗДАЛЕЧА: И ГІИ ВОЗНЕСОША (3) ГЛАСЪ, ГЛАГОЛЮЩЕ: ИИСЕ НАСТАВНИЧЕ, ПОМИЛЙ НИ. И ВІДѢВЪ РЕЧЕ (4) ИМЪ: ШЕДШЕ ПОКАЖИТЕСА БЛАЩЕННИКОМЪ: И БЫТЕ (5) ИДЪЩИМЪ ИМЪ ѠЧИСТИШАСА (6). (Luke 17:12-14—"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said: Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed").

The chain of the main events of this incident are expressed in the aorists numbered 1, 2, 3, 4, 5, 6.

§157. The Imperfect (Past Continuous).

The imperfect expresses an action that is correlative to another main action (or fact), usually expressed by an aorist, or sometimes by a predicate participle.

The aorist tells a story, while the imperfect, wedged in as it were, adds to the main action another, additional action, one that clarifies or accompanies the main action.

The imperfect may not always be relative to a specific action in the incident described; it may express an action related to the general circumstances of the incident or event, and its relationship is then viewed only in context; in such a case, for convenience, one might add "at that time".

An example of the combined use of the aorist and the imperfect:

И оуслы́ша (1) ца́рь и́рвадз: [ѣвѣ бо вы́сть ѿма ѣгѡ] и глаго́лаше, (2) ѣакѡ іѡáннз крѣтѣтель ѡ мѣртѡвѣхз востѣ, и сегѡ рáди снлы дѣютсѣ ѡ нѣмз. Иніи глаго́лахз, (3) ѣакѡ нлѣ ѣсть: иніи же глаго́лахз, (4) ѣакѡ прѣокз, нлѣ ѣакѡ ѣдіннз ѡ прѣокз. Слы́шавз же и́рвадз рече (5), ѣакѡ, ѣгѡже ѣзз оуслѣкнѣхз іѡáнна, тѡй ѣсть: тѡй бо востѣ ѡ мѣртѡвѣхз. Тѡй бо и́рвадз послáвз, ѣтѣ (6) іѡáнна, и свáзѣ (7) ѣгѡ вѣ темніцѣ, и́рвдѣды рáди жены фѣліппа брáтѣ своегѡ, ѣакѡ ѡженѣсѣ (8) ѣю. Глаго́лаше (9) бо іѡáннз и́рвдовн: не достѡнтѣ тѣбѣ имѣти женѣ [фѣліппа] брáтѣ твоегѡ. И́рвдѣ же гнѣвашесѣ (10) на негѡ, и хотѣше (11) ѣгѡ оубѣти: и не можáше (12). И́рвадз бо боáшесѣ (13) іѡáнна, вѣдыи ѣгѡ мѣжѣ прáвѣднѣ и сѣтѣ, и соблюдáше (14) ѣгѡ: и послѣшавю ѣгѡ, мнѡга тѡрáше (15), и вѣ слáдоеть ѣгѡ послѣшавше (16). (Mark 6:14-20 —“And king Herod heard of him (for his name was spread abroad), and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias, and others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias’ sake, his brother Philip’s wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother’s wife. Therefore Herodias had a quarrel against him, and would have killed him, but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly”).

The aorists 1, 5, 6, 7, 8 present an outline of the incident’s main actions. Глаго́лаше (2) corresponds to оуслы́ша (2): the aorist 1 in the perfective aspect shows a completed action; the imperfect 2 reveals the result of the aorist’s action. The imperfects 3 and 4 add secondary information and are correlative to the general

circumstances of this incident, that is, the report of the works of the Saviour. Imperfects 10, 11, 12, 13, 14, 15 and 16 relate to the aorists ἴσϣ (6) and εβλζλ (7) and explain the reasons why St. John the Baptist was confined to prison.

Correlation almost always coincides with simultaneity [events happening at the same time]. One might note the following cases of the use of the imperfect:

1) An accompanying action:

Πο εἶϣ ἦδε ἰῆεζ να ὄηζ πόλζ μόρλ γαλιλέη τῖβερίάδεκα: ἦ πο νέμζ ἠδάσϣε ἠρόδζ μνόγζ (John 6:1-2—“After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him”).

The imperfect ἠδάσϣε is correlative to ἦδε.

2) Independent action of the imperfect:

ἠδόετα γε πάκη κζ σεβῆ οὔχεννικλ. Μαρία γε ετοάσϣε οὔ γρόβα κνῆ πλάϣϣιν (John 20: 10-11 —“Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping”).

The imperfect ετοάσϣε is correlative to ἠδόετα, i.e. at the time that the Apostles went away, Mary stood (was remaining) at the sepulchre.

Μάρθα οὔβο εἶγαδ οὔελύσϣα, ἰάκω ἰῆεζ γρλδέτϣ, ερεῖτε εἶγὸ: μαρία γε δόμα εἶδάσϣε (John 11:20 —“Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house”).

The imperfect εἶδάσϣε is correlative to the main action, expressed by the aorist ερεῖτε.

3) The action of the imperfect as a result. It follows an aorist of the perfective aspect and reveals the result of the aorist's action:

ἦ ἄεῖε προζρεῖ ἦ βλεῖεζ εἶγὼ ἠδάσϣε, ελάβα εἶγλ (Luke 18:43—“And immediately he received his sight, and followed him, glorifying God”); Πο εἶϣ γε πρῖἠδε ἰῆεζ ἦ οὔχεννικλ εἶγὼ κζ

ЖИДÓВСКЮ ЗЕМЛЮ: И ТЪ ЖИВÁШЕ ИЗ НÍМНИ И КРЕСТÁШЕ (John 3:22—"After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized").

The actions of the imperfects are correlative to the actions of the aorists.

4) The action of the imperfect serves as a background for that of the aorist:

И́ИКОЖЕ ПЛАКАШЕСА, ПРИНÍЧЕ ВО ГРÓБЪЗ (John 20:11—"as she wept, she stooped down, [and looked] into the sepulchre"). И́ИКОЖЕ И́ДАХЪ ПЪЧЕ́МЪЗ, ПРИИДО́ША НА НÉКЮ ВОДЪ (Acts 8:36—"And as they went on the way, they came unto a certain water"). И БЫ́СТЬ, Ё́ГДА МОЛÁШЕСА, ВНАДÉНÍЕ ЛИЦА Ё́ГВЪ И́НО, И УДÉВАНÍЕ Ё́ГВЪ БЪ́ЛО БЛИСТА́СА (Luke 9:29—"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening").

The action of the imperfect as a background can be presented in a more extended manner:

ЖИ́ЗНЬ ВО ГРÓБѢ ВОЗЛЕЖА́ШЕ (1), И ПЕЧА́ТЬ НА КА́МЕНИ НАДЛЕЖА́ШЕ (2), И́АКЪ ЦАРÀ СПА́ЩА ВО́ННИ СТРЕЖА́ХЪ (3) ХР́ТА: И А́ГГИ ЕЛÁВАХЪ (4), И́АКЪ Б́ГА БЕЗСМÉРТНА, ЖЕНЫ́ ЖЕ ВЗЫВА́ХЪ (5): ВОСКРЕ́СЕ ЃДЬ, ПОДА́А МÍРОВИ ВЕ́ЛÍЮ МÍЛОСТЬ (Octoechos, T. 7, Sedalen at Sunday Matins—"After Life had been laid in the tomb, and the seal had been set upon the stone, the soldiers watched Christ as it were a sleeping King; and the Angels glorified Him as God immortal, while the women cried out: The Lord is risen, granting the world great mercy").

The imperfects 1, 2, 3, 4, and 5 of this example are correlative to the circumstances of the death and resurrection of Christ. They are a contrasting background for the aorist *воскрéсе*.

5) Imperfect with an explanatory meaning:

ПО СÍХЪ И́ДЕ И́ИСУ НА О́НЪ ПО́ЛЪЗ МО́РА ГАЛÍЛЕН ТИ́ВЕРÍАДСКА: И ПО НÉМЪ И́ДА́ШЕ НАРÓДЪ МНО́ГЪ, И́АКЪ ВÍДАХЪ ЗНА́МЕНÍА Ё́ГВЪ, И́АЖЕ ТВОРА́ШЕ НА́А НЕДЪЖНЫМИ (John 6:1-2—"After these things Jesus

went over the sea of Galilee, which is [the sea] of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased”).

ВѢДАХУ and ТВОРАШЕ are correlative to the activity of the Saviour and to the imperfect ИДАШЕ and are explanatory.

ТОГДА ОУКО ВНИДЕ И ДРУГИИ ОУЧЕНИКИ, ПРИШЕДШИ ПРЕЖДЕ КО ГРОБУ, И ВІДѢ И ВѢРОВА. Но оу бо вѣдаху писаніа, ꙗко подобаетъ єму и зъ мѣртвыхъ воскреснѹти (John 20:8-9—“Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead”).

НЕ ВѢДАХУ is correlative to ВІДѢ И ВѢРОВА and is explanatory.

ОБРАЩЕША ЖЕ ПЕТРОУ ВІДѢ ОУЧЕНИКА, ЄГОЖЕ ЛЮБЛАСИ ИЄСУ, ВО СЛЕДѢХ ИДУЩА (John 21:20—“Then Peter, turning about, saw the disciple whom Jesus loved following”).

The imperfect ЛЮБЛАСИ is explanatory.

6) Imperfects in a description of the details of an incident or event:

И ПОАША ЮНЦА И СОТВОРИША [ТАКО], И ПРИЗЫВАХУ (1) ИМА ВААЛОВО ѿ оутра до полудне, и рѣша: послышай насъ, ваале, послышай насъ, и не бѣ глагола ни послышаніа. и речѹхъ (2) ѿколо жертвенника, єгоже сотвориша... и зовахъ (3) глаголюмъ великимъ, и кровахъ (4) по обычаю своему ножамъ, и мнози бѣша бичми, до пролитіа крове своеа. и прорицахъ (5), дондеже прейде вечеръ (III Kings 18:26-29—“And they took a bullock, and dressed it, and called on the name of Baal from the morning till noon, and said, Hear us, O Baal, hear us. And there was no voice nor any that answered. And they leaped about the altar which they had made... And they cried out in a great voice, and cut themselves according to their custom with knives, and many flogged themselves with whips until their blood flowed. And they prophesied until the evening came”).

The imperfects 1, 2, 3, 4, and 5 express details of this incident, and are correlative to the facts of bringing sacrifice to Baal — *по́аша* and *сотвори́ша*.

7) Descriptive imperfects with a sense of characterization:

Бы́сть же на всѣ́кой ду́шѣ стра́хъ, мно́га во члвчѣхъ ѿ зна́менїа апѣ́толы бы́ша во іеру́салїмѣ. стра́хъ же ве́ліи бы́ше (1) *на всѣ́хъ ѿхъ. вси же вѣ́ровавшїи бы́ху* (2) *вкѣпѣ, ѿ ѿнѣмѣхъ* (3) *всѣ́ ѡбща. ѿ стажа́нїа ѿ ѿнѣнїа прода́ху* (4), *ѿ розда́ху* (5) *всѣ́мъ, ѡ́боже ѿще ктѣ́о тре́боваше* (6): *По всѣ́хъ же днѣхъ терпѣ́ще ѡ́дноду́шнѡ въ цркви, ѿ лома́ще по домо́мъ хлѣ́бъ, прїи́маху* (7) *пїщѣ въ ра́дости ѿ въ прѡсто́тѣ́ се́рдца, хва́лаще бѣ́га ѿ ѿнѣще бѣ́годатѣ ѡ́у всѣ́хъ люде́й. Гдѣ́ же прилагáше* (8) *по всѣ́хъ днѣхъ цркви спаса́ющеа* (Acts 2: 43-47—“And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved”).

The aorists *бы́сть* and *бы́ша* give the facts, while the imperfects 1, 2, 3, 4, 5, 6, 7 and 8 give the details, characterizing the first community of Christians. The imperfects are correlative to *бы́сть* and *бы́ша*.

8) Imperfects showing repetition:

Бы́сть же во іеру́салїмѣхъ ѡ́вчѣа ку́пѣль, ѿже глаго́летсѣ ѡ́вчїи вѣ́дѣдѣ, па́ть пригво́рз ѿнѣщїи. въ тѣ́хъ слежа́ше (1) *мно́жество бола́щихъ, слѣ́пыхъ, хромы́хъ, сѣ́хнхъ, ча́ющнхъ движе́нїа воды. ѿггъз бо гдѣ́нь на всѣ́ко лѣ́то хожда́ше* (2) *въ ку́пѣль, ѿ возмѣща́ше* (3) *во́ду: ѿ ѿже пѣ́рвѣ́е влázаше* (4) *по возмѣщѣ́нїи воды, зра́въ быва́ше* (5), *ѿцѣ́мъ же не́дѣгомы ѡ́дѣржѣ́мъ быва́ше* (6) (John 5:2-4—“Now there is at Jerusalem by

the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had”).

The imperfect **ГЛАГОЛАШЕ** (1) shows the duration of the action; the other imperfects, 2, 3, 4, 5 and 6 show repeated action. All the imperfects are correlative to the fact of healing at the pool, taken in context, so that one could add “at that time”.

9) Fairly often, the imperfect is employed as an introductory word for someone else’s speech (usually the words **ГЛАГОЛАШЕ**, **ВОПИ́АШЕ**, **ВЗЫВА́ШЕ** [said, exclaimed, cried out] and others): **И ГЛАГОЛАШЕ ИМЪ: ИДѢЖЕ ЁЩЕ ВНИДИТЕ ВЪ ДОМЪ, ТЪ ПРЕБЫВАЙТЕ** (Mark 6:10—“And he said unto them, In what place soever ye enter into an house, there abide”).

The Perfect (Past Complete)

§158. The perfect expresses a retrospective viewpoint of the speaker, i.e a looking back. For this reason the perfect does not develop the action, but puts the process that it signifies *outside the main context* that makes up the action of the narrative, and reflects the vivid involvement of the speaker; in other words, the perfect *objectivizes* ¹⁾ the process it signifies. Thus, the speaker makes use of the perfect to express those actions or facts, which in his consciousness have an objective meaning. To make this easier to understand, one could paraphrase the meaning of the perfect by such words as “this is an indisputable fact”, or “as everyone knows perfectly well...” ²⁾.

¹⁾ C. H. Van Schooneveld, “A Semantic Analysis of the Old Russian Finite Preterite System”. 1959. p. 92.

²⁾ Ibid., p. 95.

The point of departure for “looking back” is the present, as shown by the copula (ѿѣмь, ѿѣнѣ, ѿѣтъ...). Hence the perfect is for the most part to be met with in conjunction with the present or future tenses.

Since the perfect signifies a process outside of its development in time, outside of showing objectiveness, the action of the perfect can also have the sense of result as seen from the moment of narration, sometimes having a characterizing relationship to the subject.

The forms of the perfect can be either in the perfective or imperfective aspect, depending on the present stems they are derived from.

Examples:

1) Предѣташа (1) царѣе зѣмлетѣн, ѿ кнѣзи собрашаца (2) вкѣпѣ: на гѣа, ѿ на хѣта ѿѣнѣ. Собрашаца (3) во воѣстиннѣ во градѣ ѣмь на ѣтаго ѣтрока твоѣго ѿѣа, ѿѣже помѣзала ѿѣнѣ, ѿѣдѣ же ѿ понтѣйскѣй пѣлатѣ, ѣз ѣзѣки ѿ людѣми ѿѣлѣвыми (Acts 4:26-27—“The kings of the earth rose up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together”).

Here the aorists 1, 2 and 3, developing the action, comprise the main context of the narrative; the action of the perfect is outside of this context and constitutes an objective fact — ѿѣже помѣзала ѿѣнѣ. The perfect expresses an action earlier than that of the aorists, yet it had an equally important significance at the moment of telling.

2) Занѣ, разѣмноѣ бѣѣе, ѿѣѣ ѿѣтъ вѣ нѣхѣ: вѣѣ во ѿѣнѣ ѿѣтъ ѿѣмѣ (Rom. 1:19—“Because that which may be known of God is manifest in them; for God hath shewed it unto them”).

The action of the perfect is an objective fact; its result is at hand at the moment of telling — ѿѣѣ ѿѣтъ...

3) ОУЧИТЕЛЕЬ ПРИШЕЛЪ ѢСТЬ И ГЛАШАЕТЪ ТЪ (John 11:28—“The Master is come, and calleth for thee”).

4) КО ГРѢШЕХЪ ЧЫ РОДИЛЪ ѢСН ВЕЬ, И ЧЫ ЛИ НЫ ОУЧИШИ; (John 9:34—“Thou wast altogether born in sins, and dost thou teach us?”).

5) ЫКЪ ВРНГВЪ ИЩЩРЕНЪ СОТВОРИЛЪ ѢН ЛЕГЪ. ВОЗЛЮБИЛЪ ѢН СЛОБЪ ПАЧЕ БЛАГОУГЪНИ... ВОЗЛЮБИЛЪ ѢН ВСѦ ГЛАГОЛЫ ПОЧЪПНЫ, АЗЫКЪ ЛЬСЧГВЪ. СЕГЪ РАДН БЪ РАЗРУШИГЪ ТЪ ДО КОНЦА... (Ps. 51:4-7—“As a sharp razor thou hast wrought deceit. Thou hast loved malice more than goodness... Thou hast loved all the words of ruin, O deceitful tongue. Therefore God will destroy thee forever...”).

In these examples, besides the sense of objectivity from the viewpoint of the speaker, example 3) shows the result at the moment of speaking; in examples 4) and 5) the action of the perfect is one of characterization, and one might paraphrase them by the question “what is the nature of...?”.

Note. In dialectal forms of Russian there exist special participial expressions: «онъ приходде (есть пришедши)», cf. example 3) above, «онъ поѣвши (есть поѣвши)». These expressions would appear to be nothing else than forms of the perfect with a resultative sense, only composed with the active participle in -ш. On the other hand, forms with a past tense copula such as «когда мы пришли, онъ былъ уставши» — can be viewed as a pluperfect. Forms with the copula in the future tense may be seen as a future resultative, for example: «Нешто я неѣвши буду».

§159. Based on the perfect tense’s sense of objectiveness, as speaking of a known fact, its uses may be grouped as follows:³

³) Op. cit., p. 95.

I. The case is known to all, besides those addressed. Encountered with a sense of conviction:

7) ὙΒΕΡΩ ΟὐΒΟ ΔΑ ΡΑΖΩΜΕΒΕΤΩ ΒΕΣΩ ΔΟΜΩ ΙΗΛΕΒΩ, ΕΑΚΩ Η ΓΔΑ Η ΧΡΗΤΑ ΕΓΩ ΒΓΩ ΣΟΤΒΟΡΗΛΩ ΕΣΤΩ (1), ΕΓΩ ΙΗΕΑ, ΕΓΩΓΕ ΚΩ ΡΑΠΙΛΕΓΕ (Acts 2:36—“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ”).

The speaker urges the hearer to accept an objective fact (1), which is obvious to the speaker. The action of the perfect (1) took place prior to that of the aorist (2) (that of the main context), but its meaning still had effect at the moment of utterance.

8) ΙΩΑΝΝΩ ΟὐΒΟ ΚΡΕΤΗΛΩ ΕΣΤΩ ΒΟΔΩ, ΚΩ ΖΕ ΗΜΑΤΕ ΚΡΕΤΗΓΗΕΛ ΔΧΩΜΩ ΕΤΩΜΩ (Acts 11:16 —“John indeed baptized with water, but ye shall be baptized with the Holy Ghost”).

9) Η ΒΗΔΕΛΩ ΕΣΗ ΕΓΩ, Η ΓΛΗΓΟΛΗ ΕΩ ΤΟΒΩ, ΤΩΗ ΕΣΤΩ (John 9:37—“Thou hast both seen him, and it is he that talketh with thee”).

Here one could also add examples 2) and 3) from above.

II. The case is generally known to all, except the speaker. This is encountered as the conclusion of a thought:

10) ΟΥΧΗΤΕΛΩ, ΔΟΒΡΕ ΡΕΚΛΩ ΕΣΗ (Luke 20:39—“Master, thou hast well said”).

11) ΣΛΥΣΑΒΩ ΖΕ ΕΙΛ ΙΗΕΩ, ΡΕΧΕ ΕΜΩ: ΕΣΠΕ ΕΔΗΝΑΓΩ ΝΕ ΔΟΚΟΝΧΑΩ ΕΣΗ (Luke 18:22—“Now when Jesus heard these things, he said unto him, Yet lackest thou one thing”).

III. The case is generally known to all, except the speaker and the person addressed. This is encountered as an expression of doubt, in a direct or indirect question, or in conditional sentences.

12) ΚΕΣΑΡΑ ΛΗ ΝΑΡΕΚΛΩ ΕΣΗ, ΚΩ ΚΕΣΑΡΩ ΠΩΝΔΕΣΗ (Acts 25:12—“Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go”).

13) Кто оубо ѣсть, и что ѣсть сотвори аз; (Acts 21:33—“[and the chief captain demanded] who he was, and what he had done”).

14) И бысть, егда возвратися, приимъ царство, рече пригласити рабы тии, имже даде серебро, да оубвѣсть, каковъ къплю сътъ сотвори аз (Luke 19:15—“And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading”).

IV. The case is generally known to all, including the speaker and the person addressed. This is encountered in corroborations:

15) Поклонюся ко храмъ сватомъ твоемъ, и исповѣма имени твоемъ ѡ милости твоей и истинѣ твоей: ѡко возвеличавъ еси надъ всѣми има твоѣ сватое (Ps. 137:2—“I will worship towards thy holy temple, and I will give glory to thy name, for thy mercy, and for thy truth: for thou hast magnified thy holy name above all”).

16) Испысавъ еси сердце мое, повѣтивъ еси ноцию: испысавъ ма еси, и не обрѣтеша во мнѣ неправда (Ps. 16:3—“Thou hast proved my heart, and visited it by night: thou hast tried me by fire, and iniquity hath not been found in me”).

This last type of perfect is especially frequent in liturgical texts, where the good works of a Saint or the mercies of God towards mankind are usually enumerated, as having an objective significance in the consciousness of the speaker, and usually expressed in the 2nd person. Hence, as it would appear, out of frequent usage, the 2nd person singular of the perfect almost completely displaced the 2nd person singular of the aorist; the latter occurs only as an exception, although in the texts prior to Patriarch Nikon's reforms, the 2nd person singular of the aorist was as common as that of the perfect.

An example of the modern text:

Родѣла єси ꙗко ѡбѣмъ возхоуѣла єси, ѡбѣла єси ꙗко ѡбѣмъ ѡзвѣла єси: пострадалъ єси плѣтѣю бже нашъ, ѡз мѣртвѣхъ возкрѣла єси поправъ смѣрть. вознесла єси во славу, всаческиа ѡсполнаа, ѡ послала єси намъ дха бже ственнаго, бже вопѣвати ѡ славити твоѣ бже ствѣ (From the service for Ascension Day, the Aposticha [Stichovna] at Vespers—"Thou wast born as Thou didst will, Thou didst appear of Thine own choice: Thou didst suffer in the flesh, O our God: Thou didst rise from the dead, trampling down death. Thou didst ascend in glory, fulfilling all, and didst send us the Divine Spirit, that we may praise and glorify Thy Godhead").

Here is the same text as it was printed under Patriarch Joseph:

Родѣла ꙗко ѡбѣмъ возхоуѣ, ѡбѣла єси ꙗко ѡбѣмъ ѡзвѣла, пострадалъ плѣтѣю бже нашъ. ѡзмѣртвѣхъ возкрѣе, поправъ смѣрть. вознесла во славу, ѡже всаческиа ѡсполнаа. ѡ послала єси намъ дха бже ственна, во бже вопѣвати ѡ славити твоѣ бже ствѣ.

The 2nd person singular of the aorist and imperfect have been preserved intact only in the Gospel text used in Divine services (and even then not in all editions), while in editions of the Gospel in Church Slavonic for private reading, the 2nd person of the aorist and imperfect have been replaced by the 2nd person of the perfect tense.

For example, in the liturgical text:

Ѣгда бѣ (1) ѡнъ, поаашеа (2) ѡмъ, ѡ хождаше (3), ѡможе хоуаше (4): Ѣгда же соугарѣеша, ѡ воздѣжеша рѣцѣ твоѣ, ѡ ѡнъ тѣ поашеа, ѡ ведѣа, ѡможе не хоуеша (John 21:18—"When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not").

The aorist бѣ introduces a new action into the narrative: the imperfects 2, 3 and 4 are correlative to бѣ and add details.

In non-liturgical editions, the 2nd person aorist 1 and the imperfects 2, 3 and 4 have been replaced by perfects, which upsets the

system of past tenses: ἘΓΔΔ ΒΥΛΧ ἔσῃ ἦΝΧ, ΠΟΛΕΛΕΛ ἔσῃ ΕΛΜΧ, ἢ ΧΟΔΗΛΧ ἔσῃ, ἄΜΟЖЕ ХОПЧЕΛΧ ἔсῃ...

§160. Concerning the Forms БΥΛΧ, БЧЕХЧ, БΛХЧ.

The forms of БΥΛΧ and БЧЕХЧ are both aorists, in both form and meaning, only the forms of БΥΛΧ are in the perfective aspect, while those of БЧЕХЧ are imperfective:

ἸЖЕ ПО ΜΗЧῚ ΓΡΑΔΥἸН, ΠΡΕΔΟ ΜΝΟУ БΥἸГЧ: ἸἶΚΩ ΠΕΡΕВЧЕ ΜΕΝῚ ΚῚῚ (John 1:15—"He that cometh after me, is preferred before me: for he was before me").

БΥἸГЧ expresses a state, with an indication of the limits of duration, whereas БЧῚ expresses a state in general, without indicating limits of duration.

БЕἶ ΠЧῚММ БΥἸША (1), ἢ БЕἶ НЕРῚ ННЧТῚЖЕ БΥἸГЧ (2), ἔЖЕ БΥἸГЧ (3) (John 1:3—"All things were made by him; and without him was not any thing made that was made").

The aorists 1, 2 and 3 signify a completed action (compare the Russian version: *Все черезъ Него начало быть, и безъ Него ни что не начало быть, что начало быть*).

БЧ НАЧАἶЛЧῚ БЧῚ (1) ΕἸΟΒΟ, ἢ ΕἸΟΒΟ БЧῚ (2) ΚΧ ΕἸἶ, ἢ ΕἸἶ БЧῚ (3) ΕἸΟΒΟ (John 1:1—"In the beginning was the Word, and the Word was with God, and the Word was God").

The aorists 1, 2 and 3 express a state in general, as in the first example.

The 3rd person aorist of the perfective aspect — БΥἸГЧ — is fairly frequently used as an impersonal clause, expressed by a single word (equivalent to the English "and it came to pass"); the comparable Russian expression would be "случилось": Ἰ БΥἸГЧ ἔΓΔΔ БΛГОСЛОВАἶШЕ ἦНХ, ὩГЧἸΠἸ Ὡ ННХ, ἢ ВОЗНОШАἶШЕΛА НА НЕБО (Luke 24:51—"And it came to pass, while he blessed them, he was parted from them, and carried up to heaven").

The forms of **βάχχ** are used with all the peculiarities characteristic of the imperfect, i.e. they express actions that are relative to the main action: **βῆ** (1) **Ἰωάννης κρεττᾶ ἐν ἑνώπιῳ ἐβάχχεν ἐλάμα, ἰάκω βόδης μνόγι ἐβάχχεν** (2) **τῷ** (John 3:23—"And John also was baptizing in Ænon near to Salim, because there was much water there").

Βάχχ (2) expresses an action relative to the main action, the latter being expressed by the aorist (1), and so **βάχχ** is explanatory.

§161. The Pluperfect (Distant Past).

The pluperfect expresses action previous to another past action. The copula of the pluperfect (**βεῖχχ** or **βάχχ**) indicates a certain moment in the past, while the participle ending in **-λχ** signifies some action that took place at a still more distant time, but which is represented as being resultant in the time indicated by the copula. The copula of the pluperfect, **βεῖχχ** (aorist) and **βάχχ** (imperfect) retains its time significance, and therefore the pluperfect has two forms of use.

a) The copula **βεῖχχ** always stands in a chain of aorists that convey the action of the narrative, presenting new actions or facts: consequently, the participle in **-λχ** with the copula **βεῖχχ** indicates a preceding action within the chain of aorists. For example:

1) **Μνόγῳ ἤ βρέμηνι μνήχων, ἢ ἐσπύλ ὄχχεν ἐβέχχεν ἐλάμα πλάβανῖν, ζανέχεν ἢ πόστχ ὄχχεν ἐβέχχεν ἐλάμα, ἐβέχχεν ἐλάμα πάλαν...** (Acts 27:9—"Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them...").

The pluperfect **βεῖχχ ἐλάμα** introduces a new report. **βεῖχχ** is linked to the actions indicated by the predicate participles **μνήχων**, **ἐσπύλ** (dative absolute [see §197]); **ἐβέχχεν ἐλάμα** indicates that by this time (**βεῖχχ**) the fast had already ended; **ἐβέχχεν ἐλάμα** (imperf.) indicates an action contemporaneous and correlative to the main action (which is understood — **μνήχων**).

Other examples:

2) **ЊЖЕ ВЪ МНМОШЕДШЫА РОДЫ УСТАНУЛЪ* БѢ* ВЪ ѿ ѿЗЫКН ХОДѢТИ ВЪ ПЪЧЕХЪ ѲХЪ** (Acts 14:16—“Who in times past had suffered all nations to walk in their own ways”).

3) **И НИКТО МЪЖЪ ВЪ ЛУСТРЕХЪ НЕМОЩЕНЪ НОГАМА СЕДАШЕ, ХРОМЪ У ЧТЕВА МАТЕРЕ СВОЕѦ СЫНЪ, ѲЖЕ НИКОЛѢЖЕ БѢ* ХОДѢЛЪ*** (Acts 14:8—“And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked”).

4) **СѢН НЕ БѢ* ПРИСТАЛЪ* СОВѢТУ Ѳ ДѢЛУ ѲХЪ, У ѿРѢМАТЕѦ ГРАДА ѿДЕЙСКА, ѲЖЕ ЧААШЕ Ѳ САМЪ ЦАРЕСТВѢА БЖѢА** (Luke 23:51—“The same had not consented to the counsel and deed of them; he was of Arimathæa, a city of the Jews, who also himself waited for the kingdom of God”).

5) **МЫ ЖЕ ПРИШЕДШЕ ВЪ КОРАБЕЛЪ, УВЕЗОХОМЕА ВЪ ѿССОНЪ, УКЪДУ ХОТАШЕ ПОЛѢТИ ПАУЛА: ЧАКУ БО НАМЪ БѢ* ПОВЕЛѢЛЪ*, ХОТѦ САМЪ ПѢШЪ ѲТИ** (Acts 20:13—“And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot”).

6) **ТЫСАЩНИКЪ ЖЕ УВОВА, РАЗУМЕВЪ, ѿКУ РѢМЛАННИЪ ѢСТЬ, Ѳ ѿКУ БѢ* ѢГО СВАЗАЛЪ*** (Acts 22:29—“And the chief captain was afraid, after he knew that he was a Roman, and because he had bound him”).

Often the pluperfect combined with **НЕ У** indicates a preceding unrealized action.

7) **ИСКАХЪ УВОВА ДА ѲМЪТУ ѢГО: Ѳ НИКТОЖЕ ВОЗЛОЖИ НАНЪ РУКН, ѿКУ НЕ У БѢ* ПРИШЕЛЪ* ЧАСЪ ѢГО** (John 7:30—“Then they sought to take him: but no man laid hands on him, because his hour was not yet come”).

8) **НЕ УЖЕ БО БѢ* ПРИШЕЛЪ* ѲНЪ ВЪ ВЕСЪ, НО БѢ НА МѢСТѢ, ѲДѢЖЕ СРѢТЕ ѢГО МАРДА** (John 11:30—“Now Jesus was not yet come into the town, but was in that place where Martha met him”).

9) ἢ νηκτόζε ἄττз ἐγὼ, ἰάκω ηε οὐ βεῖ* πρησιέλз* χίεз ἐγὼ
(John 8:20—“and no man laid hands on him, for his hour was not yet come”).

b) The copula βάχз expresses an action that is correlative to the main action (usually expressed by an aorist), and therefore a pluperfect of this type shows all the characteristics of the imperfect. For example:

10) οἱὰ βεκόша ροδίτзла ἐγὼ, ἰάκω βοάшала жидώвз: οὐκεί
βο βάχз ελοжіηηла жідове, да ἄце κтὸ ἐγὼ ἡповеѣеть χрῖта,
ωλάчєнз ѿ со̀нмнца бѣдетз (John 9:22—“These words spake his
parents, because they feared the Jews: for the Jews had agreed
already, that if any man did confess that he was Christ, he should be
put out of the synagogue”).

The copula βάχз is correlative to the main action (βεκόша,
βοάшала): ελοжіηηла indicates a prior action, the result of which
was felt at that time (βάчз). The pluperfect has an explanatory
sense.

11) ἢ ἰакоже χοτ́άчз (1) е́дмь днѣи еконч́атнел, ἡже ѿ λєиη
ἰδαєη κ́ндѣвшє ἐγὼ во ет́ηηици, нав́аднша (2) вєсь нар́одз, ἡ
возлож́иша (3) н́ань рѣцѣ... βάчз во κ́ндѣлн (4) троф́има
ѣфєсаηηна во гр́адѣ ез н́мз, ἐѓоже мн́άчз (5) ἰάκω вз цє́рковь
ввєлз ѣть (6) п́анєлз (Acts 21:27-29—“And when the seven days
were almost ended, the Jews which were of Asia, when they saw him
in the temple, stirred up all the people, and laid hands on him... For
they had seen before with him in the city Trophimus an Ephesian,
whom they supposed that Paul had brought into the temple”).

The main action of this incident is expressed by the aorists 2
and 3; the imperfect χοτ́άчз (1) forms a background (see §157, 4),
against which the action of aorists 2 and 3 took place; the copula
βάчз and мн́άчз (5) are correlative to the action of aorists 2 and 3,
expressing action that takes place contemporaneously with them, and

are explanatory; consequently, the pluperfect **БÁХУ ВÍДѢЛИ** (4) is explanatory, pointing to a prior resultative action; **ВВѢЛЪ ЖЪТИ** (6) is expressed by the perfect because in the consciousness of the Jews, this incident had an objective nature, as an undoubted fact (“this is well known to all”).

12) **ГЛАГОЛА ЖЪ ИИСУСЪ: ДАЖДЕ МНѢ ПÍТИ. ОУЧЕНИЦИ БУ ГРѢШЕ** **ВЪШЛА БÁХУ** **ВО ГРАДЪ, ДА БРАШНО КУПАЮТЪ** (John 4:7-8—“Jesus said unto her, Give me to drink. For his disciples were gone away into the city to buy meat”).

The pluperfect **ВЪШЛА БÁХУ** is, by its copula, correlative and simultaneous with the main action — the conversation with the Samaritan woman (**ГЛАГОЛА**).

13) **СОСЕДИ ЖЕ, И ИЖЕ БÁХУ ВÍДѢЛИ ЕГО ПРѢЖДЕ, ИАКО СЛЕПЪ БЪ, ГЛАГОЛАХУ: НЕ СЕИ ЛИ ЖЪТИ СЕДАИ И ПРОСАИ;** (John 9:8—“The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?”).

14) **ВО СЛЕДЪ ЖЕ ШЕДШИА ЖЕНЪ, ИАЖЕ БÁХУ ПРИШЛА ЕЗ НИМЪ** **ВЪ ГАЛÍЛЕИ, ВÍДѢША ГРОБЪ, И ИАКО ПОЛОЖЕНО БЫТИ ТѢЛО ЕГО** (Luke 23:55—“And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid”).

БÁХУ ВÍДѢЛИ is correlated by its copula to the aorist **БЪ**: **БÁХУ ПРИШЛА** is correlative to the aorist **ВÍДѢША**: these pluperfects are used in an explanatory fashion.

15) **ИАКО ПРИЧТЕНЪ БЪ ЕЗ НАМИ, И ПРÍАЛЪ БАШЕ ЖРЕБИИ СЛЪЖБЫ СЕА** (Acts 1:17—“For he was numbered with us, and had obtained part of this ministry”).

ПРИЧТЕНЪ БЪ is a pluperfect passive, and due to the aorist connecting verb [copula], it leads us into the main context of a new incident; **ПРÍАЛЪ БАШЕ** is correlated by its copula with the copula **БЪ**, and expresses an explanatory detail.

§162. The Future Perfect (Preceding Future).

The future perfect tense went out of use in Church Slavonic and is encountered by way of exception. The forms of the future perfect consist of the participle ending in *-лѣ* and the copula *бѣдѣ*, *бѣдѣши*, &c. It signifies a future action that precedes another future action, and is used with the conjunction *ѣще*, for example: *и ѣще грѣхѣи бѣдѣтъ* сотворишѣ**, *ѡпѣштѣтъ ѣмѣ* (James 5:15 in the liturgical Epistolary—"and if he [shall] have committed sins, they shall be forgiven him").

§163. The Descriptive (Periphrastic) Form of the Tenses.

The descriptive tense forms, consisting of forms of the verb *быти* (as a copula) and the present active participle, are used to emphasize some particular duration or continuity of action, or in some cases more to express a state or condition than an action.

и бѣ проповѣдал* на сонмищахъ ѣхъ, по всѣй галілеѣ, и бѣсы изгонѣ** (Mark 1:39—"And he preached [*lit.* 'was preaching'] in their synagogues throughout all Galilee, and cast out devils"). *и бѣхѣ* оученицы іωάνновы и фарісеѣтъи поствѣщѣ** (Mark 2:18—"And the disciples of John and of the Pharisees used to fast"). *и ѣще на него̀ надѣлѣ* бѣдѣ*, бѣдѣтъ мнѣ во ѡсвѣщѣніѣ. и оуповѣл* бѣдѣ* на него̀, и спасѣ* ѣмѣ* (Great Compline, "God is with us"—"And if I be trusting unto Him, He shall be unto sanctification for me. And hoping upon Him, I shall be saved by Him").

A similar form is rather often to be met with, when two simultaneous actions are presented: the main action, expressed by the aorist, and another, correlative to it, expressed by the imperfect; and here, the descriptive form may be taken by either the aorist or the imperfect.

The descriptive form of the aorist:

и ѣгда и занѣашѣ кровь стефана свѣдѣтелѣ твоего̀, и самѣ бѣхѣ* стоѣ* и сонзволѣл* оубѣнію ѣго̀, и стрегѣ* рѣзѣ*

οὐκ ἠκούσιν χυ εἶγὼ (Acts 22:20—“And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him”). НЕ СЕРДЦЕ ЛИ НАЮ ГОРА* БѢ* ВЪ НАЮ, ЕГДА ГЛАГОЛША НАМА НА ПУТИ, Н ЕГДА СКАЗОУША НАМА ПИСАНІА (Luke 24:32—“Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?”).

The descriptive form of the imperfect:

Н ЕГДА ВЗИРАЮЩЕ(1) БАХУ (1) НА НЕВО, ИДУЩУ ЕМУ, Н СЕ МУЖА ДВА СТОЯТЪ (2) ПРѢД НИМЪ ВО ОДЕЖДИ БѢЛОЙ (Acts 1:10—“And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel”).

In the example given above, the descriptive form of the imperfect (1) underlines the contrast of the background against which the action of the aorist (2) took place.

The semi-significant copulas НЕ ПРЕСТАТИ (or НЕ ПРЕСТАТИ), ПРЕБЫВАТИ, ПРИЛѢЖАТИ, НЕ ОСТАВАТИ [not to cease, to continue], indicate a continued action, while ПРЕСТАТИ, СОВЕРШИТИ [to cease, complete] signify the end of an action. In Russian, these descriptive forms with the copulas indicated often correspond to word combinations consisting of personal verb forms (of не переставать, продолжать, перестать, окончить) and the infinitive, for example: НЕ ПРЕСТАХУ* УЧИТИ* И БЛАГОВѢСТВОВАТИ* (Acts 5:42—“they ceased not to teach and to preach”), which in the Russian text is: не переставали учить и благовѣствовать; ЧЛОВѢКЪ СЕЙ НЕ ПРЕСТАЕТЪ* ГЛАГОЛЫ ХУЛЬНЫЯ ГЛАГОЛА* (Acts 6:13—“This man ceaseth not to speak blasphemous words”), in the Russian: не перестаетъ говорить хульные слова; ПЕТРЪ ЖЕ ПРЕБЫВАШЕ* ТЛОКІИ (instead of ТЛОКЪ, see §95), Acts 12:16—“But Peter continued knocking”), in the Russian: продолжалъ стучать; ИАКОЖЕ ПРЕСТА* ГЛАГОЛА*, РЕЧЕ КЪ СИМОНУ (Luke 5:4—“Now when he had left off speaking, he said unto Simon”), in the Russian: когда пересталъ учить... И БЫСТЪ, ЕГДА СОВЕРШИ* ИИХЪ ЗАПОВѢДАА* ОБЪЕМАНАДЕСАТЕ УЧЕНИКОМА СВОИМА,

ΠΡΕΪΔΕ ΩΤΙΣΔΔ ΟΥΧΙΝΤΗ (Matth. 11:1—“And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach”), in the Russian: *И когда окончилъ Исусъ наставленіе (наставлять)*.

Note: With certain of the copulas mentioned above, combinations using the infinitive are also to be met with, for example: *ἢ ἢ ΠΡΕΣΤΑΝΕΤΧ ΤВОΡΙΤΗ ΠΛΟΔΑ* (Jeremiah 17:8—“neither shall cease from yielding fruit”); *ΠΡΕΣΤΑΪΣΑ ΒΗΤΗ ΠΑΥΛΑ* (Acts 21:32—“they left off beating of Paul”).

The descriptive tense forms almost always correspond to similar forms in the Greek text. Cf. the 2nd example above: *Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες* (Mark 2:18—“And the disciples of John and the Pharisees used to fast”).

Note: These descriptive tenses are close, in both form and meaning, to the English “continuous forms”, for example: *ἢ ΕΑΜΧ ΕΒΕΧΧ* ΕΤΟΛ* ἢ ΕΟΝΖΒΟΛΑΛ* ΟΥΒΕΪΝΗΝ ΕΓΩ* — “I also was* standing* by, and consenting* unto his death” (Acts 22:20).

§164. Passive Forms.

The passive forms consist of passive participles and a copula. The present passive participle expresses a characteristic, found in the action (e.g. *ἡΕΟΜΧ*); the past passive participle expresses a characteristic, seen as the result of a past action (*ΠΡΗΗΕΕΗΧ*); therefore to express an unfinished process, the present participle is used (*ἡΕΟΜΧ ΕΣΔΔ, ΕΕΜ or ΕΒΕΧΧ*—“I shall be [in the process of being] carried, am being carried, was...”), whereas to express a completed process (or its result) the past participle is used (*ΠΡΗΗΕΕΗΧ ΕΣΔΔ*—“I shall be [in the state of having already been] brought”). The past passive participle of the imperfective aspect expresses a process that was begun, but continues in effect (*ἡΕΕΗΧ*). In the passive tense forms of a verb, the participle indicates a process that has been completed (*ΠΡΗΗΕΕΗΧ*) or is incomplete (*ἡΕΟΜΧ*), while the copula indicates its relationship to the action in time (the present time, future, or past).

§165. The Present Tense and the Imperfect.

Since the present tense and the imperfect by their meaning cannot express a completed action, their passive forms are derived only from the present participle, with the copula **ѣсмь** for the present tense, and **бѣхъ** for the imperfect.

Examples.

Present tense: **НА СІѢ БО И ТРУЖДАЕМЕА И ПОНОШАЕМИ ѣсмь**, **ѣкѡ оупокѣхомъ на бѣа жива** (I Tim. 4:10—"For therefore we both labour and suffer reproach, because we have put our trust in the living God").

Imperfect: **БЫСТЪ РОПЧАНІЕ ѣлннѡвѡ ко ѣврѣѡмъ**, **ѣкѡ презирѣеми быкѣхъ во вѣднѣнѣмъ слѡженїи вдовїцы ѣхъ** (Acts 6:1—"There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations").

§166. The Aorist.

The passive participles of the present and past tenses, in combination with **быхъ** (perfective aspect) must be viewed as passive forms of the aorist. The combination of a present passive participle with **бѣхъ** (imperfective aspect) is also a passive form of the aorist.

Examples.

ѣкѡ кнѡзѡ мїра сегѡ ѡсѡужденъ быстѡ (John 16:11—"For the prince of this world is judged"). **ѣлїка бо преднапїсана быша, въ нѡше наказанїе преднапїсѡсѡа** (Rom. 15:4—"For whatsoever things were written aforetime were written for our learning"). **Слышастѡ, ѣкѡ речѣно быстѡ дрѣвннмъ: не оубїешн** (Matth. 5:21—"Ye have heard that it was said to them of old time, Thou shalt not kill"). **Бѣхъ же не знѡемъ лицѣмъ црѣкѡвѡмъ їудѣйскнмъ, ѣже ѡ хрїстѣ** (Gal. 1:22—"And I was unknown by face unto the churches of Judæa which were in Christ"). **Вдѡвшеа волнѡмъ, носїмн бѣхомъ** (Acts 27:15—"Having given up the ship to the winds, we were driven").

§167. The Perfect.

The perfect passive is formed by combining the past passive participle with the copula *ѣтъ*. In the forms of the perfect, the active participle ending in *-ахъ* is counterposed to the passive participle ending in *-нахъ, -тахъ*, since they have common characteristics signifying 1) the process of an objective fact, and 2) the beginning of the process up to the moment of utterance⁴). However, there is a significant difference of meaning between them besides that of voice. In the *-ахъ* participles, the sense of result is only partially present, while the main meaning is that of objectivized action in the past; this circumstance led to their taking on, in Russian, the role of past indicative participles. In the past passive participle the sense of result is far stronger than in the *-ахъ* participle, for which reason the passive participles easily take on a qualitative sense and are close to adjectives.

Examples.

всѣ бо согрѣшихомъ и лишени сѣтъ славы вѣжїа* (Rom. 3:23—"For all have sinned, and come short of the glory of God").
ничтоже бо ѣтъ покровѣно*, ѣже не ѡкрыетсѧ* (Matth. 10:26—"There is nothing covered, that shall not be revealed").
вѣмъ же и власи главнии всѣ и зочтѣни сѣтъ** (Matth. 10:30—"But the very hairs of your head are all numbered").

In the forms of the perfect, the passive participle indicates an objective fact, the result of which is evident at the moment of utterance.

In Russian, the predicate past passive participles (without a copula) have the same meaning.

Cf. in the first example: "потому что всѣ согрѣшили и лишены славы Божїей" (Rom. 3:23).

⁴) Op. cit., p. 152.

§168. The Pluperfect.

The pluperfect derives its forms from the past passive participle and the copula **бѣхъ** or **бѣхъ**. In the forms of the pluperfect, the difference between the active and passive voices is the same as in the perfect, i.e. it lies in the meaning of the participle. Like the pluperfect active, the passive forms, depending on the copula, may be used as an aorist or as an imperfect.

Examples.

**Ѡбрѣте же ꙗ́коу челоуѣка ꙗ́кожего ѡ́менеъ ꙗ́неа, ѡ́ ѡ́лмѣ
лѣтъ лежа́ща на ѡ́дрѣ, ꙗ́же бѣ* разслабленъ*** (Acts 9:33—"And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy").

The copula **бѣ** is in line with another aorist (**Ѡбрѣте**); the passive participle indicates the result at the time shown by the copula (**бѣ**).

**Бѣхъ же свѣцы ѡ́лмѣ въ го́рницѣ, ꙗ́дѣже бѣхомъ*
ѡ́брани*** (Acts 20:8—"And there were many lights in the upper chamber, where we were gathered together").

The imperfect **бѣхъ** is explanatory and adds detail, and is correlative to the aorist-copula (**бѣхомъ**); the passive participle shows the result as of the time indicated by the copula.

**Во ѡ́ппѣ же бѣ ꙗ́коа ѡ́ученица ѡ́менеъ таби́ѡа, ꙗ́же
сказѡема глаголетсѡ сѣрна: сѡ̀ бѡше* ѡ́полнена* бл҃гнѣхъ дѣлѣхъ ѡ́
мнлостынѣ, ꙗ́же творѡше** (Acts 9:36—"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did").

The copula **бѡше** is correlative to the aorist **бѣ**: the passive participle indicates the result of an objective fact (good works) at the moment shown by the copula (**бѡше**); the pluperfect has an explanatory, characterizing sense.

ѢЩЕ БО НИ НА ѢДИНАГО ѢХЪ БѢ ПРИШЕЛЪ, ТОЧЮ КРЕЩЕНИ* БѢХЪ* БО ѢМА ГДА ІІСА (Acts 8:16—“For as yet he [i.e. the Holy Ghost] was fallen upon none of them: only they were baptized in the name of the Lord Jesus”).

The puperfect with БѢ introduces a new report—it shows an unrealized fact; the pluperfect with БѢХЪ has an explanatory sense.

The pluperfect can also be formed by means of the copula БЫЛЪ ѢСМЪ (active perfect), in which case the copula retains its meaning — that of an objective fact in the past, for example: ѢМНИСА ЗА ВѢЧНЮ ЖИЗНЬ, КЪ НИЮЖЕ ЗВАНЪ БЫЛЪ ѢСН (I Tim. 6:12—“Lay hold on eternal life, whereunto thou art also called”).

Since the copula (regardless whether БѢХЪ, БѢХЪ or БЫЛЪ ѢСМЪ) expresses a falling back in past time by one temporal step, one could say that the past passive participle in Russian with the copula БЫЛЪ might altogether correspond to the Slavonic pluperfect, albeit without those specific distinctions of use that there is between the copulas (БѢХЪ, БѢХЪ or БЫЛЪ ѢСМЪ). Compare the 3rd example: “она была исполнена добрыхъ дѣлъ” (Acts 9:36). The 4th example: “только были они крещены во имя Господа Иисуса” (Acts 8:16).

§169. The Future Tense, Subjunctive Mood, and the Imperative.

The use of the passive forms of the *future* tense, *subjunctive* and *imperative* moods is the same as their use in Russian.

§170. The Church Slavonic Article and Its Use.

The relative pronouns ѢЖЕ, ѢЖЕ, ѢЖЕ can be used as articles in Church Slavonic. These pronouns used as articles can have the following forms: in the singular and plural, in the nominative and accusative cases. Constructions using articles in Church Slavonic must be considered Grecisms [imitations of Greek syntax].

The pronoun-articles are used in the following cases:

1) With the infinitive, to express substantivization (see §143, 12), for example: *Мнѣ ко ѣже жити, хригоу: ѡ ѣже оумрѣти, приокрѣченіе ѣри* (Philipp. 1:21—“For me to live is Christ, and to die is gain”), compare with the Russian: “Ибо для меня жизнь—Христось, и смерть—приобрѣтеніе”. *Гди, во ѣже помощи ми конми* (Ps. 39:14—“O Lord, make haste to help me”); cf. in Russian: “Господи! поспѣши на помощь мнѣ”.

2) Before invariable words, which in such cases take on a substantive meaning, for example: *да вѣдѣтъ оу мене ѣже ѣи ѣи, ѡ ѣже ни ни* (II Cor. 1:17—“with me there should be Yea, Yea, and Nay, Nay”).

3) *ѣже* is often put before quotations or an indirect question: *ѡггъ оубо принесе дѣѣ, ѣже радѣла, прѣжде твоего зачатїа, хриго* (Octoechos, 2nd Sunday Exaposteilarion, Theotokion: “The Angel brought the Virgin the salutation [*lit.*, the ‘Rejoice’], before Thy conception, O Christ”); *ѡво вѣсь законъ во ѣдномъ словеси исполнѣла, во ѣже: возлюбши ближнаго твоего ѡкоже себе* (Gal. 5:14—“For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself”); *иисъ же рече ѣму: ѣже ѡце что мѡжеши вѣровати, всѡ возмѡжна вѣрѡщему* (Mark 9:23—“[And] Jesus said unto him, If thou canst believe, all things are possible to him that believeth”). Other examples may be seen in Rom. 13:9; Heb. 12:27; Luke 1:62.

4) Before expressions that consist of oblique cases of nouns with a preposition, and are then taken as a single unit, with the value of an attribute (§130, 7), a subject (§122, *b*), or an object (§132, *d*), for example: *Мѡвѣи во пишетъ правдѣ, ѡже* ѡ закона** (Rom. 10:5—“For Moses describeth the righteousness which is of the law”); *хригоу твоимъ оупразднѣи ѣи, ѡже* ѡ дрѣва* клѣтѣ* (Octoechos, T. 2, Saturday at Great Vespers of Sunday—“By Thy

Cross Thou hast abolished the curse of the tree”); **ѢЖЕ*** по **ѠБРАЗУ*** **СОКЛОДѢ НЕКРЕДИМО, ОУМЪ КЛѢУ НА СРЪДЦИ ПАГУБНЫЯ ПОРЪГНИЧЕСКИ ПОРЪГАНКИ, КО ѢЖЕ*** по ПОДОБИЮ* **ѢКЪ МОЩНО ВОЗШЕЛЪ СЪИ** (General service for monastic Saints, Vespers—“Having kept that which is after the image unharmed, and, by fasting, setting [thy] mind as master over the ruinous passions, thou didst ascend to that which is according to the likeness”).

5) Determinant participles with dependant words often are accompanied by a pronoun-article. In this case the article points to one or another person, well known to all in connection with the incident or event indicated by the participle, for example: **ѠКРЕВЪХЪ СЪГЛѢША, ѢЖЕ Ѡ** **ѢРУСАЛИМА СШЕДШИИ ИДАСѢИ** (Acts 25:7—“Round about stood the Jews which had come from Jerusalem”), i.e. the same ones who had arrived from Jerusalem and who are spoken of in verses 2 and 5 of the same Chapter. In this regard, the festival Dismissals are especially characteristic, for example: **ѢЖЕ ВЪ ВЕРТЕИЧѢ РОДНВЫЙСЯ Ѣ ВЪ ѢСЛЕХЪ ВОЗЛЕГЪИ, НАШЕГѠ РАДН СПАСЕНІА...** (“[May] He that was born in a cave and lay in a manger, for our salvation...”); **ѢЖЕ КО** **ѠРДАНѢ КРЕСТИЧИСЯ ѢЗВОЛИВЫИ Ѡ** **ѢѠННА...** (“[May] He that saw fit to be baptized in the Jordan by John...”); **ѢЖЕ НА ГОРѢ ДАВЪОРУЧѢИ ПРЕВРАЗНВЫЙСЯ КО СЛАВѢ...** (“[May] He that was transfigured on Mt. Tabor in glory...”) and so on (texts from the Sluzhebник); other examples: **ѢЗЪ СЪМЪ ХЛѢБЪ ЖИВОТНЫИ, ѢЖЕ СШЕДЫИ СЪ НЕБЕСѢ** (John 6:51—“I am the Living Bread which came down from heaven”); **ѢЖЕ Ѡ** **ѠЦА ИСХОДАЩАГѠ, ѢЖЕ СО ѠЦЕМЪ Ѣ СНОМЪ СПОКЛАНѢМА Ѣ СЛАВНМА** (Nicene Creed—“Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified”).

Such a participial word combination with an article may be governed by a preposition, for example: **ГОГО ОУБО МОЛИ ПРИСНО, Ѡ** **ѢЖЕ ВЪРОЮ ПОКЛАНѢЮЩИСЯ, Ѡ** **ВСѢКАГѠ НАВѢСТА ВРАЖІА ѢЗЛАВНИЧИСЯ** (Octoechos, 8th Sunday Exaposteilarion, Theotokion—“entreat Him then for us who venerate thee in faith, that we may be delivered from every assault of the enemy”).

Similarly, there may be an article before adjectives that have dependant words, for example: *ѢЖЕ Ѡ ВРѢХЪ БЛАГІИ ГДН, СЛАВА ТЕБѢ* (Holy Thursday, Tropar—“O Lord, Who art good towards all, glory to Thee”); *ѢЖЕ ВЪ МЕРТВЫХЪ СВОБОДЪ* (Octoechos, T. 6, Saturday at Great Vespers of Sunday—“Who art free among the dead”).

Note: Strictly speaking, the equivalent in Church Slavonic to the Greek participles with an article, is the long form of the participles (see §170); however, in many cases the long participles, as said above, also take a pronoun-article. But as an exception, short forms of the participles, with dependant words, are encountered with the pronoun-articles, thus presenting a literal equivalent of the Greek text, for example: *ТЪ СѢИ, ѢЖЕ ВРѢМЪ ПОДАА, ХРІТЕ, ВОСКРЕСЕНІЕ* (cf. Greek: *Σὺ εἶ ὁ πᾶσι παρέχων, Χριστέ, τὴν ἀνάστασιν*), Sunday Kondak T. 1—“Thou, O Christ, art He that granteth resurrection to all”; *ѢЖЕ ХЕРУВІМЫ ЧАЙНУ ѠБРАЗЮЩЕ...* (Liturgy—“We who mystically represent the Churubim...”); *ѢЖЕ ЗЕМНЫА СЛАДОСТН НЕ ВОЗЛЮБЕЛШЕ СРЪГОТѢРПЦЫ, НЕВѢСНЫМЪ БЛАГІМЪ СПОДОБЕЛШЕСА* (Octoechos, T. 2, Sunday Vespers at the Aposticha [Stichovna]—“Ye who did not love earthly pleasures, O passion-bearers, have attained unto the good things of heaven”).

The Use of the Short and Long Forms of Adjectives and Participles.

§171. Adjectives and partiiples, accoding to their use, may be of three types: substantivized — used in place of nouns; attributive — used to define nouns; and predicative — those which relate to the predicate part of a sentence.

Attributive adjectives and participles may be in the short or long form.

As said above in §49, the long forms of adjective (and participles) were arrived at by means of the demonstrative pronouns

н, ѣ and ѣ̆, which in the beginning were attached to adjectives and had approximately the same meaning as the definite article does in other languages. In this manner, the use of these long forms of adjectives and participles was connected with the category of definite-ness, while the use of the short form showed the category of indefinite-ness. However, in Church Slavonic this distinction between definite and indefinite categories is not clearly expressed. However, if one compares the Slavonic texts with the Greek, the Greek adjectives and participles with a definite article correspond, in most cases, to the long forms in Slavonic.

One might note the following cases in the use of short and long forms of Slavonic adjectives and participles.

1) The short forms of substantivized adjectives and determinative adjectives, standing usually after the modified noun, indicate some new item, mentioned for the first time, or else indefinite, whereas the long forms indicate an item already mentioned or generally known, for example: *ѣ̆ прнведѡша кѣ немѣ члвѣка нѣма**, *бѣенѣма**. *Ѣ̆ ѡзгнѣнѣ бѣенѣ, проглагола нѣмѣ ѡ** (compare the Greek text: ἰδοῦ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός, Matth. 9:32-33—“And behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake”); *Ѣ̆ прнведѡша кѣ немѣ лѣпа...* *Ѣ̆ ѣмѣ за рѣкѣ лѣпагѣ* (Mark 8:22-23—“And they brought a blind man unto him... and he took the blind man by the hand”); *Ѣ̆ мѣша дѣха нѣма...* *запретѣ дѣхѣ нечлвчѣтѡмѣ* (Mark 9:17, 25 —“which hath a dumb spirit... he rebuked the foul spirit”); in James 2:2-3: *нѣщѣмѣ... нѣщѣмѣ* [“a poor man... to the poor man”]; cf. also: *ѡ̆ вѣка нѣетѣ ельшано, ѣ̆ку ктѡ ѡ̆кѣрзе ѡ̆чи лѣпѣ рождѣнѣ** [John 9:32—“Since the world began was it not heard that any man opened the eyes of one that was born blind”]; (here the sense is indefinite — although *лѣпѣ* is o predicate origin, compare: *родѣла лѣпѣ, рождѣнѣ лѣпѣ, лѣпѣ*

рождѣніѹ) and не можаше ли сѣи ѡвѣръзый ѡчи слѣпомѹ*, соиткорнѣи, да и сѣи не оумреитъ; (John 11:37—“Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?”); (here an incident is had in view that is known to all, the healing of the man born blind).

Comparative adjectives are used in a similar manner — with a definite sense: Честнѣйшю* херувимъ и славнѣйшю бѣзъ срактнѣа серафимъ (from “It is truly meet” — “More honourable than the Cherubim, and more glorious beyond compare than the Seraphim”); Превышшаа* аггъ, мѣрекагъ ма̀ превышша слнчѣа соиткорнѣ ([Private] Morning Prayer No. 8—“Thou that art higher than the Angels, make me to be above worldly turmoil”); with an indefinite sense: Бремене паче себѣ не воздвѣжи, и крѣпльшю* и когачѣйшю* себѣ не прѣѡбцаѣа (Ecclesiasticus [Wisom of Sirach], 13:2—“Lift not a burden that is beyond thee, and have no fellowship with one that is mightier and richer than thyself”—see §58).

2) Substantivized adjectives with a generic sense (i.e. ннцѣи, богачѣи as representing a whole class) or signifying isolated cases are used with the long endings, for example:

With a generic sense: нечестнѣи и грѣшнѣи гдѣ явнѣа (I Peter 4:18—“where shall the ungodly and the sinner appear?”); слѣпнѣи прозрѣютъ, хроми ходаѣтъ, прокаженнѣи ѡчищаѣа, гдѣ слн слышѣа, мѣртвѣи возстаѣтъ, ннцѣи блговѣствѣютъ (Luke 7:22—“the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor preach the Gospel”); вы же оукорнѣте ннцаго. не богачѣи ли наснлаѣютъ вѣамъ (James 2:6—“But ye have despised the poor. Do not rich men oppress you?”).

As as isolated case: вѣамъ гдѣ, ктѣ сн, стѣи бжѣи (Luke 4:34—“I know thee who thou art: the Holy One [Jesus Christ] of God”); и оубнша предвозвѣстѣвшѣа ѡ прншествѣи прѣнагъ (Acts 7:52—“and they have slain them which shewed before of the coming of the Just One [Jesus Christ]); но и звѣи насъ ѡ лѣкагъ (Matth.

6:13—“but deliver us from evil [the devil]); **ѿѡκω σοτворѣ мнѣ величїе силный** (Luke 1:49—“For he that is mighty [God] hath done great things for me”).

But in the following examples it has an indefinite sense: **ѿзбавлѣай ныца ѿ ѡрѡкнѣ крѣпльшнхѣ ѣгѡ, ѿ ныца, ѿ оубѡга ѡ раѣхнцїающнхѣ ѣгѡ** (Ps. 34:10—“Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor from them that strip him”); **ѿлн ныцѣ прїидѣ ко мнѣ, ѿ прѣзрѣхѣ ѣгѡ** (Evening Prayers—“or else a beggar came to me, and I despised him”).

In like manner, when determinative adjectives are used with generic nouns, they take the long form, for example: **бл҃гїи* челоѡѡкъ ѡ бл҃гѡгѡ сокрѡвнцѣ ѿзнѡснтѣ бл҃гѡ: ѿ лѡкѡвыи* челоѡѡкъ ѡ лѡкѡвагѡ сокрѡвнцѣ ѿзнѡснтѣ лѡкѡва** (Matth. 12:35—“A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things”).

3) Determinative adjectives that are used with nouns showing some generally-known institution or concept in the realm of faith, have the long form, for example: **бж҃ествоннаѡ лїтѡргїѡ, недѣла цк҃ѣбгонѡснаѡ, свѣтлѡѡ седмїца, жїзнь вѣчнаѡ, цр҃тво неб҃сноѡ** (Divine Liturgy, Palm Sunday, Bright Week, eternal life, the Kingdom of Heaven) and so on.

4) The short form of determinative adjectives may appear even in those cases where there is no need to indicate a definite quality, because this is inherent in the lexical meaning of the word itself. First and foremost in this class are possessive adjectives:

Possessive adjectives (showing that which belongs or is proper to one person, answering the question *whose?*) are used only in the short form, for example: **ѡдїнна снѡ даѡїдовѡ***: **бл҃гословѣнѣ градый ко ѿмѡ г҃днѣ*** (Matth. 21:9—“Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord”); **мѡжа марїнна*** (Matth.

1:16—"the husband of Mary"); *а́ггълхъ гдѣнь** (Matth. 1:20—"the Angel of the Lord").

Possessive adjectives ending in *-ск-* (showing that which belongs to a group of persons or to a particular place) are customarily used in the long form (a quality of being definite is expressed morphologically), but they can also have short forms, for example: *Гдѣ ѣсѣтъ рождѣнскъ царь їудѣнскій* (Matth. 2:2—"Where is he that is born King of the Jews?"); *страна ѿорданскаа* (Matth. 3:5—"the region round about Jordan"); but also: *ѿ Назарѣта галїлѣйска* (Matth. 21:11—"of Nazareth of Galilee"); *при ѣзерѣ геннисарѣгетѣ* (Luke 5:1—"by the lake of Gennesaret"); *во странѣ гадарѣнскѣ* (Luke 8:26—"at the country of the Gadarenes").

5) With the word *бѣъ* (which has an inherent 'definite' meaning), adjectives are usually in the long form, but they may also take the short, for example: *Во градѣ бѣа живагѣо* (Heb. 12:22—"unto the city of the Living God"); but also: *ѣакъ оуповахомъ на бѣа жива* (I Tim. 4:10—"because we trust in the Living God"); see also II Cor. 6:16.

6) In the vocative case, only *masculine* singular adjectives can have the short form: *a)* substantivized adjectives (or passive participles) have only the short form: *ггѣмзе, нензельдованне, со сгггггомъ зовѣ ти* (Akathist to the Sweetest Jesus, Oikos 2—"therefore, Thou inscrutable One, I call out to Thee in fear"); *и спасѣ, бѣже, дѣшы наша* (Invocation of the Holy Spirit—"and save our souls, O Good One"); *b)* determinants have the short and long form: *многомѣлостиве и всемѣлостиве бже мой* (Morning Prayer 8-9—"O my God, Who art of many mercies, and all-merciful"); *ѣроде некрѣпный и развращѣнный* (Matth. 17:17—"O faithless and perverse generation"); *фарїсеѣ слѣпый* (Matth. 23:26—"Thou blind Pharisee"); here it should be noted that the short forms usually precede the modified word, whereas the long forms come after; but the reverse usage is also possible (§54): *ѣ человекѣе сѣетне* (Jas. 2:20—"O vain man").

In the feminine (and neuter) singular, and in the plural in all genders, adjectives and participles (both substantivized and determinant) have the vocative case only in the long form.

7) Substantivized adjectives and participles with a collective meaning are usually in the long form of the neuter plural, for example: НЕВОЗМОЖНАА* ОУ ЧЕЛОВѢКЪ ВОЗМОЖНА СЪТЬ ОУ БГА (Luke 18:27—"The things which are impossible with men are possible with God"); И ВСЯ ЛЮДІЕ РАДОВАХУСЯ Ѡ ВСЕХЪ СЛАВНЫХЪ БЫВАЮЩИХЪ Ѡ НЕГѠ (Luke 13:17—"And all the people rejoiced for all the glorious things that were done by him"); but (with an indefinite sense): СТРАШНА* БО НѢКАА ВЛАГІЕШИ ВО ОУШЕА НАША (Acts 17:20—"For thou bringest certain new things to our ears").

Substantivized adjectives, relating to some definite concept, with a general or abstract sense, are used in the long form in the neuter singular, for example: ИЖЕ МНОГОЕ*, НЕ ОУМНОЖИАЗЪ СЪТЬ, И МАЛОЕ* НЕ ОУМАЛАЗЪ (II Cor. 8:15—"He that [had gathered] much, had nothing over; and he that [had gathered] little had no lack"); НЕ ПО ПОВЕЛѢНІЮ СЛАГОЛЮ, НО ЗА ИНЫХЪ ТЦАНІЕ И ВАШЕА ЛЮБВЕ ИСТИННОЕ* ИСКУШАА (II Cor. 8:8—"I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love"); ДОБРОЕ* ЖЕ ТВОРАЩЕ ДА НЕ СТЪЖАЕМЪ СЯ... ДА ДѢЛАИМЪ БЛГОЕ* КО ВСЕМЪ (Gal. 6:9-10—"Let us not be weary in well doing... let us do good to all men").

9) Substantivized participles are employed, usually, only in the long form, for example: СЕ ПРИБЛИЖИА ПРДААИ* МА (Matth. 26:46—"he is at hand that doth betray me"); ВСАКЪ БО ПРОСАН* ПРІЕМЛЕТЪ, И ИЦАН* ѠБРЕТАЕТЪ, И ТОЛКЩЕМЪ* ѠВЕРЗЕТЪ (Matth. 7:8—"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"); БЛАГОСЛОВІТЕ КЛЕНУЩИА* ВЪ (Luke 6:28—"Bless them that curse you"); ИЗМОВЕННЫЙ* НЕ ТРЕБДЕТЪ, ТОКМО НОЗЪ ОУМЫТИ (John 13:10—"He that is washed needeth not save to wash his feet").

Substantivized passive participles, since they are close to adjectives, can have a short form, for example, when they designate an entity mentioned for the first time: **И ПРИИДЕ КЪ НЕМУ ПРОКАЖЕНЫИ*** (Mark 1:40—“And there came a leper to him”); see also Matth. 8:2; Matth. 9:2; Mark 2:3.

When two substantivized participles are connected by a conjunction, if they both express one and the same individual, then the first is in the long form, the second in the short (this may reflect the influence of the Greek language, where, in such cases, one definite article, common to both, is placed before the first participle), for example: **БЛАЖЕНЫ НЕ ВІДАВШИИ* И ВѢРОВАВШЕ*** (John 20:29—“Blessed are they that have not seen, and yet have believed”); **ТАКЪ СОВНРААИ* СЕБѢ, А НЕ ВЪ БѢ БОГАТѢА*** (Luke 12:21—“So is he that layeth up treasure for himself, and is not rich toward God”); see also: Luke 11:28; Matth. 13:19; Matth. 7:26; Matth. 23:24.

10) Determinant participles usually are used in the long form, although short forms also occur (for the most part passive participles); for example, *long forms*: **ТѢМЖЕ ОУБО НИ ХОТѢЩАГО*, НИ ЧЕКУЩАГО*, НО МІЛЮЩАГО* БѢА** (Rom. 9:16—“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy”); **ИАКЪ СКОРЬ МНѢ ЖЕИТЬ ВЕЛІА, И НЕ ПРЕСТАЮЩАА* ВОЛѢЗНЬ СЕРДЦА МОЕМА** (Rom. 9:2—“That I have great heaviness and continual sorrow in my heart”); **ТѢМЖЕ ОУСЛАВЕННАА* КОЛѢНА ИСПРАВНТЕ** (Heb. 12:12—“Wherefore lift up [the hands which hang down, and] the feeble knees”); **РАДОУЙТЕСА РАДОСТІЮ НЕИЗГЛАГОЛАННОЮ* И ПРОСЛАВЛЕННОЮ*** (I Peter 1:8—“rejoice with joy unspeakable and full of glory”); *short forms*: **ДА ИСКУШЕНІЕ ВАШЕА ВѢРЫ МНОГОЧЕСТИВѢЙШЕ ЗЛАТА ГІБЕНЩАА*, ОГНЕМЪ ЖЕ ИСКУШЕНА, ОВРАЩАЩЕТЕСА ВЪ ПОХВАЛѢ** (I Peter 1:7—“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise”); **СОЗДАНИЕ ОУ БѢА ИМАМЫ, ХРАМНИИ НЕУКОТВОРЕНА*** (II Cor. 5:1—“we have a building of God, an house

not made with hands”); ТѢМЖЕ ЦА́РСТВО НЕПОКОЛЕБИМО* ПРИ́МАЮЩЕ, ДА Ы́МАМЫ БЛА́ГОДА́ТЬ (Heb. 12:28—“Wherefore we receiving a kingdom which cannot be moved, let us have grace”).

11) Determinant participles, when used with personal pronouns, are usually in the short form (though passive participles are to be met with in the long form as well), for example: Я́КО ЛѢНѢ́ЩАСЯ МЕНѢ НА ЧТВОѢ ОУ́ГОЖДѢНІЕ (4th Evening Prayer—“for when I was slothful in seeking to please Thee”); ДА́РЪИ МНѢ ВОСТА́ВШЪ СЛОВЕ́СМЪ ЧТВО́ИМЪ ПОУЧѢ́НІСЯ (ibid.—“grant me, upon rising, to be instructed by Thy sayings”); ОУ́МЕРЩВЛѢ́НА МѢ СЪГРА́СТЪМНѢ ОЖИ́ВѢ (7th Morning Prayer [Midnight Hymn to the Most Holy theotokos]—“enliven me who am deadened by passions”). However, if the participle refers more to a person than to an action, then the long form is used, for example: И́ ПРИЗОВѢ́ МѢ ОУ́НЫВА́ЮЩАГО (Akathist to the Sweetest Jesus, Kondak 12—“and call me who am downcast”).

12) Concerning the determinant participles and adjectives, when they stand in place of a predicate in subordinate clauses, see §196, 1).

13) Of the two short forms of participles in the nominative masculine singular, (§§95 — 96), the forms with the suffixes -ѹ, -ш are generally used in a determinant sense, while the forms without a suffix are used in a predicative sense (§172, 4). The short forms of participles in the neuter nominative/accusative case ending in -шо, -шо have a like determinant use, for example: ПРѢДПРѢ́ЗАНСТВЕННЫЙ ДНѢ́СЬ МЪ́ЧЕНИКОВЪ НАСТА́ ПРѢ́ЗАННИКЪ: РЪ́ЖДЕ́СТВЕННЫЙ НА́МЪ ПРѢДПОДНІ́ЩЮЩЪ* ДѢ́НЬ, ѿ СЛНЦА СО́ЛНЦЕ, ѿ ДѢ́ВЫ БѢ́ГѢ́ВШАСЯ ПЛО́ТІЮ ПРОПОВѢ́ДАЮЩЪ* (Dec. 23 at ‘Lord I have cried’—“Today the martyrs’ pre-festive feast is come, anticipating the day of the Nativity, proclaiming Him Who is the Sun from the Sun, God Who came forth from the Virgin”); ГО́РЖЕ́СТВЮ́ЩІЙ СВѢ́ТЛО ЖЕЛѢ́ЮЩЪ* ЧѢ́ ГРА́ДЪ (Feb. 24, Ode 3—“The city that, celebrating brightly,

seeketh thee"); НЕВЕЩЕСТВЕНЪ СЫИ ПРѢЖДЕ, НО ПОСЛѢЖДЕ СЛОВО
 ѠДЕКЕЛѢВШЮ* ПЛОТІЮ (Nativity of Christ, Ode 3—"He that was
 before without material body, but was in after times vested in flesh");
 the neuter participle is sometimes to be met with in a substantivized
 sense as well: СМОТРАЮЩЕ ПРЕБЫВАЮЩИХЪ, МЪДРИИ, ПРИНОСИЩЕ,
 НЕПОСТОЯННЫХЪ И ТЛѢННЫХЪ ДОЛЪ ВЛЕКЩЕ* ѠРІНЪСЯТЕ (Jan. 13, 3rd
 Canon, Ode 3—"Looking at those things that remain [eternally], ye
 wise ones, ye cast aside those things the downward pull of those
 things that pass away and are subject to corruption").

§172. *Predicate adjectives and participles.* Adjectives and
 participles, when they become predicative, are as a general rule used
 in the short form. One might note the following positions in which
 adjectives and participles are predicative:

1) In the strict sense, those adjectives and participles are
 classed as predicative, that make up the nominal part of a composite
 predicate (§125, *c*), *d*), for example: *adjectives*: ВѢРЕНЪ ЦРТЬ И
 ПРАВЕДЕНЪ (I John 1:9—"he is faithful and just"); ПОЛНИ СЪТЬ КОСТЕИ
 (Matth. 23:27—"[but] are [within] full of [dead men's] bones");
passive participles: Ѡ БГА РОЖДЕНЪ ЦРТЬ (I John 5:1—"is born of
 God"); ВЕДЕНИ БЪДЕТЕ МЕНЕ РАДИ (Matth. 10:18—"ye shall be brought
 [before governors and kings] for my sake"); *active participles,*
descriptive forms (§§90, 163): БѢ ВО ѠУЧА ИХЪ, ТАКЪ ВЛАСТЬ ИМЫИ
 (Mark 1:22—"for he taught them as one that had authority"); НЕ
 ПРЕСТА ѠБЛОБЫЗАЮЩЕ МН НОЗѢ (Luke 7:45—"hath not ceased to kiss
 my feet"); ѠБРЕТЕНА ИМЪЩИ ВО ЧРЕВѢ (Matth. 1:18—"she was found
 with child").

Adjectives and participles that make up the nominal part of
 a predicate, however, may be in the long form, if they are used like
 nouns (i.e. if they are substantivized), for example: КТО ЦРТЬ
 БЛИЖНИИ МОИ (Luke 10:29—"who is my neighbor?"); ВЕДАШЕ .О
 ИСКОНЕ ИИСУ, КІИ СЪТЬ НЕ ВѢРЮЩИИ, И КТО ЦРТЬ ПРЕДААНЪ СГО (John

6:64—“For Jesus knew from the beginning who they were that believed not, and who should betray him”).

2) When there is a double accusative, the second predicate accusative (see §136, §143, 3 and 8), for example: **и заплѣтѣвшѹ*** **сѣтворѣтъ ѿ и нагѹ*** (Rev. 17:16—“and shall make her desolate and naked”); **ѡсѣдѣша ѣго вѣчи повинна* смѣрти** (Mark 14:64—“they [all] condemned him to be guilty of death”). When there is a double genitive, the second predicate genitive (§136): **христїанскїа кончїны живота нашегѡ, безболѣзненны*, непорѣдны*, мїрны*... прѡсимъ** (Litany of fervent supplication—“A Christian ending to our life, without pain, without shame, peaceful... let us ask”). When there is a double dative, the second predicate dative (§143, 6): **подобѣтъ ѡубо єпископѹ вѣчи непорѣчнѹ*... грѣзвенѹ*, цѣломѹдрѹ*... (I Tim. 3:2—“A bishop then must be blameless... vigilant, sober...”);**

3) Adjunct [adverbial] adjectives (§145), for example: **триднѣвенъ* воскресъ єси, хрїте ѿ грѡба** (Octoechos, T. 6, Sunday at the Praises—“Thou art risen on the third day [as one who is of three days], O Christ, from the tomb”).

4) Adjunct participles (see §146), for example: **и возопївъ*, и многѡ прѣжѣвъ*, и зыде** (Mark 9:26—“And [the spirit] cried, and rent him sore, and came out [of him]”).

5) A participle in the dative absolute (see §197), for example: **и вшѣдшѹ* ємѹ въ дѡмъ, ѡученицы єгѡ вопрошѹхѹ єго єдїнаго** (Mark 9:28—“And when he was come into the house, his disciples asked him privately”).

6) An adjective and a passive participle with an active copula participle — determinatives: **сїи, сѹщаа, бѣвѣи, бѣвшаа**: circumstantial: **сїи, сѹщи, бѣвъ, бѣвши** (see §146, 4 and 5; §196, *b*), for example: **херубїмѡвъ свѣтлѣйши*, и серафїмѡвъ честнѣйши* сѹщаа** (Prayer after the Akathist [to the Theotokos]—“Being brighter than the Cherubim, and more honourable than the Seraphim”); **и бїѹще ѿхъ совѣтъ немоцнѹ* сѹщѹ** (I Cor.

8:12—“and [when ye] wound their weak conscience”); ꙗ́ трѣпетенъ* бывъ, припадѣ къ павлу ꙗ́ силѣ (Acts 16:29—“and trembling, he fell down before Paul and Silas”).

With copula-participles (determinant or adverbial) from the semi-significant verbs (see §124): ꙗ́влѣйсѧ, ꙗ́вльсѧ, показавыйсѧ, показавъ, пребываѡи, пребываѡа and the like, for example: ѡ́бразы нескѣтлы, ꙗ́ сѣни приведѣны... видѣвшѣ слова, нова* ꙗ́вльшагосѧ ѡ́ вратъ заключенныхъ (Nativity of the Lord, Ode 9—“Having seen dark images and diverted shadows [O pure Mother] of the new Word that hath shone forth [from a closed portal, and believing Him to be the True Light, we rightfully bless thy womb]”).

With the participles (determinant or adverbial) of verbs that have a second predicate accusative: сотворивый, сотворъ, показавый, показавъ, зрѡи, зрѡ [making, showing, seeing], and the like, for example: печатъ во дѣвства моегѡ зрѡщи неразрушимъ* (Dec. 26, Oikos—“seeing the seal of my virginity [to be] unbroken”).

7) With the conjunction ꙗ́ко [since, because], for example: ꙗ́ко бл҃гъ ꙗ́ члвчколюбецъ (Sluzhebnik, exclamation—“For [Thou art] a good [God] and lovest mankind”).

The use of the shorts forms of adjectives or passive participles, when they are predicate parts with a copula-participle, however, is not always strictly adhered to: the full forms are also encountered in this position, for example: ѡ́баче благѡа* сѣщи, вѣрѡ прѣимнѣ (Theophany, 9th Eirmos—“But inasmuch as thou art gracious, accept thou our faith”); но пребываѡа неѡстѣпный* (Kondak of the Ascension—“but abiding uninterruptedly [with us]”); вѣрѡхъ твѡрѣи небныхъ ꙗ́ земныхъ вышшаа* ꙗ́вльшаасѧ (Prayer after the Akathist Hymn—“thou who art [*lit.* hast shown thyself] higher than all the creatures of heaven and earth”).

The Main Sentence Types.

§173. *Types of sentences according to the nature of the utterance.* Based on the nature of their content, sentences may be divided, as in Russian and other languages, into these categories: narrative, interrogative, exhortative [expressing a command or incitement], and exclamatory.

1) *Narrative* sentences are those that inform us of some fact or event, for example: *И ИЗЫДЕ СЛОВО ЕЕ ПО ВСЕЙ ИУДАИИ ВО НЕМЪ, И ПО ВСЕЙ СТРАНИИ* (Luke 7:17—"And this rumour of him went forth throughout all Judæa, and throughout all the region round about").

2) *Interrogative* sentences are those that ask a question. Interrogative sentences are usually formed by means of interrogatory pronouns, adverbs or particles (КТО, ЧТО, ЧТО ЯКЪ, КИИ, ЧИИ, ГДЕ, ВСКЮ, ЛИ, АЩЕ, ЕДА [who? what? what for? what kind of? whose? where? why? {untranslated interrogative particle}, if? can it be?} and the like). After interrogative sentences, a question mark (;) is normally used. Examples: *ТЫ ЛИ ЕСИ ГРАДЫИ, ИЛИ ИНОГЪ ЧАЕМЪ;* (Luke 7:20—"Art thou he that should come? or look we for another?"); *НО ЧЕШО ИЗЫДОСТЕ ВЪИДѢТИ; ПРЪОКА ЛИ;* (Luke 7:26—"But what went ye out for to see? A prophet?"); *О РОДЕ НЕВѢРНИИ И РАЗВРАЩЕННИИ, ДОКОЛѢ ТЕРПЛЮ ВАМЪ;* (Matth. 17:17—"O faithless and perverse generation, how long shall I suffer you?").

3) *Hortatory* sentences are those that express the will [command] of the speaker. Hortatory sentences are usually expressed by means of the imperative or optative mood, for example: *ОБЛАЗИ СЯ НАМА, ЯКЪ КЪ ВЕЧЕРУ БЪТИ* (Luke 24:29—"Abide with us, for it is toward evening"); *ГДН, ДА ПРОЗРЮ* (Luke 18:41—"Lord, that I may receive my sight").

4) *Exclamatory* sentences are those that express an emotional attitude of the speaker to that which is said. In Church Slavonic, exclamatory sentences are usually set apart by a comma or period;

however, after an exclamatory sentence expressing amazement, there may be an exclamation mark (called *оудивительнаа*), for example: Полѣноци же вѣпль бысть: сѣ женихъ грядѣтъ, и҃сходите въ срѣтеніе ѣгѡ (Matth. 25:6—“And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him”). Снѣ давидовъ, помилуй мѧ (Mark 10:48—“[Thou] Son of David, have mercy on me”). Ѡ какѡ, въ вышнихъ непорочнои мь сый, ѡ дѣи рождаетсѧ! (Annunciation, at “Lord I have cried”—“O, how can He Who on high is beyond comprehension be born of a Virgin!”).

§174. *Incomplete sentences.* These are sentences lacking one or more parts, but which are easily grasped from the context. Incomplete sentences are usually found in a dialogue, but they may occur also in the narrative form of a story, for example: Ѣгда пѧть хлѣбѡ преломихъ въ пѧть тысячъ, колѣкѡ кѡшъ исполнь оукрѣхъ прѣисте; глаголаша ѣмѣ: дванадесѧть* (Mark 8:19—“When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They said unto him, Twelve”); чїи ѡбразъ сїи и҃ написанїе; ѡнї же рѣша ѣмѣ: кѣсаревъ* (Mark 12:16—“Whose is this image and superscription? And they said unto him, Cæsar’s”); и҃ вторїи полѧтъ ю, и҃ оумре, и҃ ни тои ѡстави семене: и҃ третїи* такожде* (Mark 12:21—“And the second took her, and died, neither left he any seed: and the third likewise”).

§175. *One-part sentences.* One-part sentences may be of the following types: indefinite-personal, generalized-personal, and impersonal.

Nominative sentences are those that consist of only a subject as the main part. This type of sentence is met with only rarely in Church Slavonic, for the most part in liturgical chants, for example: Безременнагѡ зачатїа рождество неказанное, мѣре безмѣжныхъ неглаголанныи плодъ*, бж҃їе бо рождѣнїе ѡбновляетъ ѣстество (Great Canon—“From a conception without seed, a nativity beyond understanding; from a Mother who knew not man, a fruit without

corruption*; for the birth of God makes [both] natures new”). Here the first is a nominative sentence, while the second is of a connective character, clarifying the first. *ЕЖЕ ѿ вѣка ѡтга́енное, и́ аггломъ нескѣдомоѣ тѣннегво*:* тобо́ю, вѣ́е, сѣшымъ на землѣ ꙗ́вилъ е́сѣ. (Sunday Tropar-Theotokion, T. 4: “The mystery hidden from all ages and unknown to the Angels*: through thee, God was manifest to those on earth”). Here the construction is similar to that in the preceding example.

1) *Indefinite-personal*. To the indefinite personal sentences belong those in which the predicate, expressed by a 3rd person plural verb form, signifies an action carried out by persons unspecified, for example: *глаго́ла ѿма, ꙗ́кѡ вѣ́аша* гдѣ моегò, и́ не вѣ́мъ, гдѣ положи́ша* сгò* (John 20:13—“She said unto them, Because they have taken away my Lord, and I know not where they have laid him”); *безѡмне, въ сѣò нòчь дѣшѣ твоò и́счѣжѣтъ ѿ тебе́* (Luke 12:20—“[Thou] fool, this night thy soul shall be required of thee”).

In Church Slavonic, such sentences are comparatively rare.

2) *Generalized personal sentences*. In these, the action indicated by the predicate refers to any individual. The predicate verb is usually expressed by the second person singular or plural, or sometimes by a 3rd person plural form, for example: *лицемѣ́ре* (in a generalized sense), *и́зми* пѣрвѣ́е бервнò и́з о́чесè твоегò и́ тогда о́зриши* и́зѣ́ти сѣ́ецъ и́з о́чесè бра́та твоегò* (Matth. 7:5—“Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye”); *и́мже сѣдо́мъ сѣдиши* дрѣга, себѣ ѡсѣжда́еши** (Rom. 2:1—“For wherein thou judgest another, thou condemnest thyself”); *и́щѣте* и́ ѡбрѣ́цете** (Matth. 7:7—“seek, and ye shall find”); *не сѣди́те* и́ не сѣда́тъ* ва́мъ* (Luke 6:37—“Judge not, and ye shall not be judged”).

A verb in the 3rd person plural more often indicates a generalized action, for example: *не ѿ пѣрнѣа во чѣшѣтъ смòквы, ни ѿ кѣпннѣ ꙗ́млютъ грѡ́зда́а* (Luke 6:44—“For of thorns men do not

gather figs, nor of a bramble bush gather they grapes"); ВЕЛКО ОҮВО ДРЕВО, ЪЖЕ НЕ ТВОРИТЪ ПЛОДА ДОБРА, ПОСЕКЮТЪ ѿ, ѿ ВО ОГНЬ ВМЕТАЮТЪ (Matth. 7:19—"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire").

3) *Impersonal sentences.* To these belong one-part sentences in which the predicate expresses an action or condition without any relation to the one who performs it. The predicate in impersonal sentences may be expressed in the following ways:

a) By a conjugated form of the verb in the 3rd person singular, with the reflexive pronoun -СА. The verb ДОВАЛЕТЪ [it is enough, suffices] is used impersonally without -СА. For example: ДАЙТЕ, ѿ ДАСТЕА* ВАМЪ (Luke 6:38—"Give, and it shall be given unto you"); ВЪ НИЖЕ МЕРЪ МЕРИТЕ, ВОЗМЕРИТЕА* ВАМЪ (Matth. 7:2—"with what measure ye mete, it shall be measured to you again"); ПОКАЖИ НАМЪ ОЦА, ѿ ДОВАЛЕТЪ НАМЪ (John 14:8—"shew us the Father, and it sufficeth us").

b) By the semi-significant verbs ПОДОБАЕТЪ, ДОСТОИТЪ [it is proper, right] in combination with the infinitive, for example: ѿ ТЫА МНѢ ПОДОБАЕТЪ ПРИВЕСТИ (John 10:16—"them also must I bring [it behooveth me to bring]"); НЕ ПОДОБАШЕ ЛИ ѿ ТЕБѢ ПОМИЛОВАТИ КЛЕВРЕЦА ТВОЕГО (Matth. 18:33—"Shouldest not thou also have had compassion on thy fellow servant?"); ДОСТОИТЪ ЛИ ВЪ СЪБЕВЪТЫ ДОБРО ТВОРИТИ (Mark 3:4—"Is it lawful to do good on the sabbath days?"); ДОСТОИТЪ ЛИ КИНСОНЪ КЕСАРЕВИ ДАТИ, ѿ ЛѢ НИ; (Mark 12:14—"Is it lawful to give tribute to Cæsar, or not?").

c) By neuter passive participles or adjectives (to which might be added the invariable word ЛЕГЪ [“it is permissible”]) with a 3rd person copula from the verb БЫТИ, for example: ПАКИ ПИСАНО* ѿСТЪ*: НЕ ѿСЪСѢШИ ГА ГА ТВОЕГО (Matth. 4:7—"It is written again: Thou shalt not tempt the Lord thy God"); СЛЫШАЕТЕ, ГЛАКО РЕЧЕНО* БЫЕШЪ* ДРЕВНИМЪ (Matth. 5:21—"Ye have heard that it was said to them of old time"); ДОСТОИНО* ЛИ ѿСТЪ* ДАТИ КИНСОНЪ КЕСАРЕВИ, ѿ ЛѢ НИ;

(Matth. 22:17—“Is it lawful to give tribute unto Cæsar, or not?”); ЧЕЛОВѢКА РИМЛЯНИНА И НЕУСЪЖДАЕНА ЛЕЖЕТЬ* ЛИ ЖЕТИ* ВАМЪ БИТИ; (Acts 22:25—“Is it lawful for you to scourge a man that is a Roman, and uncondemned?”).

d) By nouns, to which ГОРЕ, НЪЖДА, ВРЕМЯ, ПОТРЕБА and the like refer. Such nouns form the nominal [noun-] part of a composite predicate with omitted copula. For example: ГОРЕ* ВАМЪ КНИЖНИЦЫ И ФАРИСѢЕ ЛИЦЕМѢРИ (Matth. 23:13—“Woe unto you, scribes and Pharisees, hypocrites!”); НЪЖДА* БО ЖЕТИ ПРИНТИ СОБЛАЗНОВАМЪ (Matth. 18:7—“for it must needs be that offences come”); ИАКЪ ВРЕМЯ* НАЧАТИ СЪДЪ ѿ ДОМЪ БЖІА (I Peter 4:17—“For the time is come that judgment must begin at the house of God”); ТЕМЖЕ ПОТРЕБА* ПОВИНОВАТИСЯ НЕ ТОКМУ ЗА ГНЕВЪ, НО И ЗА СОВѢСТЬ (Rom. 13:5—“Wherefore ye must needs be subject, not only for wrath, but also for conscience sake”).

e) By forms of the verb БИТИ with negation, in combination with nouns in the genitive case, for example: ИДѢЖЕ БО НЕБЫТЬ* ЗАКОНА*, [ТЪ] НИ* ПРЕСТУПЛЕНІА* (Rom. 4:15—“for where no law is, there is no transgression”); И НОЩИ* НЕ БЪДЕТЪ* ТАМУ (Rev. 22:5—“And there shall be no night there”).

f) By forms of the verb БИТИ with words indicating time, for example: ѾБЛАЖИ СЯ НАМА, ИАКЪ КЪ ВЕЧЕРУ* ЖЕТИ* (Luke 24:29—“Abide with us, for it is toward evening”); И ИАКЪ ПОЗДАТЬ* БЫТИ*, ИСХОЖДАШЕ ВОНЪ ИЗЪ ГРАДА (Mark 11:19—“And when even was come, he went out of the city”).

g) By the verb БЫТИ in the sense of “it came to pass” (§160), for example: И БЫТИ* БО СДѢИИ ѿ ДНЕЙ (Luke 8:22—“Now it came to pass on a certain day”).

§176. Sentence Members of the Same Kind.

Several syntactically alike members, having the same relationship to one and the same part of the sentence, are known as sentence members *of the same kind*, for example: **ПРИВЕДОУТА ОУЛА* И ЖРЕКА*** (Matth. 21:7—"They brought the ass, and the colt").

Both the main and the secondary sentence parts may be 'of the same kind', for instance, subjects of the same kind: **НА МОУСѢОВѢ СЕДАЛИЦИ СЕДОУША КНИЖНИЦЫ* И ФАРИСѢИ** (Matth. 23:2—"The scribes and the Pharisees sit in Moses' seat"); predicates of the same kind: **ИДѢЖЕ ЧАГѢ ПОДКОПЫВАЮТЪ* И КРАДУТЪ*** (Matth. 6:20—"where thieves break through and steal"); **ВИНОГРАДЪ НАСАДИ* ЧЛѢВѢКЪ, И ОГРАДИ* ОПЛОТОМЪ, И ИСКОПА* ТЮЧЬЛО, И СОЗДА* СТОЛПЪ, И ПРЕДАДЕ* ЕГО ЧАЖАТЕЛСМЪ, И ОИДЕ*** (Mark 12:1—"A certain man planted a vineyard, and set an hedge about it, and dug a place for the wine press, and built a tower, and let it out to husbandmen, and went away"); complements of the same kind: **НО ЕГДА ТВОРИШИ ПИРЪ, ЗОВИ НИЦЫА*, МАЛОМОУЩИНЫА*, ХРОМЫА*, СЛѢПЫА***, (Luke 14:13—"But when thou makest a feast, call the poor, the maimed, the lame, the blind"); attributes of the same kind: **ВЪ НАСЛѢДІЕ НЕПЛАЧЕНО* И НЕСКВЕРНО* И НЕУВАДАЕМО*** (I Peter 1:4—"To an inheritance incorruptible, and undefiled, and that fadeth not away"); adjuncts of the same kind: **И ПРИДУТЪ О ВОСТОКЪ* И ЗАПАДЪ* И СѢВЕРА* И ЮГА*** (Luke 13:29—"And they shall come from the east, and from the west, and from the north, and from the south").

Sentence members of the same kind are usually connected by conjunctions, be they connective, adversative, or disjunctive conjunctions (see §114). In a construction joining like members of the sentence, the following characteristics occur: the connective conjunction **и** may be repeated before each of the like members, or else it may stand only before the last one; the enumeration of members of the same kind is also possible without a conjunction. Examples: With connective conjunctions: **И ВЪДУТЪ ГААДИ И ПАГЪБЫ**

и́ трѣси по мѣстѣмъ (Matth. 24:7—“and there shall be famines, and pestilences, and earthquakes, in diverse places”); и́збраннымъ пришельцѣмъ разсѣланіа понта*, галатін*, каппадокін*, асіи* и́ вѣдуніи* (I Peter 1:1—“To the chosen wanderers in the diaspora, of Pontos, Galatia, Cappadocia, Asia and Bithynia”); не стажѣте злата*, ни серебра*, ни мѣди* при поасѣхъ вашихъ (Matth. 10:9—“Provide neither gold, nor silver, nor brass in your purses”); въ тѣхъ лежаше мнозѣство болашихъ*, слѣпыхъ*, хромыхъ*, слухихъ*, чающихъ движеніа воды (John 5:3—“In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water”). With adversative conjunctions: не оумре* дѣвица, но спитъ* (Matth. 9:24—“the maid is not dead, but sleepeth”); благословѣте*, а не клеветѣте* (Rom. 12:14—“bless, and curse not”); и́ прии́къ видѣ* ризы лежаша: о́баче не вниде* (John 20:5—“And stooping down, he saw the linen clothes lying; yet went he not in”); не токма времени* и́ корабля*, но и́ дѣшъ нашихъ хощетъ быти плаваніе (Acts 27:10—“this voyage will be [with hurt and much damage] not only of the lading and ship, but also of our lives”); With disjunctive conjunctions: и́ всѣхъ и́же ѡставятъ домъ*, и́ли братію*, и́ли сестры*, и́ли оца*, и́ли мать*, и́ли жену*, и́ли чада*, и́ли сла*, и́мене моего ради, сторицею приимутъ... (Matth. 19:29—“And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold...”); Никтоже можетъ двѣма господинама работати: либо единого возлюбитъ*, а дрѣгаго возненавидитъ*: и́ли единого держитъ*, ѡ дрѣзѣмъ же нерадити* начнетъ* (Matth. 6:24—“No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and become careless of the other”).

Note: In older grammars, sentences having members of the same kind were viewed as joint sentences, based on the idea that they could be logically divided into several sentences, for example: Приведѣга о́сла и́

ЖРЕБА̀ (Matth. 21:7) = ПРИВЕДО́СТА О́СА̀ И́ ПРИВЕДО́СТА ЖРЕБА̀ —
 “they brought an ass and they brought a colt”.

Sentence members of the same kind, in general, are set apart by a comma in the same manner as in other languages, except for the following peculiarity: two like predicates, joined by the conjunction *и́*, if they have dependant words with them, are separated by a comma, for example: *Ѹ́ МЫ́ У́СТА́ВИХОМЪ* ВСА́, И́ ВЪ СЛѸ́ДЪ ТѸ́БѸ́ И́ДОХОМЪ** (Matth. 19:27—“Behold, we have forsaken all, and followed thee”); *ПРИИ́ДИТЕ, О́УБІ́ЕМЪ* СГО́, И́ О́УДЕРЖИ́МЪ* ДОСГО́АНИ́Е СГО́* (Matth. 21:38—“come, let us kill him, and [let us] seize on his inheritance”).

The Compound Sentence.

§177. General Observations on Compound Sentences.

Compound sentences in Church Slavonic may be put together either as coördinate or as subordinate sentences. The construction of compound sentences is in many ways quite close to such sentences in Russian, making it possible to use the same classification as in Russian grammars. However, despite a certain similarity there is also a noteworthy difference — Church Slavonic has considerably fewer conjunctions (though some conjunctions do have more than one meaning, for example *ѿ́акъ, ѿ́ци*), and consequently, sentences have less variety as to how they can express one thought or another. Besides that, Church Slavonic also has constructions not found in Russian — such as sentences with the infinitive and sentences with a peculiar use of the participle, known as the “dative absolute”.

Compound sentences, according to their structure, are subdivided into compound coördinate and compound subordinate.

The subordinate clause forms a special section under the compound subordinate sentences.

§178. Compound [Coördinate] Sentences.

Two or more simple sentences, joined by a copulative conjunction, constitute a *compound [coördinate] sentence*.

The phrases that make up a compound sentence are considered independent, although their independence is conditional, and in a number of situations the components of a compound coördinate sentence set conditions for each other, for example: **и желаше насытити чрево ѿ рожьцз...: и никто же дааше емѸ** (Luke 15:16—“And he would fain have filled his belly with the husks...: and no man gave unto him”). In the second clause the word **рожьцз** is omitted, since it is common to both clauses.

Depending on the conjunctions joining them, compound coördinate sentences are divided into copulative, adversative, disjunctive and causative categories.

§179. Copulative Coördination.

Copulative compound [coördinate] sentences are joined together by means of the conjunctions **и, и — и, ни[жє], ни — ни[жє], такожде**. In Scriptural texts, the link effected in sentences by the conjunction **и** is not too strong — this conjunction is often more *connective* than copulative, and it serves merely to show the continuation of a narrative, for which reason it occurs with a high frequency: for instance, in the 3rd chapter of the Gospel of St. Mark, out of 35 verses, 28 begin with the conjunction **и** (which corresponds literally to the Greek text).

In compound coördinate sentences with the conjunction **и**, temporal relationships are usually expressed: coördinate sentences may express *simultaneous* actions, *sequence* of actions, or else relationships of *cause* and *result* between actions.

For example:

1) Sentences expressing simultaneous actions: **и помѣрче солнце, и заведеа црковнаа радараа посредеѣ** (Luke 23:45—“And the

sun was darkened, and the veil of the temple was rent in the midst”); НЕ ВЪСТЕ ЛИ ІАКΩ ΧΡΑΜΖ БЖІЙ ЁСТЕ, Ы ДХЗ БЖІЙ ЖИВЕТЗ ВЗ ВАСЗ (I Cor. 3:16—“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”); ЯБІЕ ПО ЕКОРЕН ДНІЙ ТЪХЗ, СОЛНЦЕ ПОМЕРКНЕТЗ, Ы ЛУНА НЕ ДАЕТЗ СВЪТА СВОЕГΩ, Ы СВЪЗДЫ СПАДЪТЗ ЕЗ НБЕЕ, Ы СІЛЫ НБЕННЫА ПОДВІГНУТСА (Matth. 24:29—“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, the powers of the heavens shall be shaken”).

2) Sentences expressing a sequence of actions: ОВА ПАДОША НА ПУТН: Ы ПРІНДОША ПТІЦЫ Ы ПОЗОВАША Ж (Matth. 13:4—“some [seeds] fell by the wayside, and the fowls came and devoured them up”); ПРІНДЕ ВЗ ДОМЗ ІНЕС, Ы ПРІСТУПІША КЗ НЕМЪ ОУЧЕНИЦЫ ЕГΩ (Matth. 13:36—“Jesus... went into the house, and his disciples came unto him”); Ы НЗЫДЕ ВОНЫ НА ПРІДВОРІЕ: Ы АЛЕКТΩРЗ ВОЗГЛАСИ (Mark 14:68—“And he went out into the porch: and the cock crew”); Ы СІНДЕ ДОЖДЬ, Ы ПРІНДОША РЪКИ, Ы ВОЗВЪАША ВЪТРИ (Matth. 7:25—“And the rain descended, and the floods came, and the winds blew”).

3) Sentences expressing a cause-and-effect relationship: ТОГДА ВОСТАВЗ ЗАПРЕТН ВЪТРОМЗ Ы МОРО, Ы БЫСТЪ ТИШИНА ВЕЛІА (Matth. 8:26—“Then he arose, and rebuked the winds and the sea; and there was a great calm”); ОНІ ЖЕ НЗШЕДШЕ НДОША ВЗ СТАДО СВИНОЕ: Ы СЕ, [АБІЕ] ОУСТРЕМІСА СТАДО ВЕ ПО БРЕГУ ВЗ МОРЕ, Ы ОУТОПОША ВЗ ВОДАХЗ (Matth. 8:32—“And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters”); ПРИБЛІЖИТЕСА ЕГΩ, Ы ПРИБЛІЖИТЕСА ВАМЗ (James 4:8—“Draw nigh to God, and he will draw nigh to you”).

Relations of cause and result between clauses are especially evident when the conjunction *и* is followed by the conjoining expression *сего ради*: ТОН ВОСКРЕСЕ О МЕРТВЫХЗ, Ы СЕГΩ РАДИ СІЛЫ ДЪЮТСА О НЕМЗ (Matth. 14:2—“he is risen from the dead; and therefore mighty works do shew themselves in him”).

To this form of compound sentence belong those sentences, also, that are composed using conjunctions of result or conclusion: **ТѢМЖЕ, ТѢМЪ, СЕГѠ РЪДН, ОУБО, ШЕИДАЪ, ШИИДАЪЖЕ**, [=“therefore, hence”], for example: **КОЛЬМИ ОУБО ЛЪЧИШ ЧЕЛОВѢКЪ ОБЧАТЕ; ТѢМЖЕ* ДОСТОИТЕЪ ВЪ СЪБЕВЪТЫ ДОБРО ТВОРИТИ** (Matth. 12:12—“How much better then is a man than a sheep? Wherefore it is lawful to do good on the sabbath days”); **ИБО НЕ СОЗДАНА БЫСТЬ МЪЖЪ ЖЕНЫ РЪДН, НО ЖЕНА МЪЖА РЪДН: СЕГѠ РЪДН* ДОЛЖНА БЫТЬ ЖЕНА ВЛАСТЬ ИМѢТИ НА ГЛАВѢ АГГЛЪ РЪДН** (I Cor. 11:9-10—“Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels”); **ИЦЕ ЖЕ ХРІТОЪ НЕ ВОСТА, СЪЕТНА ВѢРА ВАША, БИЩЕ БИТЕ ВО ГРЕБѢХЪ ВАШИХЪ: ОУБО* И ОУМЕРШИИ Ѡ ХРІТѢ, ПОГИБѠША** (I Cor. 15:17-18—“And if Christ be not risen, your faith is in vain; ye are yet in your sins. Then also they which are fallen asleep in Christ, are perished”); **И НА ТѢХЪ ВЪАЛЪ БИ ПОБѢДЫ, БЖІЕЮ СИЛОУ, ДОСТОСЛАВНЕ. ШЕИДАЪ* ПОЧЕСТИ ТЕБѢ ОЧЕ ЧДІЕЪ ЕЛГІИ ДАРОВА** (Nov. 4, at “Lord I have cried”—“against them also [i.e. the demons] thou wast victorious, by the power of God, O thou who art worthy of glory. Therefore He that is good hath honoured thee by miracles”); **И БОЛѢЗНИ НАША ПОДАЛЪ БИ. ШИИДАЪЖЕ* РАНАМИ ТВОИМИ МЫ ИЩЕЛѢВШЕ, ПѢТИ НАВИКОХОМЪ: АЛЛАЛІА** (Akathist to the Sweetest Jesus—“and Thou hast borne our illnesses. Therefore, being healed through Thy wounds, we have learned to sing: Alleluia!”).

Compound sentences with the conjunction **и** may also express adversative relationships, for example: **БЛАГІИ ЧЕЛОВѢКЪ, Ш БЛАГІГѠ СОКРѠВНИЦА, ИЗНОСИТЕЪ БЛГІА: И ЛЪКАВЫИ ЧЕЛОВѢКЪ, Ш ЛЪКАВАГѠ СОКРѠВНИЦА, ИЗНОСИТЕЪ ЛЪКАВАА** (Matth. 12:35—“A good man out of the good treasure [of the heart] bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things”).

The conjunctions **НИ[ЖЕ], НИ — НИ[ЖЕ]** “neither — nor” are used in combining clauses of the same kind, with negation, for

example: НІЄСТЬ БО ДРѢВО ДОБРО, ЧТОРА ПЛОДА СЛА: НИЖЕ ДРѢВО СЛО, ЧТОРА ПЛОДА ДОБРА (Luke 6:43—"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit"); НЕ Ѡ ЧЕРНІА БО ЧЕШУТЪ СМѠКВЫ, НИ Ѡ КЪПНИИ СЪМАЮТЪ ГРѠЗДІА (Luke 6:44—"For of thorns men do not gather figs, nor of a bramble bush gather they grapes").

The conjunction ТАКОЖДЕ ["likewise, also, as well"] is used with a suggestion of adding or incorporating some element, for example: ПРИАТЪ ЖЕ ХЛѢБЫ ІИЗ, И ХВАЛЪ ВОЗДАВЪ, ПОДАДЕ ОУЧЕНИКѠМЪ, ОУЧЕНИЦИ ЖЕ ВОЗЛЕЖАЩЫМЪ: ТАКОЖДЕ И Ѡ РЫБЪ, СЪЛІКЪ ХОТѠХЪ (John 6:11—"And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would"); И ТРЕТИИ ПОАТЪ Ю: ТАКОЖДЕ ЖЕ И ВСИ СЕДМЪ (Luke 20:31—"And the third took her; and in like manner the seven also").

Compound [coördinate] sentences may also be without a conjunction, for example: ТАМЪ ПТИЦЫ ВОГНѢЗДАТЕА, СРѠДІЕВО ЖИЛІЩЕ ПРЕВОДИТЕЛЬСТВУЕТЪ ИМИ (Ps. 103:17—"There the birds shall make their nests; the house of the heron is the foremost among them"); ѠБЫДОША МѠ ТЕЛЬЦЫ МНОЗИ, ЮНЦЫ ТЪЧНИИ ѠДЕРЖАША МѠ: ѠВЕРЗОША НА МѠ ОУСТА СВОѠ, ІѠКЪ ЛЕВЪ ВОСХИЩАМЪ И РЫКАМЪ (Ps. 21:13-14—"Many calves have surrounded me, fat bulls have besieged me; they have opened their mouths against me, as a lion ravening and roaring"); И ВЕРГУТЪ ИХЪ ВЪ ПЕЩЬ ОГНЕННЮ: ТЪ БЪДЕТЪ ПЛАЧЪ И СКРЕЖЕТЪ ЗЪБѠМЪ (Matth. 13:50—"And [they] shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth"); ТЪНЕ ПРИАТЕ, ТЪНЕ ДАДИТЕ (Matth. 10:8—"freely ye have received, freely give"); ХРІТОСЪ РАЖДАТЕА, СЛАВНТЕ: ХРІТОСЪ СЪ НЕБЕСЪ, СРАЩНТЕ: ХРІТОСЪ НА ЗЕМЛІ, ВОЗНОСИТЕА (Eirmos from the Canon of the Nativity, Ode 1—"Christ is born: glorify Him! Christ is from heaven: go to meet him! Christ is on earth: be ye exalted!").

§180. Adversative Coördination.

In adversative compound sentences, a relationship of *contrast* or *opposition* is expressed, sometimes with additional overtones (of disparity, restriction, concession and the like). Sentences of this type are composed with the aid of the conjunctions **НО**, **А**, **ОҦКО** — **ЖЕ**, **ОБАЧЕ**, **ДА**. Of these, **А** and **ЖЕ** are the most frequent. Examples: **НЕ ВХОДЯЩЕЕ ВО ОҦСТА СКВЕРНІТЪ ЧЕЛОВѢКА: НО* НЕСХОДЯЩЕЕ НЗОУСГЪ, ТО СКВЕРНІТЪ ЧЕЛОВѢКА** (Matth. 15:11—“Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man”); **ВЪ НЕМЖЕ СЛОУТРАЖДАШ ДАЖЕ Н ДО ОҦЗЪ, ГАКЪ СЛОДѢИ: НО* СЛОВО БЖІЕ НЕ ВЪЖЕТЕСА** (II Tim. 2:9—“Wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound”); **РАЗУМЪ ОҦВО КИЧИТЪ, А* ЛЮБЫ СОЗНАДЕТЪ** (I Cor. 8:1—“Reason puffeth up, but charity edifieth”); **ПРИБЛИЖАЮТСА МНѢ ЛЮДИЕ СІН ОҦСТЫ СВОИМН, Н ОҦСТНАМН ЧТЪТЪ МА: СЕРДЦЕ ЖЕ* НХЪ ДАЛЕЧЕ ШТОИТЪ Ш МЕНѢ** (Matth. 15:8—“This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me”); **ЖАТВА ОҦВО* МНОГА, ДѢЛАТЕЛЕЙ ЖЕ* МАЛУ** (Matth. 9:37—“The harvest ruly is plentiful, but the labourers are few”); **НШЖДА ВО ШЕТЬ ПРІИТН СОБЛАЗНУМЪ: ОБАЧЕ* ГОРЕ ЧЕЛОВѢКУ ТОМУ, ШМЖЕ СОБЛАЗНЪ ПРИХОДИТЪ** (Matth. 18:7—“for it must needs be that offences come; but woe to that man by whom the offence cometh!”); **НЕ ДЕЛАТЬ ЛИ ШЧІСТНШАСА; ДА* ДЕЛАТЬ ГАѢ;** (Luke 17:17—“Were not ten cleansed? but where are the nine?”).

Adversative compound sentences may also be without a conjunction, for example: **ВЫ Ш НИЖНИХЪ ШТЕ, ЯЗЪ Ш ВЫШНИХЪ ШЕМЪ: ВЫ Ш МІРА СЕГШ ШТЕ, ЯЗЪ НЕМЪ Ш МІРА СЕГШ** (John 8:23—“Ye are from beneath; I am from above: ye are of this world; I am not of this world”); **Н СІЕ НЕ Ш ВАЕЪ, БЖІИ ДАРЪ** (Eph. 2:8—“and that not of yourselves: it is the gift of God”); **ГАКЪ ВІДѢВЪ МА, ВѢРОВАВЪ Ш: БЛАЖЕНН НЕ ВІДѢВШІИ, Н ВѢРОВАВШЕ** (John 20:29—“because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed”).

§181. Disjunctive Coördination.

Compound [coördinate] sentences with a *disjunctive* sense are usually composed with the aid of the conjunction *и*лн (and sometimes with the conjunction *любѡ* [both translated “or”]), for example: *и*ЗВЕРНЬ СЕБѢ БЫТИ: *и*лн ПРІИДУТЪ ТЕБѢ ТРИ ЛѢТА ГЛАДА НА ЗЕМЛЮ ТВОЮ: *и*лн ТРИ МѢСЯЦЫ БѢГАТИ ИМАШИ ПРѢД ВРАГИ ТВОИМИ, *и* БѢДУТЪ ГОНАЩЕ ТЯ: *и*лн ТРИ ДНИ БЫТИ СМЕРТИ ВЪ ЗЕМЛИ ТВОЕЙ (II Kings [=Samuel] 24:13—“Choose [one of these things] to befall thee: whether there shall come upon thee for three years famine in thy land; or that thou shouldest flee three months before thine enemies, and they should pursue thee; or that there should be for three days mortality in thy land”); *и*НѢСТЬ ЛИ ХЛѢБЪ БЕЗЪ СОЛИ; *и*лн *ѣ*СТЬ ВКУСЪ ВО ПУШЬХЪ СЛОВЕСѢХЪ (Job 6:6—“Shall bread be eaten without salt? or again, is there taste in empty words?”); ТЫ ЛИ *ѣ*ШЬ ГРАДЫИ, *и*лн *и*НОГѡ ЧАЕМЪ; (Matth. 11:3—“Art thou he that should come, or do we look for another?”).

§182. Causative Coördination.

In *causative* coördination, some event is presented in the first clause, and its reason is given in the second. The second clause is joined to the first by means of the causative conjunctions *и*бо and *во* [“for, since”], for example: *и*НѢСТЬ ТИ ЧАСТИ НИ ЖРѢБІА ВЪ СЛОВЕИ СЕМЪ: *и*БО СЕРДЦЕ ТВОЕ *и*НѢСТЬ ПРАВО ПРѢД БГОМЪ (Acts 8:21—“Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God”); ПО ДѢЛѡМЪ ЖЕ *и*ХЪ НЕ ТВОРИТЕ: ГЛАГОЛУТЪ БО, *и* НЕ ТВОРАТЪ (Matth. 23:3—“but do ye not after their works: for they say, and do not”).

The difference between the conjunctions *и*бо and *во* lies only in that *и*бо is a combination of *и* and *бо*. In comparing the Greek text with the Slavonic, we usually see the following corresponding forms: *во* = Greek γάρ, while *и*бо = καὶ γάρ, for example: *и*БО ВЕРѢДА ТВОА *и*ВѢ ТЯ ТВОРИТЪ, Matth. 26:73 (in place of *и* ВЕРѢДА БО... “for thy speech bewrayeth thee”), in the Greek text: καὶ γὰρ ἡ λαλία

σου... The conjunction **ἵνα** is placed at the beginning of a clause, while **κα** is put after the first word of a clause.

Causative compound sentences, too, may be joined without a conjunction, for example: **Ὠστάνητε ἵνα: κωждѣ сѣтъ слѣпи слѣпцѣмъ** (Matth. 15:14—“Let them alone: they be blind leaders of the blind”); **Домъ Израѣль оупова на гда: помощникъ и защититель имъ сѣтъ. Домъ Ааронъ оупова на гда: помощникъ и защититель имъ сѣтъ. Божіица гда, оуповаша на гда: помощникъ и защититель имъ сѣтъ** (Ps. 113:17-19 [115:9-11, Hebrew numbering]—“The house of Israel hath hoped in the Lord: he is their helper and protector. The house of Aaron hath hoped in the Lord: he is their helper and protector. They that fear the Lord have hoped in the Lord: he is their helper and their protector”).

§183. The Complex Sentence.

A compound sentence, consisting of two clauses, one of which is syntactically subordinated to the other by means of subordinating conjunctions or conjoining words, is called a *compound subordinate* [or in English a *complex*] sentence.

A clause that is syntactically dependant on another clause is called *subordinate*, as opposed to the *main* clause, on which it depends; for example: **Изъ послахъ вы жати, и не бже вы не трудитесь** (John 4:38—“I have sent you to reap [that] in which ye did not labour”); here the first clause [“I have sent you to reap”] is the main clause; the second clause [“in which (where) ye did not labour”] is a subordinate adverbial clause of place.

A subordinate clause may relate to one of the parts of the main clause, to a group of parts, or to the main clause as a whole (when it expresses some adjunct [circumstance]: time, cause, condition &c.), for example: **Обаче горе человекъ* томъ, имже совазихъ приходитъ** (Matth. 18:7—“woe to that man by whom the offence cometh”); **Тъ блгословимъ, вышній бже, и гди мѣти,**

ТВОРАЩАГО ПРИНЕМЪ СЪ НАМИ ВЕЛИКАА* ЖЕ Ъ НЕИЗРЕЧЕДОВАНИАА*,
 СЛАВНАА* ЖЕ Ъ ОУЖАСНАА*, ЫХЖЕ НИЕСТЬ ЧИСЛА (Morning Prayer
 6—“We bless Thee, O most high God and Lord of mercy, Who ever
 workest great and inscrutable things with us, glorious and wonderful,
 without number”); СБДИТЕ ТЪ, ДОНДЕЖЕ ШЕДЪ ПОМОЛЮСА ТЪМЪ
 (Matth. 26:36—“Sit ye here, while I go and pray yonder”).

Subordinate clauses can fulfill the same functions towards the main clause as any part of a simple sentence, and therefore they are classified in a similar fashion. Subordinate clauses can be of the following types: 1) subordinate-substantival clauses as subject, 2) subordinate predicative, 3) subordinate attributive (adjectival) clauses, 4) subordinate complement, 5) subordinate adverbial (adjunct, circumstance): *a*) of time, *b*) of place, *c*) of cause [reason], *d*) of purpose, *e*) of result [consecutive clauses], *f*) of manner [figurative], *g*) of condition, *h*) of concession.

In Church Slavonic there are no complex sentences without a conjunction, except for certain subordinate clauses of complement.

§184. Subordinate Subject Clauses.

A subordinate *subject* clause is one that clarifies the subject of the main clause, expressed by a pronoun (demonstrative, negative or determinant) or fulfills the function of a subject omitted in the main clause. A subject subordinate clause answers the question of the nominative case, Who? What? For example: ЫЖЕ МА СЪТВОРИ ЦЕЛА, ТОЙ МН РЕЧЕ: ВОЗЬМИ ОДРЪ ТВОЙ Ъ ХОДИ (John 5:11—“He that made me whole, the same said unto me: Take up thy bed and walk”); НИЧТОЖЕ БО СЪСТЬ ПОКРОВЕНО, СЪЖЕ НЕ ШКРЫЕТЕСА, Ъ ТАЙНО, СЪЖЕ НЕ ОУВЪДЕНО БЪДЕТЪ (Matth. 10:26—“For there is nothing covered, that shall not be revealed: and hid, that shall not be known”); ВСА, СЪНКА ЙМАТЬ ОЦЪ, МОА СЪТЬ (John 16:15—“All things that the Father hath, are mine”).

A pronoun is often omitted in the main clause; however, it is easily understood: *ѡще възвѣсѣ прѣвѣдетъ, ѣже ѡспѣва слышасте* (I John 2:24—"If that shall remain in you, which ye have heard from the beginning"); *и ѣже ѡще свѣжешѣ на землѣ, вѣдетъ свѣзано на небесехъ* (Matth. 16:19—"and whatsoever thou shalt bind on earth shall be bound in heaven"); *иже ѡще хощетъ възвѣсѣ вѣщїи быти, да вѣдетъ вѣмъ слуга* (Matth. 20:26—"whosoever will be chief among you, let him be your servant").

The absence of a subject pronoun is especially characteristic in those cases where the predicate of the main clause approaches an impersonal sense, nevertheless one could insert the pronoun *то* into the such a clause, for example: *или мнѣтъ ти, ѡкѡ не могу нынѣ оумолити оца моего* (Matth. 26:53—"or does [it] seem to thee, that I cannot now pray to my Father"); *довлѣетъ оученикѣ, да вѣдетъ, ѡкѡ оучитель егѡ* (Matth. 10:25—"[It] is enough for the disciple that he be as his master"); *ничесть во тѣино, ѣже не явлено вѣдетъ: ниже оутѣено, ѣже не познаетъ и въз явленїе прїидетъ* (Luke 8:17—"For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad"); *ѡ вѣка нечесть слышано, ѡкѡ кѡто ѡвѣрзе очи слѣпѣ рождѣнѣ* (John 9:32—"Since the world began was it not heard that any man opened the eyes of one that was born blind"); *и речѣтъ ти, что ти подобаетъ творити* (Acts 9:6—"and it shall be told thee, what thou must do"); *добрѣе было бы ему, ѡще не бы родилъ человекъ тои* (Mark 14:21—"better were it for that man, if he had never been born").

Subordinate subject-clauses are joined to the main clause by means of the following linking words and conjunctions: *иже, ѡже, ѣже, что, елици, елика, ѡкѡ, да, ѡще* and the like (see the preceding examples).

A main clause consisting of a comparative such as *лучше етъ, оудобрѣе етъ, добрѣе етъ* and the like, usually has a

subordinate subject clause with the conjunction *нѣже* or *нѣжели* ["than"]. Such a subordinate clause is liable to have a truncated predicate, for example: *лѣчше ѣсть оубоꝝ ходѣи въ простотѣ своѣи, нѣже [ѣсть] богатыи стропчѣвъ оубы своѣи и немысленъ* (Prov. 19:1—"Better is the poor that walketh in his integrity, than the rich man that is perverse in his lips, and is a fool"); *лѣчше частѣца малаа со страхомъ гдннмъ, нѣжели сокровища вѣлаа безъ боазни* (Prov. 15:16—"Better is a small portion with the fear of the Lord, than great treasures without the fear [of God]"); *оудобѣе же ѣсть нѣхъ и земли прейти, нѣже ѿ закона единаго чертѣ [оудобено ѣсть] погнбнѣти* (Luke 16:17—"And it is easier for heaven and earth to pass, than [it is] for one tittle of the law to fail").

§185. Subordinate Predicative Clauses.

A subordinate *predicate* clause is one that is used to elucidate the nominal [noun/adjective] part of the main clause predicate, expressed by a demonstrative pronoun which is often omitted. A subordinate predicate clause answers the question, *What kind of?* For example: *пѣковъ перестный, таковыи и перестнии: и пѣковъ нѣсныи, тацы же нѣснии* (I Cor. 15:48—"As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly"); *моѣ брашно ѣсть, да сотворю волю послѣвагоу ма* (John 4:34—"My meat is [‘this:—’] to do the will of him that sent me"); *что ѣсть, ѣже имашн возвѣстити ми* (Acts 23:19—"What is that thou hast to tell me?"); *ей бѣ, егоче рѣхъ* (John 1:15—"This was he, of whom I spake"); *той ѣсть, емже азъ ѡмочѣвъ хлѣвъ подамъ* (John 13:26—"He it is, to whom, having dipped bread, I shall give it").

Suobordinate predicative clauses are joined to the main clause by means of the linking words or conjunctions *нѣже*, *пѣже*, *ѣже*, *пѣковъ*, *-а*, *-о*, *да* and the like.

modified word), for example: **ВѢМЪ, ꙗ́ко̀ предста́виши грѣхѣ̀ моѡ̀ предѡ̀ мнѡ́у ꙗ́ко̀вы, ꙗ́ко̀вы́ же мнѡ́у содѣ́лаша** (Prayer before Communion—"I know that Thou wilt place my sins before me, such as have been committed by me").

A subordinate adjectival clause may sometimes precede the word to which it refers, for example: **носа́ще, ꙗ́же о́угото́ваша ѡ̀ρωма́ты** (Luke 24:1—"bringing the spices which they had prepared").

§187. Subordinate Clauses of Complement.

A *complementary* subordinate clause is one that fulfills the role of an object [complement] of the predicate in the main clause, or which elucidates an object expressed by a pronoun (demonstrative or determinant).

Complementary subordinate clauses answer the questions posed by the oblique cases.

For example: **Ѽни́ же ꙗ́зѡ́уше рѣ́ша къ себѣ̀, ꙗ́ко̀ е́сть љ́дѣть наслѣ́дникъ** (Mark 12:7—"But those husbandmen said among themselves, This is the heir"). A complementary subordinate clause that clarifies a pronoun object: **Но е́е* ꙗ́че сꙋ́ди́те, љ́же не полага́ти претѣ́канїѡ̀ бра́ту ꙗ́ли соблѡ́зна** (Rom. 14:13—"But judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way"); **ꙗ́ возвѣ́стїѡ̀ љ́мꙋ̀ вѣ́д*, ꙗ́ љ́лика сотвори́ша, ꙗ́ љ́лика наꙋ́чиша** (Mark 6:30—"and they told him all they had done, and what they had taught"); **ꙗ́ вѣ́д*, љ́лика вопро́сите въ моли́твѣ̀, вѣ́рꙋюще, прї́имете** (Matth. 21:22—"And all [things], whatsoever ye shall ask in prayer, believing, ye shall receive").

If the main clause follows after the subordinate, then a demonstrative pronoun in the main clause may have a sense of emphasis, for example: **но љ́же ѡ́ще да́стѡ̀ ва́мъ въ то́й ча́сѣ̀, е́ глаго́лите** (Mark 13:11—"but whatsoever shall be given you in that hour, that speak ye").

In Church Slavonic complex sentence constructions, an object pronoun that is correlative to a complementary subordinate clause is very rarely used, almost as an exception, so that a complementary subordinate clause may even come directly after a preposition, for example: ѡ ѣако да гдѣ бѣз насъ оучинитъ души ѣхъ въ мѣстѣ свѣтлѣ..., гдѣ помолнмѣа (from the Pannikhida—"that the Lord our God will establish their souls in a place of light..., let us pray to the Lord" [the exact construction cannot be reproduced in English]); according to the construction of sentences in Russian, in this case it one would have insert the demonstrative pronoun: *о томъ, чтобы...*

Subordinate clauses of complement are joined to the main clause by means of the following conjunctions and linking words: ѣако, чгò, да, дабы, ѣако дабы, да не кáкѡ, да не когда, кáкѡ, кѣи, кáа, кòе, ѣже, ѣже, ѣже, ѣлико, -а, -о, дондеже, когда, кáмѡ [whither], ѡкъдѣ [whence], ѡможе [to the place where], and the like, for exmple: сáмъ во вѣдаше, чгò* хòцетъ сотворити (John 6:6—"for he himself knew what he would do"); просѣ оу менѣ, ѣгòже* ѡце хòцешн (Mark 6:22—"Ask of me whatsoever thou wilt"); ты же пребывáи, въ нѣже наученъ ѣи (II Tim. 3:14—"But continue thou in [the things] which thou hast learned"); тѣмже сáмн свидѣтельствуете себѣ, ѣако* сынове ѣте и збѣвшихъ прѣокн (Matth. 23:31—"Wherefore ye be witnesses unto yourselves, that ye are the sons of them which killed the prophets"); ѣако не вѣсте, въ кѣи* часъ гдѣ вáшъ прѣидетъ (Matth. 24:42—"For ye know not what hour your Lord doth come").

The conjunctions да, дабы, ѣако дабы [so that, in order that], да не кáкѡ, да не когда [lest in any way, lest ever] introduce a shade of desire or purpose into the subordinate clause: блóдите, да* никтòже вáсъ прельтитъ (Matth. 24:4—"Take heed that no man deceive you"); и вѣдѣвшѣ ѣгò, молнша, ѣако дабы* прешѣлъ ѡ прѣдѣлъ ѣхъ (Matth. 8:34—"and when they saw him, they besought

him that he would depart out of their coasts"); **БОЛЦЕЛА ЖЕ, ДА НЕ КÁКΩ*** **ВЗ ПРЪДНАА МЪБЪТÀ ВПАДЪТЪ** (Acts 27:29—"then fearing, lest they should have fallen upon rough [rocky, shallow] places...").

Linking words, depending on their meaning, add various nuances to the subordinate clauses they connect to the main clause, for example: **ДОНДЕЖЕ, КОГДА** — give an extra sense of time: **И НЕ ОУВЪДАША, ДОНДЕЖЕ*** **ПРЪДЕ ВОДА И ВЪЗÁТЪ ВЛА** (Matth. 24:39—"And [they] knew not until the flood came, and took all [with it]"); **РЦЫ НАМЪ, КОГДА*** **СА БЪДЪТЪ** (Mark 13:4—"Tell us, when shall these things be?"); **КАМЪ, ЪКЪДЪ, ЯМОЖЕ** contribute an additional spatial sense: **ВЫ ЖЕ НЕ ВЪСТЕ, ЪКЪДЪ*** **ПРЪХОЖАЪ И КАМЪ*** **ГРАДЪ** (John 8:14—"but ye know not whence I come and whither I go"); **ЯМОЖЕ*** **ЪЗЪ ИДАЪ, ВЪСТЕ** (John 14:4—"whither I go, ye know"); **КАКΩ, КАКΩ БЫ, ЁДА КАКΩ** point to the character of the action: **ПОВЪДАША ЖЕ ИМЪ ВЪДАВШИИ, КАКΩ*** **БЫСТЪ БЪСНОМЪ, И О СВИНЪАХЪ** (Mark 5:16—"And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine"); **И ИСКАХЪ АРХИЕРЕЪ И КНЪЖНИЦЫ, КАКΩ БЫ*** **ОУВЪЛИ ЕГО** (Luke 22:2—"And the chief priests and scribes sought how they might kill him"); **БОЮЛА ЖЕ, ЁДА КАКΩ*** **ПРЪШЕДЪ, НЕ ТАЦЪХЪ ЖЕ ХОЦЪ, ОВРАЦЪ ВАСЪ** (II Cor. 12:20—"For I fear, lest, when I come, I shall not find you such as I would"); **КАКОВЪ** introduces a qualitative overtone: **ДА ОУВЪСТЪ, КАКОВЪ*** **КЪ ПЛУ СЪТЪ СОТВОРИИ** (Luke 19:15—"that he might know, how much every man had gained by trading [*lit.*, 'what sort of purchase they had made']").

Subordinate clauses of complement can be without a conjunction, for example: **МОЮ ЖЕ ВАСЪ, ПОДОБНИ МНЪ БЫВАЙТЕ** (I Cor. 4:16—"Wherefore, I beseech you, be ye followers of me").

§188. Subordinate Clauses of Time.

A subordinate clause of *time* is one that indicates the time of the action of the main clause predicate, or which clarifies an

adverbial modifier of time found in the main clause, e.g. *ἴακω не ѿматъ прейти рѡдъ сей, дондеже вѣл еѿлъ вѣдѣтиъ* (Mark 13:30—“[Verily I say unto you] that this generation shall not pass, till all these things be done”); *и въ первый день Ѡпрѣснwkъ, ѣгда пахѣхъ жрѣхѣ, глаголаша ѣмѣ ѡченици ѣгѡ* (Mark 14:12—“And the first day of unleavened bread, when they killed the passover, his disciples said unto him...”).

Subordinate clauses of time answer the questions: *When? Since when? Until when? How long?*

To join subordinate clauses of time with the main clause, the following conjunctions are used: *ѣгда, дондеже, ѡнелѣже, донелѣже, прѣжде даже* (“before”, always used with *не*), *прѣжде неже, ѣкоже, ѣкѡ*, for example: *и ѣгда икончавѣша днѣ пѣтъдесѣтннцы, вѣша вѣн ѡптѡли ѣдннѡдѣшнѡ вкѣпѣ* (Acts 2:1—“And when the days of Pentecost were accomplished, all the Apostles were in one accord together”); *мнѣ подобѣти дѣлати дѣла послѣвшагѡ мѣ, дондеже дѣнь ѣсть* (John 9:4—“I must work the works of him that sent me, while it is day”); *ѡнелѣже во Ѡцы ѡспѡша, вѣлъ тѣкѡ прѣбывѣтиъ ѡ началѣ созданѣа* (II Peter 3:4—“for since the fathers fell asleep, all things continue as they were from the beginning of the creation”); *донелѣже во ѡда живѣ ѣсть, невозмѡжно мѣра полѣчѣти вѣщѣмъ* (II Macc. 14:10—“For as long as Judas liveth, it is not possible that the state should be quiet”); *гдѣ, снѣдн, прѣжде даже не ѡмретъ Ѡтрѡчѡ моѣ* (John 4:49—“Lord, come down ere my child die”); *ѣкоже плакашесѡ, прннѣче во грѡбѣ* (John 20:11—“and as she wept, she stooped down [and looked] into the sepulchre”); *ѣкоже прѣстѣ глагола, рече къ сѣмонѣ* (Luke 5:4—“Now when he had left speaking, he said unto Simon...”); *и ѣкѡ прнблѣжнѣа, вѣдѣвѣ градѣ, плакаѣа ѡ нѣмъ* (Luke 19:41—“And when he was come near, he beheld the city, and wept over it”).

Subordinate clauses of time may indicate an action that:

a) takes place at the same time as the action of the main clause: НЕ СЕРДЦЕ ЛИ НАЮ ГОРА БѢ ВЪ НАЮ, ѢГДА ГЛАШЕ НАМА НА ПЪТИ, И ѢГДА КАЗОВАШЕ НАМА ПРИНІА (Luke 24:32—"Did not our heart burn within us, while he talked with us by the way, and while he opened [*lit.*, 'said'] to us the scriptures?"); БѢ ЖЕ НОЦЬ, ѢГДА ИЗЫДЕ (John 13:30—"and it was night, when he went out"); СѢДИТЕ ТЪ, ДОНДЕЖЕ ШЕДЕЗ ПОМОЛІСА ТАМУ (Matth. 26:36—"Sit ye here, while I go and pray yonder"); КОЛІКЪ ЛѢТЪ ѢСТЬ, ѠНѢЛѢЖЕ СІЕ БЫСТЬ ѢМЪ; (Mark 9:21—"How long is it ago since this came unto him?");

b) precedes in time the action of the main clause: ѢГДА ЖЕ ПРОЗРАБѢ ТРАВА И ПЛОДЪ СОТВОРИ, ТОГДА ІВНІШАСА И ПЛѢВЕЛІЕ (Matth. 13:26—"But when the blade was sprung up and brought forth fruit, then appeared the tares also");

c) follows the time of the main clause's action: ѢГДА ЖЕ ПРИХОЖДАЪ ѡЗЪ, ИНЪ ПРѢЖДЕ МЕНѢ СЛАЗИТЪ (John 5:7—"but when I come, another steppeth down [here the Slavonic uses the future: = 'shall step down', 'shall have stepped down'] before me"); ПРѢЖДЕ ДАЖЕ ѡЛѢКТЪРЪ НЕ ВОЗГЛАСИТЪ, ТРИ КРАТЫ ѠВѢРЖЕШИСА МЕНѢ Matth. 26:34—"before the cock crow, thou shalt deny me thrice"); ПРОСИ, ЧТО СОТВОРИЮ ТИ, ПРѢЖДЕ НЕЖЕ ВЗЪАТЪ БЪДАЪ Ѡ ТЕБѢ (IV Kings 2:9—"Ask what I shall do for thee, before I be taken away from thee").

§189. Subordinate Clauses of Place.

A subordinate clause of *place* is one that indicates the location where the action of the main clause is performed, or which clarifies an adverbial modifier [adjunct, circumstance] of place, found in the main clause, for example: ИДЪ ПО ТЕБѢ, ѡМОЖЕ ѡЩЕ ИДЕШИ (Matth. 8:19—"I will follow thee, whithersoever thou goest"); ИДѢЖЕ ВО ѡЩЕ БЪДЕТЪ ТРЪПЪ, ТАМУ СОБЕРЪТЕСА ѠРАИ (Matth. 24:28—"For wheresoever the carcass is, there will the eagles be gathered [together]"); БДІНИИ ЖЕ НАДЕСАТИ ѠУЧЕНИЦЫ ИДОША ВЪ ГАЛІЛЕЮ, ВЪ

гору, ѿможе повелѣти ѿидѣти (Matth. 28:16—“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them”).

Subordinate clauses of place answer the questions: *Where? Whither? From whence?* They are joined to the main clause by means of the following conjunctions: *и да ѿже, и да ѿже ѿце, ѿможе, ѿможе ѿце, ѿиоудѣже [ѿионѣдѣже]*, for example: *ѿможе ѿзъидѣти, вы не можете прійти* (John 13:33—“Whither I go, ye cannot come”); *ѿиоудѣже бѣ въ иѿвѣданѣхъ юдаѣи, и да ѿже бѣ въ иѿвѣданѣхъ юдаѣи* (John 1:28—“These things were done in Bethabara beyond Jordan, where John was baptizing”); *возведоу очи мои въ горы, ѿиоудѣже прійде тѣхъ помощь моя* (Ps. 120:1—“I have lifted up mine eyes to the mountains, from whence shall come my help”). Sometimes a subordinate clause of place may be joined by means of an oblique case of the pronoun *иже*, for example: *и въ оубоже домы вниде тѣ, тѣ прѣбывайте* (Luke 9:4—“And whatsoever house ye enter into, there abide”).

In the main clause there may be adverbs corresponding to the conjunctions of relative clauses: *тамъ, тѣ*.

§190. Subordinate Clauses of Reason.

A subordinate clause of *reason* is one that indicates the reason or cause for the action of the main clause predicate.

Subordinate clauses of reason answer the questions: *Why? Due to what? For what reason?*

To connect subordinate clauses of reason with the main clause, the following conjunctions are used: *ѿакъ, понеже, зане, занеже*, for example: *бдите оубо, ѿакъ не вѣсте днѣ ни часа...* (Matth. 25:13—“Watch therefore, for ye know neither the day nor the hour...”); *дадите намъ ѿ оубо вашегъ, ѿакъ свѣтъ лампы наши оубо гасаютъ* (Matth. 25:8—“Give us of your oil; for our lamps are going out”); *и ищуще оубо ѿтѣ, оубо оубо оубо народа, понеже ѿакъ*

πρῶτα ἐγὼ ἠμίεαχϛ (Matth. 21:46—“But when they sought to lay hands on him, they feared the multitude, because they took him as a prophet”); ἢ ἄβιε προζαβόша, занè не ἠμίεаχϛ глѸбenni землè (Matth. 13:5—“and at once they withered, for they had no deepness of earth”); житiе же ѡчзвляемо аглы: занèже ѡкорèнша неδзжна ἢ нèмоцна (Job. 36:14-15—“their life is wounded by angels: because they afflicted the weak and helpless”).

§191. Subordinate Clauses of Purpose.

A subordinate clause of *purpose* is one that indicates the aim or goal of the action spoken of in the main clause.

Subordinate clauses of purpose answer the questions: *To what end? For what? With what purpose?* They are joined to the main clause by the following conjunctions: да, ѡаκω да, дабы, да не когда, да не кааκω, ѡда кааκω, да поне (so that, lest, lest ever, lest in any way, so that at least), for example: Ге же веè быитъ, да вѸдаѸтца пнелiнiа прѸѡчесикаа (Matth. 26:56—“But all this came to pass, that the writings of the Prophets might be fulfilled”); вдиите ѡубо на влiко врема молiтца, да сподобитца ѡубѸжити вѸѸз сiнз хотiцинз быти (Luke 21:36—“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass”); да пришедз возложиши на ню рѸцѸ, ѡаκω да спасѸтца ἢ жива вѸдетз (Mark 5:23—“come and lay thy hands on her, that she may be healed; and she shall live”); ПровѸбѸти ѡчи мои, хрѸте бже, да не когда ѡгнѸ вк емѸрѸтѸ, да не когда речѸтз врагз мой... (Prayers before Sleep—“Enlighten my eyes, O Christ God, lest I sleep the sleep of death; lest mine enemy ever say...”); послiо сiа моѸго возлюбленнаго, ѡда кааκω, ѡго видѸвше, ѡвсрамiтца (Luke 20:13—“I will send my beloved son; it may be they will reverence him when they see him”); шедше да взыщѸтз господiна твоегѸ, ѡда кааκω дѸз гдѸнь взi, ἢ повѸрже ѡго на iорданѸ (IV Kings 2:16—“let them go and seek thy master: lest peradventure the Spirit

of the Lord hath taken him up, and cast him into Jordan”); ТѢМЖЕ СПРОТІВНОЕ ПІЧЕ ВѢ ДА ДАРՄЕТЕ Н ОУТѢШИТЕ, ДА НЕ КІАКЪ МНОГОЮ СКОРБІЮ ПОЖЕРТЪ ВՄДЕТЪ ТАКОВЫН (II Cor. 2:7—“So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow”); ВЗЫСКАТИ ГДА, ДА ПОНЕ ѠЛЖУТЪ СГО Н ѠВРАЩУТЪ (Acts 17:27—“To seek the Lord, if haply they might feel after him, and find him”). The subordinate clause predicate (with the conjunction ДА) may be expressed by the subjunctive mood, for example: Н ВЕДОША СГО ДО ВЕРХՄ ГОРЫ, НА НЕИЖЕ ГРАДЪ НХЪ СОЗДААНЪ БАШЕ, ДА БЫША* СГО НИЗРНУЛИ* (Luke 4:29—“and [they] led him unto the brow of the hill whereon their city was built, that they might cast him down headlong”); БЫСТЬ ЖЕ НАЛЕЖАЩІ СМՄ НАРОДՄ, ДА БЫША* СЛЫШАЛИ* СЛОВО БЖІЕ (Luke 5:1—“And it came to pass, that, as the people pressed upon him to hear the word of God...”); Н ОУДЕРЖИВАХՄ СГО, ДАВЫ НЕ ѠШЕЛЪ Ѡ НИХЪ (Luke 4:42—“and [they] stayed him, that he should not depart from them”).

§192. Subordinate Clauses of Result.

A subordinate clause of *result* or *consequence* is one that indicates an outcome, following from the content of the main clause.

Subordinate clauses of result are joined to the main clause by means of the conjunction *іакъ н* [“so that”], to which corresponds *такъ* [“thus”] in the main clause, for example: ТАКЪ БО ВОЗЛЮБИ БГЪ МІРЪ, ІАКЪ Н СНА СВОЕГО СДИНОРОДНАГО ДАЛЪ СЕСТЬ (John 3:16—“For God so loved the world, that he gave his only begotten Son”).

However, constructions using the infinitive are characteristic and usual as subordinate clauses of result; see §143, 9.

In the books of the Holy Scriptures, a particular turn of speech is sometimes to be met with, in which subordinate clauses of purpose with the conjunctions ДА, ДА НЕ КОГДА, ДА НЕ КІАКЪ are used in the sense of *result*, so as to emphasize its inescapability, for example:

КАМЪ ѢСТЬ ДАНО ВѢДАТИ ТАЙНЫ ЦАРСТВІА БЖІА: ПРОЧЫМЪ ЖЕ ВЪ ПРИТЧАХЪ, ДА ВІДАЩЕ НЕ ВІДАТЪ, И СЛЫШАЩЕ НЕ РАЗУМѢЮТЪ, compare with the Russian version: *такъ-что они видя не видятъ...* (Luke 8:10—"Unto you it is given to know the mysteries of the kingdom of God: but to others in parables, that seeing they might not see, and hearing they might not understand"); И ОЧИ ЕВОНЪ СМѢЖИША, ДА НЕ КОГДА ОУЗРАТЪ ОЧИМА (Matth. 13:15—"their eyes they have closed, lest at any time they see with their eyes"); see also Mark 4:12; John 12:40; Acts 28:27.

§193. Subordinate Clauses of Manner.

A subordinate clause of *manner* is one that reveals the means or character of an action, or else the extent to which the characteristic of the main clause is manifest. Subordinate clauses of manner answer the questions: *How? In what manner? To what extent? How many times?*

The connection of clauses of manner with the main clause is by means of the following conjunctions: **ІАКОЖЕ, ИМЖЕ ОБРАЗОМЪ, ІАКИ БЫ, ЁЛІЖДЫ.** To the conjunctions given, the following adverbs may correspond in the main clause: **ТАКЪ, ТАКОЖДЕ, ЕЩЕ** ["thus, likewise, as follows"]. For example: **ОНІ ЖЕ ПРИЕМШЕ СРЕБРЕННИКИ, СОТВОРИША, ІАКОЖЕ НАУЧЕНИ БЫША** (Matth. 28:15—"So they, taking the money, did as they had been instructed"); **И НАЧАША ГЛАГОЛАТИ ІАЗЫКИ, ІАКОЖЕ ДХЪ ДААШЕ ИМЪ ПРОВѢЩАВАТИ** (Acts 2:4—"and they began to speak in other tongues, as the Spirit gave them to utter"); **ПОКАЗАВЫИ ОУЧЕНИКОУМЪ ТВОИМЪ СЛАВУ ТВОЮ, ІАКОЖЕ МОЖАХУ** (Tropar of the Transfiguration—"shewing to Thy disciples Thy glory, insofar as they could bear"); **ІАКОЖЕ ВМѢЩАХУ ОУЧЕНИЦИ ТВОИ, СЛАВУ ТВОЮ, ХРІТЕ БЖЕ, ВІДѢША** (Kondak of the Transfiguration—"as far as they were able, Thy disciples, O Christ God, saw Thy glory"); **ІАКОЖЕ БО БЫСТЬ ВО ДНИ НОЕВЫ: ТАКЪ БУДЕТЪ И ВЪ ПРИШЕДШЕЕ СНА ЧЛВЧЕЕКАГО** (Matth. 24:37—"But as it was in the days of Noë, so

shall it be also at the coming of the Son of Man"); *εἰς ἡμέρας вознесый ѿ васъ на небо, такожде прїидетъ, ѿмже ѡбразомъ видѣте ѡтѣ ѡдѣща на небо* (Acts 1:11—"this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"); *ѿмже ѡбразомъ желаетъ ѡлень на источникъ водный, ещѣ желаетъ душа моя къ тебѣ бже* (Ps. 41:2—"As the hart desireth after the fountains of water, so doth my soul desire Thee, O God"); *ѡжды во ѡце яете хлѣбъ еи, и чашу еио пїете, смертъ гдню возвѣщаете* (I Cor. 11:26—"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death"); *что ѡкво послаахъ еи послы вопрошати баала сквернаго бога во аккаронѣ, ѡки бы не быахъ бгъ во ѡлан;* (IV Kings 1:16—"Wherefore hast thou sent messengers to enquire of Baal the foul god of Accaron, as though there were no God in Israel?").

§194. Subordinate Clauses of Condition.

A *conditional* subordinate clause is one that contains an indication of a condition upon which depends the realization of that which is spoken of in the main clause. Subordinate conditional clauses answer the questions: *In what case? Under what condition?*

Clauses of condition are subordinated to the main clause by means of the conjunction *ѡце* ["if"], for example: *ѡце ктѡ ходитъ въ ноци, поткнетъ* (John 11:10—"if one walk in the night, he stumbleth").

In the main clause there may sometimes be the conjunction *что* ["then, in that case"], for example: *ѡце во ехъ нїмъ ѡмрѡхомъ, что ехъ нїмъ и ѡживѣмъ* (II Tim. 2:11—"For if we have died with him, [then] we shall also come to life with him").

Complex sentences with subordinate clauses of condition may be divided into two types: 1) clauses showing a real condition and 2) clauses showing a desirable, possible or conjectural condition. The predicates in clauses of the first type are expressed by the indicative

mood, while those of the second type are in the subjunctive mood, for example:

Type 1) ѿце ногѧ ꙗко ѡ соблазніаѣтъ ꙗѡ, ѡгнѣцы ѿ (Mark 9:45—“If thy foot offend thee, cut it off”); ѿце кѡ пребѣдѣте во словеса моѣма, констѣнниѡ ѡученицы мои бѣдѣте (John 8:31—“If ye continue in my word, then ye are my disciples indeed”); ѿце ѡ кѡ соблазніаѣтъ ѡ ꙗѡ, ѡзъ никогаѡже соблазніѡса (Matth. 26:33—“Even if all shall be offended at thee, yet will I never be offended”); ѿце ли нѣ, по нѣ ѡкъ бѣзѡмна, прѣимѣте ма (II Cor. 11:16—“if otherwise, yet [at least] as a fool receive me”).

Type 2) ѡ ѿце не быша прекратѣніа днѣ ѡны, не кѡ ѡво спалѣа кѡка плѡтъ (Matth. 24:22—“And except those days should be shortened, there should no flesh be saved”); ѿце ко быхомъ себѣ разсѣждаѣти, не быхомъ ѡсѣждѣни были (I Cor. 11:31—“For if we would judge ourselves, we should not be judged”); ѿце не кѡ бы быаъ сѣи ѡ бѣа, не могаъ кѡ ꙗко рѣти ни чѣѡже (John 9:33—“If this man were not of God, he could do nothing”).

§195. Subordinate Clauses of Concession.

A subordinate clause of *concession* is one that indicates a condition, despite which there takes place that which is spoken of in the main clause.

Subordinate clauses of concession are joined to the main clause by means of the conjunction ѿце ѡ [even if, although]; to which in the main clause correspond the conjunctions но [but], ѡбѡче [yet, nevertheless], for example: ѿце во ѡ плѡтѣю ѡстою, но дѡхомъ съ вами сѣмъ (Col. 2:5 — “For though I be absent in the flesh, yet am I with you in the spirit”); ѿце ѡ сѣи бѡше, ѡбѡче навѣче ѡ сѣхъ, ѡже пострада, послѡшѣнѣю (Heb. 5:8—“Though he were a Son, yet learned he obedience by the things which he suffered”). ѿце ѡ ко грѡбъ снзшѣаъ сѣи, бѣзѣмѣртне, но ѡдовѡ разрѡшѣаъ сѣи сѣа (Kondak of Pascha—“Even if Thou didst descend into the tomb, O

Immortal One, yet Thou didst destroy the power of Hades”); **ИЩЕ БО И МНОГИ ПИЕЧУЮЩИИ ИМАГОЕ Ω ΧΡΙΤΩ, НО НЕ ΜΝΟΓΗ ΟΥΤΩΙ** (I Cor. 4:15—“For though ye have many instructors in Christ, yet have ye not many fathers”).

In a compound sentence joined by the composite conjunction **ОУКО — ЖЕ** (which is in fact a coordinating conjunction, see §180), the sense of opposition and contrast can develop into one of concession, and in this way a sentence containing an indication of a condition despite which something takes place, may be considered as a conditional sentence, for example: **НЕ ВЕЕТЕ ЛИ, ΙΑΚΩ ΤΕΚΟΥΟΙΗ ВЗ ПОЗΟΥОИΗ, ВΕΗ ΟΥΚΟ ΤΕΚΟΥΤΩ, ΕΔΗΗΩ ЖЕ ΠΡΕΜΛΕΤΩ ΠΟΥΕΟΥ** (I Cor. 9:24—“Know ye not that they which run in a race run all, but one receiveth the prize?”).

§196. Short Subordinate Clauses.

Certain turns of syntax, consisting of participles or adjectives with dependent words, have a sense close to that of subordinate clauses, and therefore they can be regarded as *short subordinate clauses*, for example: **И ЖЕЛЮШЕ НАСЫТИТИСЯ Ω ΚΡΟΥΠΙΟΥ ΠΑΔΟΥΟИΗΩ* Ω ΤΡΑΠΕΟΥ ВОΓΟΥАГΩ** (Luke 16:21—“And he desired to be filled with the crumbs which fell from the rich man’s table”); **И ДАИ МИ ВУОУТЪ ПУОУОУ ПУДОВИИ* ЖЕУАУ** (Rev. 11:1—“And there was given me a reed like unto a rod”).

Short subordinate clauses may be adjectival or adverbial.

I. *Adjectival* short subordinate clauses fulfill a function similar to that of “full” adjectival subordinate clauses, for example: **И АВЕ ИИУ РАЗУМЕ ВЗ СЕБЕ ЕИИ ИУШЕДУЮ* Ω НЕГΩ** (Mark 5:30—“And Jesus immediately knew in himself that virtue had gone out of him”); **УОУВОУОУЕ ОУКО ПЛУДУ ДУОУОИИУ* ПУКАИИИ** (Matth. 3:8—“Bring forth therefore fruits meet for repentance”). In the examples given, the short subordinate clauses have the same meaning as “long”: **ИУШЕДУЮ Ω НЕГΩ = ΙΑЖЕ ИУИДЕ Ω НЕГΩ: ДУОУОИИУ**

ПОКААЊІА = ЊЖЕ ЉСГТЬ ДОСТОННЗ ПОКААЊІА.

This closeness of short subordinate clauses to “long” makes it possible to replace one construction with the other without changing the meaning. The “full” subordinate clauses may be replaced by short ones only in cases where they are joined to the main clause by means of the linking words **ЊЖЕ**, **ЃЖЕ**, **ЉЖЕ**, in the nominative or accusative [without a preposition]. Such a substitution may occur not only in adjectival clauses, but also in subordinate clauses used as a subject or predicate (**СБЛАЙ КСЉДОСТІЮ, КСЉДОСТІЮ Њ ПОЖНЕТЗ**, II Cor. 9:6—“He which soweth sparingly shall reap also sparingly”). To replace a “full” subordinate clause with a short one, the linking word must be removed, and the predicate replaced with the corresponding participle form, for example:

ЊЖЕ — in the nominative case: **ВОЗАБЛЕННІН, МОЛЮ ЃКВ ПРИШЕЛЪЦЕВЗ Њ СТРАННИКОВЗ, УГРЕБАТНЕА У ПЛОТСКІХЗ ПОХОТІН, ЃЖЕ ВОЮЮТЗ НА ДШУ** (I Peter 2:11—“Dearly beloved, I beseech [you] as strangers and pilgrims, to abstain from fleshly lusts, which war against the soul”); here the short form would be: **ВОЮЮЩІХЗ НА ДШУ**.

ЊЖЕ — in the accusative case; the predicate is replaced by the passive participle: **Њ ВІДНМЗ ГЛАГОЛЗ СІН БЫВШІН, ЉГОЖЕ ГДЪ КАЗЛ НАМЗ** (Luke 2:15—“and [let us] see this thing which is come to pass, which the Lord hath made known to us”); the short form would be: **РЕЧЕННІН НАМЗ У ГДА**.

By analogy with the “full” constructions that have a composite nominal predicate, short subordinate clauses may have the copula-participle **СЫН**, **БЫВШІН**, to which an adjective, passive participle or noun refer as a predicate member. In comparing full constructions to short ones, the following peculiarities can be noted:

a) If a noun or passive participle, *with dependant words*, is included in the subordinate clause predicate, then a short subordinate clause does not have copula-participles; for example: **Њ УБЛЕЩІЕА ВЗ НОВАГО ЧЕЛОВЕКА, СОЗДАЊНАГО* ПО БЉ ВЗ ПРАВДЪ** (Ephes. 4:24—“And

that ye put on the new man, which after God is created in righteousness and true holiness"); СОТВОРИТЕ ОҪВО ПЛОДЫ ДОСТОЙНЫ* ПОКААНИА (Luke 3:8—"Bring forth therefore fruits worthy of repentance"). However, if the short subordinate clause refers to the subject, then there may be a copula-participle: ИДАНИИХ ЖЕ НИКТО АПОΛΛΩΣ ИМЕНЕМ... ЕЛЕНЪ СЫИ* ВЪ СЛОВѢ, Acts. 18:24—"a certain Jew named Apollos... an eloquent man" (=ИЖЕ БѢ ЕЛЕНЪ ВЪ СЛОВѢ).

b) If the subordinate clause predicate includes an adjective or passive participle *without dependant words*, or a noun, then a short subordinate clause does have the copula-participle, for example: СЮ ДЦЕРЬ АВРААМЮ СЪЩА, Luke 13:16—"this woman, being a daughter of Abraham" (=ИЖЕ БѢ ДЦЕРЬ АВРААМЮ); see also Luke 2:5; ВРЪЧАЮ ЖЕ ВАМЪ ФІВЪ СЕСТРЪ НАША, СЪЩА СЛЪЖИТЕЛЬНИЦА ЦРКВЕ ИЖЕ ВЪ КЕРХРЕЕХЪ, Rom. 16:1—"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea" (=ИЖЕ БѢ СЪЩА СЛЪЖИТЕЛЬНИЦА...); И СЕ МЪЖЪ ИМЕНЕМЪ ЮСИФЪ, СОВѢТНИКЪ СЫИ, Luke 23:50—"And behold, a man named Joseph, a counsellor" (=ИЖЕ СОВѢТНИКЪ БѢ). In short constructions with a noun, the copula-participle may be left out, and then the noun goes into apposition, for example: ЦѢЛШТЕ ОУРВАНА СПОСПѢШНИКА НАШЕГО О ХРЪТѢ, Rom. 16:9—"Salute Urbane, our helper in Christ" (=СЪЩА СПОСПѢШНИКА НАШЕГО...).

Given the alterations mentioned above, the tense of the participle depends on whether the predicate of the subordinate clause indicates the same time as that of the main clause, or a time preceding it, for example: И ЖЕЛАШЕ НАБЫТИТИСА Ѡ КРЪПНЦЪ ПАДАЮЩИХЪ Ѡ ТРАПѢЗЫ БОГАТАГО (Luke 16:21—"And he desired to be fed with the crumbs which fell from the rich man's table"); here the full construction would be: ИЖЕ ПАДАХЪ Ѡ ТРАПѢЗЫ БОГАТАГО: ПАДАХЪ and ЖЕЛАШЕ show actions taking place at the same time, and therefore the short construction has the participle in the present tense.

In short subordinate clauses with the participles ГЛАГОЛЕМЫЙ, НАРИЦАЕМЫЙ a proper noun is usually put in the nominative case, for example: ПРИБЛИЖАШЕСЯ ЖЕ ПРАЗДНИКУ ѠПРѢСНѠКУ, ГЛАГОЛЕМЫЙ ПАСХА (Luke 22:1—“Now the feast of unleavened bread drew nigh, which is called the Passover”); и ПРИШЕДЪ ВСЕЛИСА ВО ГРАДѢ НАРИЦАЕМѢМЪ НАЗАРЕТЪ (Matth. 2:23—“And he came and dwelt in a city called Nazareth”); but not always: и ПОСТЪВИША ДВА, ІѠСИФА НАРИЦАЕМАГО ВАРСАВУ... (Acts 1:23—“And they appointed two, Joseph called Barsabas...”).

A participle in a short subordinate clause has a definite sense (cf. ЧЕЛОВѢКУ, СОТВОРИВЪИИ СІА = ЧЕЛОВѢКУ, ИЖЕ СОТВОРИ СІА — “the man who has done these things”), and therefore in theory it ought to have the long ending, however (in order to match the Greek text) alongside of forms with the long ending, not infrequently the short endings are also used (where the Greek text has no article), for example: long forms— ВЕЛѢЧЕША ЖЕ Ѡ БГА, ПРИМИРѢШАГО* НАСЪ СЕБѢ ІИСУ ХРІТОМУ, и ДАВШАГО* НАМЪ СЛУЖЕНІЕ ПРИМИРЕНІА (II Cor. 5:18—“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation”); и ѠБЛЕЩІА ВЪ НОВАГО ЧЕЛОВѢКА СОЗДАННАГО* ПО БГУ ВЪ ПРАВДѢ (Ephes. 4:24—“And that ye put on the new man, which after God is created in righteousness”); short forms— ПОДОБЕНЪ БУДЕТЬ ЧЕЛОВѢКУ ЗИЖАЩУ* ХРАМИНУ, Luke 6:48—“He is like a man which built an house” (cf. v. 49: СОЗДАВШЕМУ ХРАМИНУ — “like a man that... built an house...”); ИЗ НЕМУЖЕ ПРИХОДЯЩЕ, КАМЕНИ ЖИВУ, Ѡ ЧЕЛОВѢКУ ѠУНИЧИЖЕНУ* (I Peter 2:4—“To whom coming, as unto a living stone, disallowed [indeed] of men...”).

The definite character of the participle in such cases is sometimes emphasized by the use of a pronoun-article (see §170, 5), for example: и КНИЖНИЦЫ, ИЖЕ* Ѡ ІЕРУСАЛИМА НИЗШЕДШІИ*, ГЛАГОЛАХУ... (Mark 3:22—“And the scribes which came down from Jerusalem said...”); compare: и НѢЦИИ Ѡ КНИЖНИКУ, ПРИШЕДШІИ* Ѡ

іерусалима (Mark 7:1—“and certain of the scribes, which came from Jerusalem”).

Sometimes the pronoun-article is also encountered with adjectives (in a short subordinate clause), for example: **ИЖЕ БОГАТЫЙ ВЪ МІЛОСТИ, ВОЛЕЮ ПОГРЕБЕЛЪ СЕИ** (Sunday Octoechos, T. 2, Ode 8—“Thou Who art great in mercy, wast of Thine own will buried”); **ИЖЕ Ѡ ВСѢХЪ БЛАГИЙ ГДН, СЛАВА ТЕБѢ** (Tropar of Holy Thursday—“O Lord, Who art good towards all, glory to Thee”).

An adjective in a short subordinate clause, whether with dependant words (but without an article, see the examples above), or with the participles **СЫИ**, **ВЫВЫИ** is usually in the short form, for example: **СОТВОРИТЕ ОУБО ПЛОДЫ ДОСТОЙНЫ* ПОКАНИА** (Luke 3:8—“Bring forth therefore fruits worthy of repentance”); **ИЖЕ ВОЗДАДАТЪ СЛОВО ГОТОВУ* СЩЕМЪ СДАТИ ЖИВЫМЪ И МЕРТВЫМЪ** (I Peter 4:5—“Who shall give account to him that is ready to judge the quick and the dead”).

II. *Adverbial* short subordinate clauses are expressed by adverbial participles (equivalent to gerunds) with dependant words (see §146). Short subordinate adverbial clauses may be of the following types:

1) of time: **СЛЫШАВЪ* ЖЕ ЮНОША СЛОВО, ѠНДЕ СКОРБА** (Matth. 19:22—“But when the young man heard that saying, he went away sorrowful”), = **СГДА ЖЕ ОУСЛЫША ЮНОША СЛОВО:**

2) of reason: **ІУСИФЪ ЖЕ МЪЖЪ СЪ, ПРАВЕДЕНЪ* СЫИ*, И НЕ ХОТѦ* СЪ ѠБЛИЧИТИ, ВОСХОТѢ ТАИ ПУСТИТИ Ю** (Matth. 1:19—“Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily”), = **ІАКЪ** (because) **ПРАВЕДЕНЪ БѢ И НЕ ХОТѦ...**

3) of condition: **ЧТО БО ПОЛЪЗЫ ИМАТЬ ЧЕЛОВѢКЪ, ПРИВЕРЖЕТЪ* МІРЪ ВѢСЬ** (Luke 9:25—“For what is a man advantaged, if he gain the whole world”), = **ІАЦЕ МІРЪ ВѢСЬ ПРИВЕРЖАЩЕТЪ** (Matth. 16:26—“if he shall gain the whole world”);

4) of concession: ἴστε οὖβοὺς ἐδιδάσκοντες τὰ υἱοὺς ἑαυτῶν... (Matth. 7:11—"If ye then, being evil, know how to give good gifts unto your children..."), = ἴστε ἢ ἐδιδάσκοντες...

5) of manner: Πηγαίετε οὖβοὺς ἐκαστὸν ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος... (Matth. 28:19—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"), where there is no corresponding full construction. A short construction may have the conjunction ἵνα (as if): ἵνα ἐκαστὸν ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος... (Acts 23:15—"Now therefore ye with the council signify to the chief captain that he bring him down unto you tomorrow, as though ye would inquire something more perfectly concerning him").

As can be seen from the examples given above, the short constructions (except for that of manner), correspond to the full, and one can be replaced by the other.

III. To the short subordinate clauses should be assigned those also, in which the action is expressed by an infinitive, in view of the fact that the infinitive cannot have a meaning by itself, and consequently cannot give the clause a full predication. Concerning short subordinate clauses with an infinitive, see §143, 8), 9), 10) and 11).

§197. The Dative Absolute.

The *dative absolute* is the name for a particular turn of syntax, consisting of an active participle [usually in the short form] and a noun or pronoun (the subject of the action of the participle), which together are put in the dative case, agreeing in gender and number. This syntactical structure is not a part of either the subject or the predicate, and therefore it is called [in Russian] "the independant

dative”; it has the sense of a *short subordinate clause*. The dative absolute is used in cases where the subjects of the main and subordinate clauses are different, for example: **и сеюущи* ѓмѹ***, **ѻва падоша при пѹти** (Matth. 13:4—“And when he sowed, some [seeds] fell by the wayside”); the short construction corresponds to a full one: **и ѓгда ѻнъ сеаше, ѻва падоша при пѹти. ѻшедшѹ* же ѓмѹ* из горы, великъ ѓгѹ идаахѹ народи мнози** (Matth. 8:1—“When he was come down from the mountain, great multitudes followed him”), = **ѓгда же ѻнъ снѹде из горы, великъ...**

If the action of the subordinate and the main clause take place at the same time, the participle in the dative absolute is put in the present tense; but if the action of the subordinate clause precedes that of the main, then the participle in the dative absolute is put in the past tense; see the preceding examples.

Subordinate clauses with a dative absolute can have the following adverbial senses:

1) Of time: **собравшимся* же ѹмъ***, **рече ѹмъ пѹлатъ** (Matth. 27:17—“Therefore when they were gathered together, Pilate said unto them...”); **и ѹбѹе, ѓще глаголющѹ* ѓмѹ***, **возгласѹ пѹтель** (Luke 22:60—“And immediately, while he yet spake, the cock crew”); **идащымъ* же ѹмъ* къпѹти, прѹде женихъ** (Matth. 25:10—“And while they went to buy, the bridegroom came”).

2) Of reason: **когдашѹ* же женихѹ***, **возремаша всѹ, и спѹхѹ** (Matth. 25:5—“While the bridegroom tarried, they all slumbered, and slept”); **вохщѹенѹ* же вывшѹ* кораблю***, **и не могѹщѹ* сопротивитица вѹтрѹ, вдавшѹея волнамъ носѹмн вѹхомъ** (Acts 27:15—“And when the ship was caught, and could not bear up into the wind, having given [ourselves] up to the waves, we were driven”); **не доврѹ* же пригѹнищѹ* ѓщѹ* ко ѹзимѹнѹю, мнози советъ даахѹ ѻвезтица ѹтѹда** (Acts 27:12—“And because the haven was not commodious to winter in, the more part advised to depart thence”).

3) Of concession: **Τολίκα γνώμενία σοτβόρшѸ* ѿμѸ* прѣд ѱиμн, не вѣровахѸ въз него̀** (John 12:37—“But though he had done so many miracles before them, yet they believed not on him”); **и толикоу ѿщымыз*, не протѡржеса мрежа** (John 21:11—“and for all there were so many, yet was not the net broken”); **Кáмени* запечатанѸ* ѿ ѱдѣн, и вѡннѡмыз* стрегѸщымыз* прѣчтѡе тѣло твоѡ, воскресѣлз ѿн, триднѣвнѡй ѿсе** (Octoechos, Sunday Tropar of the 1st Tone—“When the Jews had sealed the down the stone, and while the guards were watching over Thine immaculate body, Thou didst rise again on the third day, O Saviour”).

The dative absolute may have composite forms as well, i.e. with the copula-participles **ѿщѸ, бѣвшѸ**, there can be a predicate member, an adjective or a passive participle, which like the copula-participle are put in the dative case, and in the short form at that.

Concerning the use of the passive participle in the dative absolute, the following should be noted: with a passive participle (be it of the present or past tense), the copula-participle **ѿщѸ** is not used, but only the copula-participle **бѣвшѸ**, that is, when the action of the passive participle takes place at the same time as that of the main clause, the copula is not used¹⁾; cf. the following examples: **Кáмени* запечатанѸ*...** (as above) and **вѡсхнщѣнѸ* же бѣвшѸ*...** (above, Acts. 27:15); also: **вельми же ѡбѡрѡвѣаемымыз* нáмыз*, наѸтрѣе ѱзметáнїе твѡрáхѸ** (Acts 27:18—“And we being exceedingly tossed with a tempest, the next day they lightened [the ship]”); **сказанѸ* же бѣвшѸ* ми ко̀вѸ* хотáщѸ бѣти ѿ ѱдѣн на мѡжа сегѡ, ѡбѣ послáхз ѿгѡ кз тебѐ** (Acts 23:30—“And when it was told me how that the Jews laid wait for this man, I sent straightway to thee”).

¹⁾ One might regard the following example as an exception: **ѿмѸ* многажды пѸты и ѡѸжы [желѣзны] сѡвzанѸ* ѿщѸ*** (Mark 5:4—“Because that he had been often bound with fetters and chains”).

The dative absolute may consist of a participle with an adverb and then takes on an “impersonal” character (there is no subject of the action), for example: *УЩУЪ ЖЕ ПОЗДѢ, ... ПРИИДЕ ИИСУ* (John 20:19—“when it was evening, ... Jesus came”); *ПОЗДѢ ЖЕ БЫВШУ, ... ПРИНОШАХУ КЪ НЕМУ ВСѦ НЕДЪЖНЫА И БЕСНЫА* (Mark 1:32—“And at even, ... they brought unto him all that were diseased, and them that were possessed with devils”).

Sometimes the dative absolute is encountered with an omission of the noun or pronoun, if the subject of the action of the participle is easily understood from the context, for example: *И ВЪ ПОДОБНИ ЧЛВКѢМЪ ЧАЮЩЫМЪ ГДА СВОЕГѠ, КОГДА ВОЗВРАТИТСА Ѡ БРАКА, ДА ПРИШЕДУШ* И ТОЛЬКНУВШУ*, ѦБѢ ѠВЕРЗУТЪЗЪ СМЪ* (Luke 12:36—“And ye yourselves are like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately”).

The main clause may begin with the introductory-demonstrative particle *ѡ* (“behold”), which gives a certain independence to the subordinate clause/dative absolute, for example: *ѠШЕДУШЫМЪ ЖЕ ИМЪ, ѡ АГЛЪЗЪ ГДЕНЬ ВО СНѢ ІАВІСА ІУСИФУ* (Matth. 2:13—“And when they [the Magi] were departed, behold, the angel of the Lord appeared to Joseph in a dream”); see also Matth. 2:1 and 19.

Although constructions with the dative absolute, as a rule, occur when there are different subjects in the main and subordinate clauses, nevertheless, by way of exception, a breach of this “rule” is sometimes met with, that is, one encounters the use of constructions with the dative absolute where there is one and the same subject in both the main and subordinate clause, for example: *НЕ ИМѢХЪ ПОКОА ДХЪ МОЕМУ, НЕ ѠВРѢТШУ* МНЪ ТИТА БРАТА МОЕГѠ* (II Cor. 2:13—“I had no rest in my spirit, because I found not Titus my brother”—used here rather than a construction with an adverbial participle: *НЕ ѠВРѢТЪЗЪ ТИТА БРАТА МОЕГѠ*); *ѠВРУЧЕНЪИ* ВО БЫВШИ**

мѣри* ѿгѡ мѣри ѿ ѡсифови, прѣжде даже не снѣгнса ѿма, ѡбръѣтеса ѿмѡци во чрѣвѣ ѡ дѡха свѣта (Matth. 1:18—"When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost"); in this example, the oneness of the subject in the main and subordinate clauses, nevertheless, is somewhat broken up by a short subordinate clause with an infinitive, which brings in a new subject (ѿма); similarly so in Exodus 4:21 and Jeremiah 31:32.

In the following examples, the rule of "different subjects" only appears to be broken: ѿ бысть ѿдѡщымъ ѿмъ, ѡчнѣтншаца (Luke 17:14—"And it came to pass, that, as they went, they were cleansed"); бысть же возвратнвшѡмнса во ѱерузалѣмъ, ѿ молащѡмнса въ цркви, быти во ѿзѣтѡплѣнїи (Acts 22:17—"And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance"). In these examples it is бысть ["it came to pass"] that is the main clause, to which the following clauses are subordinated:

ѿ бысть	<i>when?</i>	ѿдѡщымъ ѿмъ		
	<i>what?</i>	ѡчнѣтншаца.		
бысть же	<i>when?</i>	возвратнвшѡмнса	во ѱерузалѣмъ,	ѿ молащѡмнса
	<i>what?</i>	быти во ѿзѣтѡплѣнїи.		

The above could be translated in the following manner: "And as they went, it happened, that they were cleansed; And when I returned to Jerusalem, and prayed in the temple, it happened to me, that I was in a trance".

The dative absolute serves to convey the Greek construction called the "genitive absolute" (*genitivus absolutus*).

§198. Compound-Complex Sentences.

Complex sentences may be of either the simple type, or of a more complicated type: co-ordinate clauses may be extended by subordinate clauses, and subordinate by further subordinate clauses.

A subordinate clause, in turn, can have one or more subordinates, to which it stands in the relationship of a main clause. For example:

1) И ПОМАНУША ПРИЧАСТНИКЪМЪ, а) ИЖЕ ВЪХУ ВО ДРУЗЬМЪ КОРАБЛѢ, б) ДА ПРИШЕДУШЕ ПОМОГУТЪ ИМА: 2) И ПРИДОУША, И ИСПОЛНИША ОУБА КОРАБЛА, с) ИКО ПОГРУЖАТИСА ИМА (Luke 5:7—“And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink”). Here clauses 1) and 2) are coordinate; clauses а) which is an adjectival, and б) which is an adverbial clause of purpose, are subordinates of clause 1); clause с) which is an adverbial clause of result, is subordinate to clause 2); ПРИШЕДУШЕ is a short subordinate clause of manner, referring to clause б).

1) ОБАЧЕ ВРАГИ МОА ОУНЫ, а) ИЖЕ НЕ ВОХОТѢША МЕНЕ, б) ДА ЦАРЬ БЫХЪ НАДЪ НИМИ, 2) ПРИВЕ- ДИТЕ СЕМО, 3) И ИЗСЕЦИТЕ ПРЕДО МНОЮ (Luke 19:27—“But those mine enemies, which would not that I should reign over them, bring [them] hither, and slay [them] before me”). Clause 1) is the main clause; clause а) is an adjectival subordinate clause referring to main clause 1); clause б) is an adverbial clause of purpose subordinate to clause а).

Several subordinate clauses of the same type, referring to one and the same sentence member or to an entire clause as a whole, are known as *clauses of the same kind*, and in terms of their mutual relationship, as *coordinative*, for example: БЛАЖЕННИ, ИЖЕ ОУПРЕТИШАСА БЕЗЗАКОНІА, И ИЖЕ ПРИКРЫШАСА ГРЕШЕИ (Rom. 4:7—“Blessed are they whose iniquities are forgiven, and whose sins are covered”); ВДОВИЦА ЖЕ ДА ПРИИМАЕТСА НЕ МЕНЬШИ ЛѢТЪ ШЕСТИДЕСЯТИХЪ..., ВЪ ДѢЛѢХЪ ДОБРЫХЪ СВИДѢТЕЛЬСТВУЕМА, ИЩЕ ЧАДА ВОСПИТАЛА БУДЕТЬ, ИЩЕ СТЫХЪ НОЗѢ ОУМЫ, ИЩЕ СТРАННАА ПРИАЧЪ, ИЩЕ СКОРБНЫМЪ ОУТѢШЕНІЕ БЫТИ, ИЩЕ ВЕАКОМУ ДѢЛУ ВЛГУ ПОСЛѢДОВАЛА БУДЕТЬ (I Tim. 5:9-10—“Let not a widow be taken into the number under threescore years old..., [if she be] well reported of

for good works; if she have brought up children, if she have lodged strangers, if she have washed the Saints' feet, if she have relieved the afflicted, if she have diligently followed every good work"); ἢ τὰ πωβέδαστα, ἰᾶζε βύσια на πύτῃ, ἢ ἰᾶκω познѣла ἦμα въ преломленіи хлѣба (Luke 24:35—"And they told what things were done in the way, and how he was known of them in breaking of bread").

Clauses belonging to various types, or of one type but referring to different sentence parts, are known as clauses of *different kinds*, for example: ἔγδὰ вѣдѣте сѣὰ всѣа, вѣдѣте, ἰᾶкω блѣззѣ ἔсѣтъ при двѣрехз (Matth. 24:33—"when ye shall see all these things, know that it [the Second Coming] is near, [even] at the doors").

Subordinate clauses may form a consecutive chain of subordination: the first subordinate clause refers to the main clause, the second subordinate to the first, the third to the second, and so on; these are called: a subordinate clause of the 2nd degree, of the third degree, &c., for example: Нынѣ повелѣваѣтъ [бѣ] человекѣмз вѣсѣмз вѣсѣдѣ покаяннѣа: (1st degree) занѣ оуставнѣа ἔсѣтъ дѣнь, (2nd degree) вѣонъже хѣцѣтъ сѣдѣти вѣелѣннѣи въ правдѣ, ѡ мѣжи, (3rd degree) ἔгѣже прѣдѣстѣви (Acts 17:30-31—"but now [God] commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained").

§199. The Period.

A *period* is what we call a compound (compound coordinate or compound subordinate [complex]) extended sentence, consisting of two parts: the first part presents a series of increasingly significant elements of a given event or phenomenon, while the second part gives the conclusion or deduction.

Ecclesiastical hymnody usually contains periods of various sorts, for example: Вѣрѣомз твоѣмз оупразднѣа ἔсѣ, ἰѣже ѡ дрѣва

КЛАЧУ, ПОГРЕБЕНІЕМЪ ТВОИМЪ ОУМЕРТВІЛЪ ѢЩЕ СМЕРТН ДЕВРЖАВУ,
КОГДАНІЕМЪ ЖЕ ТВОИМЪ ПРОСВѢТІЛЪ ѢЩЕ РОДЪ ЧЕЛОВѢЧЕСКІЙ. || EGW
РАДИ КОПИЕМЪ ТН: БЛГОДѢТЕЛЮ ХРІТЕ БЖЕ НАШЪ, СЛВА ТЕРѢ (Sunday
Octoechos, T. 2, at "Lord I have cried"—"By Thy Cross Thou hast
abolished the curse of the tree, by Thy burial Thou hast mortified
death's dominion, while by Thy rising Thou hast enlightened the
human race. Therefore we cry out unto Thee: O Benefactor, Christ
our God, glory to Thee").

Note: Concerning the rising and falling of the intonation in the
Church Slavonic period, one can scarcely speak, since the Slavonic text is
either read on a recitative note or else sung, and in view of this manner
of delivery the intonational elements of the period are not evident.

Sometimes one meets with a particular type of period,
consisting of several (usually coordinate) clauses, similar in form and
content and giving a kind of parallel; such a construction might be
called a *period with parallelism*, for example: ЕГДА ГРѢШНИЦА
ПРИНОШАШЕ МΥΡΟ, ТОГДА ОУЧЕНИКЪ СОГЛАШАШЕСА СО БЕЗЗАКОННЫМИ.
|| ОВАМ ОУБО РАДОВАШЕСА, НСТОЦАЮЩИ МΥΡΟ ДРАГОЦѢННОЕ: СЕИ ЖЕ
ТЦАШЕСА ПРОДАТИ БЕЗЦѢННАГО. || СІА ВЛКЪ ПОЗНАВАШЕ, А СЕИ Ѡ ВЛКН
РАЗУЧАШЕСА. || СІА СВОБОЖДАШЕСА, А ІУДА РАБЪ БЫВАШЕ ВРАГУ. ||
ЛЮТО ЖЕСТЬ ЛѢНОСТЬ, ВЕЛІЕ ПОКААНИЕ! || ЖЕ МНѢ ДАРУИ СПЕ,
ПОСТРАДАВЫИ ЗА НАСЪ, И СПАСИ НАСЪ (Wednesday in Holy Week, at
"Lord I have cried"—"While the sinful woman brought oil of myrrh,
the disciple came to an agreement with the transgressors. She rejoiced
to pour out that what was most precious; he made haste to sell Him
that is above all price. She recognized the Master; he separated
himself from the Master. She was made free, but Judas became a
slave to the enemy. Grievous is indifference, but great is repentance!
Which, do Thou grant unto me O Saviour, Who didst suffer for us;
and save us!").

Punctuation Marks in the Compound Sentence.

§200. *In subordinate clauses.* 1) Subordinate clauses, as in Russian, are set off by a comma, for example: *кѹплю дѣйште, дондеже прїидѹ* (Luke 19:13—"Be occupied in trading, until I come").

2) There is no strict consistency in the use of commas in subordinate clauses; one can only note the general characteristics that underlie the placing of commas:

Short adjectival subordinate clauses with a participle in the full form are for the most part set off by commas (but sometimes they are encountered without a comma), for example: *и дивлѹхѹса ѡ словесѣхъ благодѣти, и сходящихъ* и ѹ оҹетъ ѣгѡ* (Luke 4:22—"and they wondered at the words of grace which proceeded out of his mouth"); *всѹческаа же ѡ бѣа, прїмнрѣвшагѡ* насъ себѣ иҹсхъ хрїтомъ* (II Cor. 5:18—"And all things are of God, who hath reconciled us to himself by Jesus Christ"); but also sometimes: *благодарѹще бѣа и оҹца прїзвѣвшаго насъ въ причѣстїе наследїа свѣтлѣхъ во свѣтлѣ* (Col. 1:12—"Giving thanks unto God the Father, who hath made you worthy to be partakers of the inheritance of the Saints in the light").

Short subordinate clauses with a short participle or adjective are usually not set off by commas, although they may also be, for example: *подобенъ ѣсть человекѹ зѣждащѹ** *храминѹ* (Luke 6:48—"He is like to a man building a house"); *пѣкн подобно ѣсть цр҃твїе нѣбное нѣводѹ вверженѹ** *въ море, и ѡ всѹкагѡ рѡда собрѣвшѹ** (Matth. 13:47—"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind"); *пѣкн подобно ѣсть цр҃твїе нѣбное человекѹ кѹпцѹ, ищѹщѹ** *дѡбрыхъ бѣсерей* (Matth. 13:45—"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls").

Short adverbial subordinate clauses are usually set off by a comma, for example: *возвѣнже ю, ѣмъ за рѣкѹ ѣа* (Mark 1:43—"he

lifted her up, taking her by the hand"); **И ЗАПРѢЧИУЪ ѢМЪ, ЪБИЕ ИЗГНА ѢГѠ** (Mark 1:43—"And straightly charging him, forthwith [he] sent him away"); **И ПРИШѢДШЕ ВЪ ХРАМННЪ, ВІДѢША ОУТРОЧА ЕЗ МАРІЕЮ МАТѢРІЮ ѢГѠ** (Matth. 2:11—"And when they were come into the house, they saw the young child with Mary his mother").

3) Short subordinate clauses with an infinitive are always set off by a comma, for example: **КО ГДЪ, ВНЕГДА ЕКОРБѢТИ МИ, ВОЗЗВАХЪ** (Ps. 119:1—"To the Lord, when I was troubled, I cried out"); **ДА ИСЧѢЗНУТЪ ГРЕШНИЦЫ Ѡ ЗЕМЛИ, И БЕЗЗАКѠННИЦЫ, ЪАКОЖЕ НЕ БЫТИ ИМЪ** (Ps. 103:35—"Let sinners be consumed out of the earth, and the unjust, so as to be no more").

4) Short subordinate clauses with the dative absolute are usually set off by commas, but on rare occasions they can be found without commas too, for example: **И ВЛѢЗШЪ ѢМЪ ВЪ КОРАБЛЬ, ПО НЕМЪ ИДОША ОУЧЕНИЦЫ ѢГѠ** (Matth. 8:23—"And when he entered into the boat, his disciples followed him"); **ПОЗДѢ ЖЕ БЫВШЪ, ПРИВЕДОША КЪ НЕМЪ БѢСНЫ МНОГИ** (Matth. 8:16—"And when evening was come, they brought to him many that were possessed with devils"); but rarely: **СОЛНЦЪ ЖЕ ВОЗСІАВШЪ ПРИВАНУША** (Matth. 13:6—"And when the sun was come up, they were scorched").

§201. *In compound coordinate sentences.* 1) Coordinate clauses, if they are not extended by members of the same kind, or by subordinate clauses, are set apart from each other by commas, for example: **ѢДИНО ДѢЛО СОТВОРИХЪ, И ВСИ ДИВИТЕСА** (John 7:21—"I have done one work, and ye all marvel"); **РАЗУМЪ ОУБО КИЧІТЪ, А ЛЮБЫ СОЗНАДЕТЪ** (I Cor. 8:1—"Knowledge puffeth up, but charity edifieth").

2) Sometimes, however, unextended coordinate clauses, so as to point out the apartness or independence of actions, are separated by a colon, for example: **И ИЗЫДЕ КѠНЪ НА ПРИДВОРІЕ: И АЛЕКІУСЪ ВОЗГЛАСИ** (Mark 14:68—"And he went out into the porch: and the cock crew"); **И ДИВИТЕСА РОДИТЕСА ѢА: ОНЪ ЖЕ ПОВЕЛѢ ИМА**

НИКОМУЖЕ ПОВѢДАТИ БЫВШАГО (Luke 8:56—“And her parents were astonished: but he charged them that they should tell no man what was done”).

3) Coordinate clauses that have been extended by means of sentence members of the same kind or by subordinate clauses, and which, consequently, already have commas in them, are separated from each other by a colon, for example: ѢХОЖДАШЕ ІΗΣУС ПО СІХХ ВЪ ГАЛІЛЕИ: НЕ ХОТѢШЕ БО ВО ІУДЕИ ХОДИТИ, ІАКОУ ИСКАХУ ЕГО ІУДЕИ УБИТИ (John 7:1—“After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him”); ОНИ ЖЕ ИЗШЕДШЕ ИДОУША ВЪ СТАДО СВИНОЕ: И СЕ, [АБѢ] ОУСТРЕМИША СТАДО ВСѢ ПО БРЕГУ ВЪ МОРЕ, И ОУТОПОУША ВЪ ВОДАХЪ (Matth. 8:32—“And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a bank into the sea, and perished in the waters”); И ПАКИ НАЧАТЪ ОУЧИТИ ПРИ МОРИ: И СОВРАША КЪ НЕМУ НАРОДЪ МНОГЪ, ІАКОЖЕ ЕМОМУ, ВЛѢЗШУ ВЪ КОРАБЛЬ, СѢДѢТИ ВЪ МОРИ: И ВСЕЪ НАРОДЪ ПРИ МОРИ НА ЗЕМЛИ БѢШЕ (Mark 4:1—“And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land”).

4) A compound coordinate sentence, consisting of several coordinate pairs (with or without conjunctions), usually has the following punctuation marks: in each pair, the clauses are set apart by a comma, and the pairs are separated from each other by colons, for example: ВЪЗАКАЧА БО, И ДАТЕ МНѢ ІАТИ: ВОЗЖАДАХА, И НАПОИТЕ МЯ: СТРАНЕНЪ БЫХЪ, И ВВЕДОУТЕ МЕНЕ: НАГЪ, И ОДЕЖЕТЕ МЯ: БОЛЕНЪ, И ПОЧЕТИТЕ МЕНЕ: ВЪ ТЕМНИЦѢ БѢХЪ, И ПРИДОУТЕ КО МНѢ (Matth. 25:35-36—“For I was an hungred, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye took me in: naked, and ye clothed me: sick, and ye visited me: in prison, and ye came unto me”); ЯЩЕ БО ВО ПЛОТИ ЖИВЕТЕ, ИМАТЕ ОУМРЕТИ: ЯЩЕ ЛИ ДХОМЪ ДѢАНИА ПЛОТИКА ОУМЕРЦВЛАЕТЕ, ЖИВИ БЪДЕТЕ (Rom.

8:13—“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live”); **ВЫ Ѡ НИЖНИХЪ СЪСТѢ, АЗЪ Ѡ ВЫШНИХЪ СЪСМЪ: ВЫ Ѡ МІРА СЕГѠ СЪСТѢ, АЗЪ НѢСМЪ Ѡ МІРА СЕГѠ** (John 8:23—“Ye are from beneath; I am from above: ye are of this world; I am not of this world”).

5) Coordinate clauses that already contain a colon in their structure, are separated from each other by a “lesser period” (малой точкой), for example: **ДРУЗІИ ГЛАГОЛАХЪ: СІИ СЪСТЬ ХРІТОСЪ. ОВІИ ЖЕ ГЛАГОЛАХЪ: СДА Ѡ ГАЛІЛЕИ ХРІТОСЪ ПРІХОДИТЪ;** (John 7:41—“Others said, This is the Christ. But some said, Shall Christ come out of Galilee?”); **ГЛАГОЛА ИМЪ СІМОНЪ ПЕТРЪ: ИДЪ РЫБЫ ЛОВІТИ. ГЛАГОЛАША СЪМЪ: ИДЕМЪ И МЫ ЕЗ ТОВОЮ. ИЗЫДОША ЖЕ, И ВСТЕДОША АБИЕ ВЪ КОРАБЛЬ, И ВЪ ТЪ НОЦЬ НЕ ІАША НИЧЕГОЖЕ** (John 21:3—“Simon Peter said unto them, I go a fishing. They said unto him, We also go with thee. They went forth, and intered into a ship immediately; and that night they caught nothing”).

6) Coordinate clauses that do not have a conjunction are for the most part separated from each other by a colon, especially if the second clause is a clarification of the first one; for example: **И ВВЕРГУТЪ ИХЪ ВЪ ПЕЩЬ ОГНЕННЮ: ТЪ ВЪДЕТЪ ПЛАЧЬ И СКРѢЖЕТЪ ЗУБѠМЪ** (Matth. 13:50—“And [they] shall cast them into the fiery furnace: there shall be wailing and gnashing of teeth”); **ѠСТАВНТЕ ИХЪ: ВОЖДИ СЪТЬ СЛѢПИ СЛѢПЦѢМЪ** (Matth. 15:14—“Let them alone: they be blind leaders of the blind”).

§202. *In the period.* 1) If the members of the first (or second) part of the period are only set off from one another by commas, then between the first and second parts of the period there usually is placed a colon; but sometimes a “lesser period” is used; for example: **ВОСКЪЛЪ СІИ ІАКѠ БЕЗМЕРТНЫЙ Ѡ ГРѠБА, СІЕЕ, СОВОЗВНІГЪ СІИ МІРЪ ТВОІИ СІЛОЮ ТВОЕЮ, ХРІТЕ БЖЕ НАШЪ, СОКРЪШІАЪ СІИ ВЪ КРѢПОСТИ СМЕРТИ ДЕРЖАВЪ, ПОКАЗАЪ СІИ МНОГОТНВЕ, ВОСКРЕСЕНІЕ ВРЕМЪ: || ТЕМЪЖЕ ТА ІИ СЛАВНМЪ, СДАНЕ ЧЕЛОВѢКОЛЮБЧЕ** (Sunday Octoechos, T. 4, Sessional

Hymn [Sedalen]—"Thou art risen O Saviour, from the dead as On-immortal; Thou hast raised up with Thyself the world by Thy power, O Christ our God. Thou hast shattered in [Thy] might the dominion of death; Thou hast shown, O Merciful One, resurrection unto all: and for this cause we glorify Thee, O Thou Who alone lovest mankind").

Sometimes, however, if the period is not too extended, between its first and second parts there may instead be a comma; for example: *ѦЩЕ НЕ ВѢЖУ НА РЪКѢ СЪГВѢТЪ ІАЗВЫ ГВОЗДИННЫА, Н ВЛОЖУ ПЕРСТА МОЕГВЪ ВЪ ІАЗВЫ ГВОЗДИННЫА, Н ВЛОЖУ РЪКѢ МОЕ ВЪ РЕБРА СЪГВѢТЪ, НЕ ИМѢ ВѢРЮ* (John 20:25—"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe").

2) If in the first (or the second) part of the period, besides commas, there is already a colon, a question mark (;) or an exclamation point (!), then between the first and second parts of the period there usually is placed a "lesser period" (sometimes also a colon); for example: *СЪ НЕБѢ БЛАГОДАТЬ ПРИЕМЪ, СЪГДА ВОПРОШЕНІЕ ОУЧЕНИКѢМЪ СПЕЪ ДВАНДЕСАТОЧИСЛЕННЫМЪ РЕЧѢ АПѢЛѢМЪ: КОГО МА ГЛАГОЛЮТЪ ЧЕЛОВѢЦЫ БЫТИ; ТОГДА ОУБѢО ЛУЧШІЙ АПѢЛОВЪ ПЕТРЪ, БОСЛОВСТВУА ШВѢЩА, ІАКН ВОЗОПНѢВЪ: ТЫ СЪНЪ ХРІТОСЪ, ЖИВАГВЪ БГА СЪНЪ. || ЧѢМЪЖЕ ДОСЪОННѢ ОУБЛАЖАЕТСА, ІАКВ СВЫШЕ ПРИЕМЪ ШКРОВЕНІЕ, ВЪЗЪАТИ ЖЕ Н РЕШІТИ ПРАВЕДНѢ ПРИЕМЪ* (June 29, Ss. Peter and Paul, at the Praises—"Having received Grace from heaven, when the Saviour asked the rank of the twelve Apostles, Who do men say that I am?, then indeed the best of Apostles, Peter, proclaiming Thy Divinity answered, in crying out for all to hear: Thou art Christ the Son of the Living God. Wherefore it is meet to beatify him, since he received the revelation from above, and the gift to bind and loose in righteousness").

3) In a period with parallelism, the following punctuation marks occur: the coordinate clauses in each "row" (рядъ) are set apart

by a colon, and parallel rows are divided by a “lesser period” (see §201, 4); for example: ВЪ ЧЕРМНѢМЪ МОРИ, НЕИСКУСОВАЧАНЫМЪ НЕВѢСТЫ
 ОБРАЗА НАПИСАНА ИНОГДА: ТАМЪ МОУСѢЙ, РАЗДѢЛИТЕЛЬ ВОДЫ: ЗАТѢ
 ЖЕ ГАВРИИЛЪ, СЛУЖИТЕЛЬ ЧУДЕСѢ. || ТОГДА ГЛУБИНЪ ШЕСТЬОВА
 НЕМОКРЕННЪ ИИЛЬ: НЫНѢ ЖЕ ХРІСТА РОДИ БЕЗСѢМЕННО ДѢА. || МОРЕ ПО
 ПРОШЕСТВІИ ИИЛЕВѢ, ПРЕБЫСТЬ НЕПРОХОДНО: НЕПОРОЧАМА ПО РОЖДЕСТВѢ
 ЕММАНУИЛЕВѢ, ПРЕБЫСТЬ НЕПЛАБЕННА. || СЫИ, И ПРЕЖДЕ СЫИ, ГАВРИИЛЪ
 ІАКЪ ЧЕЛОВѢКЪ, БЖЕ, ПОМІАЛЪИ НАСЪ (Sunday Octoechos, Dogmatic
 of T. 5— “In the Red Sea, the Unwedded Bride’s image was once
 inscribed: there [was] Moses, the parter of the waters; here Gabriel,
 the servant of the wonder. Then, Israel rode dry-shod across the
 deep; and now, the Virgin hath without seed given birth to Christ.
 After the passing of Israel, the sea was as ever impassable. After the
 birth of Emmanuel, the Virgin without reproach, remains uncorrupt.
 Thou, O God, Who art now, hast forever been, and hast appeared
 as man, have mercy upon us”). See the examples in §199.

§203. Direct and Indirect Discourse.

The words of another, in Church Slavonic as in other languages, may be conveyed in two ways: by direct or indirect quotation.

Someone else’s words, conveyed literally, are known as *direct discourse*, for example: ГЛАГОЛА ИМЪ ПЕТРОУ: ИДЪ РЫБЫ ЛОВИТИ.
 ГЛАГОЛАША ЕМЪ: ИДЕМЪ И МЫ СЪ ТЮБОЮ (John 21:3—“Peter said to
 them: I go a fishing; they said to him: We too go with thee”).

A quotation conveyed by the author in the form of a subordinate clause with the conjunction ІАКЪ [“that”], is called *indirect discourse*; for example: ПОВѢДАША ЖЕ ЕМЪ, ІАКЪ ІИСЪ
 НАЗАРАНІИЪ МИМОХОДИТЪ (Luke 18:37—“And they told him, that
 Jesus of Nazareth passeth by”); ОНА ЖЕ РЕКОУТА, ІАКЪ ГДЬ ЕГО
 ТРЕБУЕТЪ (Luke 19:34—“And they said, [that] the Lord hath need of
 him”); И ВІДѢВШЕ ВІИ РОПТАХЪ, ГЛАГОЛЮЩЕ, ІАКЪ КО ГРЕШНЪ МЪЖЪ

ВНІДѢ ВНГ'АТН (Luke 19:7—“And having seen, they all murmured, saying, That he was gone to be guest with a sinful man”).

Both direct and indirect discourse usually are preceded by the following words: ГЛАГОЛАТИ, РЕЧѢ, ВОПРОСИТИ, ѠВѢЩАТИ, ПОВѢДАТИ, ВОПИАТИ and the like; the aforementioned words are also frequently met with in the midst of a quotation, for example: ѠНА ЖЕ НАВ'АЖДЕНА МАТЕРІЮ СВОЕЮ, ДАЖДЬ МНѢ, РЕЧѢ, ЗАДѢ НА БЛ'АДѢ ГЛАВ'Ѹ ІѠАΝΝΑ ΚΡ'ΗΤΗΤΕΛΑ (Matth. 14:8—“And she, instructed of her mother, said, Give me here John Baptist's head in a charger”).

In the books of the Scriptures (based on the Greek text) quotations usually are introduced by the conjunction *ѣ*κω, i.e. beginning like indirect discourse and continuing as direct discourse; for example: ТОГДА НАЧАТЪ РОТ'ИТЕЛѢ И КЛАТ'ИТЕЛѢ, *ѣ*КΩ НЕ ЗНАЮ ЧЕЛОВ'КА (Matth. 26:74—“Then he began to curse and to swear, [saying] that I know not the man”), cf. in Greek: τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον: one might say that in such constructions in Greek, the word ὅτι takes the place of quotation marks: “ὅτι *recitativum*”. So also: И КЛАТ'ЕЛѢ *ѣ*И (3rd person), *ѣ*КΩ *ѣ*Г'ѠЖЕ *ѣ*ЦЕ ПОПРОСИШИ (2nd person) ОУ МЕНѢ, ДАМЪ ТИ, И ДО ПОЛЦ'АР'ЕТВ'ѢА МОЕГ'Ѡ (Mark 6:23—“And he sware unto her, Whatsoever thou shalt ask of me, I will give thee, unto the half of my kingdom”); see also Mark 6:16; 14:57-58; 14:71; Luke 4:41; John 4:39; I John 4:20.

A rarer mixture of oblique and direct discourse is sometimes met with: the words of the author, without warning and without the conjunction *ѣ*κω, turn into a direct quote: И ТОИ ЗАПОВ'ЕДА *ѣ*М'Ѹ (3rd p.) НИКОМ'ЖЕ ПОВѢДАТИ: НО ШЕДЪ ПОКАЖ'ЕЛѢ (2nd p.) ІЕР'ЕОВИ, И ПРИНЕСИ (2nd) Ѡ ѠЧИЩЕН'ИИ ТВОЕМЪ... (Luke 5:14—“and he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing...”); ОУ НИМ'ИЖЕ И *ѣ*ДЫИ ПОВЕЛ'Ѣ (3rd p.) ИМЪ (3rd p.) Ѡ ІЕР'УСАЛ'ИМА НЕ ѠЛ'Ч'АТ'ЕЛѢ, НО ЖДАТИ ѠВѢТ'ТОВАНИА Ѡ'ЧА, *ѣ*ЖЕ СЛЫШАЕТЕ (2nd p.) Ѡ МЕНѢ (1st p.). Acts 1:4—“And eating with them,

commanded them not to depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me"); see also: Acts 17:3; Acts 23:22.

From the preceding examples one may conclude that indirect discourse remains only where it conveys remarks on a 3rd party (or object), e.g. ἡ βοῦν ἀλάλῃ φαρισαῖοι καὶ κηρῶναι, λαλοῦντες, ἵνα κω εἰς ἡρῶναι προέμαρτυρῶν, ἡ ἐκ ἡμῶν ἵατῶν (Luke 15:2—"And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them"). Were one to remove the conjunction ἵνα κω, the indirect quotation, changing to a direct one, would remain unchanged.

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APPENDIX.

Certain orthographical differences between the Moscow and Kiev editions.

Moscow:	Kiev:
ѠБРАЗЪ	ѠБРАЗЪ
Always with Ѡ:	In noun roots, use Ѡ:
ѠБРАЗЪ, ѠЗЪБРАЖЕНІЕ	ѠБРАЗЪ, ПЕРВОѠБРАЗНЫЙ, КРЕПТОѠБРАЗНО:
	In verb roots, use Ѡ:
	ѠЗЪБРАЗИТИ, ѠЗЪБРАЖЕНІЕ, КѠБРАЖЕНІЕ and so on.
usually: СЪПОСѠТАТЪ	usually: СОПОСѠТАТЪ
БГОДЪХНОВЕННЫЙ	БГОДОХНОВЕННЫЙ
ДЕМОНЪ (from the root: δαίμων— δαίμον-ος)	ДЕМОНЪ (δαίμων)
Genitive: МЕНЕ, ТЕБЕ, СЕБЕ	Gen.: МЕНѢ, ТЕБѢ, СЕБѢ
Before Ѡ:	Before Ѡ:
прї_ [прїѠБРАЦѠ]	прн_ [прнѠБРАЦѠ]

When Greek words are written in Church Slavonic, usually their root is the form taken, rather than the nominative case, for example: ДРАКОНЪТЪ, and not *ДРАКОНЪ (δράκων — gen. δράκοντ-ος [dragon]), РИТОРЪ (ρήτωρ, ρήτωρ-ος [orator]), ИГЕМОНЪ (ηγεμών — ἡγεμών-ος [leader, commander]).

The Structure of Liturgical Chants.

The chants sung in divine services—Sticheras, Tropars, Kondaks and the like—are intended for singing, as is shown by the inscriptions they bear, indicating one or another Tone [Mode].

Just as the melodies have their own system, so too do the texts.

Ecclesiastical chants are arranged according to 8 Tones (ἦχος), which make up the system known as “osmoglasie”). At the present time we perceive these 8 Tones as being 8 special melodies; but in the beginning they had a somewhat different significance: a “Tone” was a particular harmony, or otherwise put, it was a range of notes, a scale with intervals of various sizes (the modern scale is called a gamma). The melodies of chants were constructed in these 8 scales, as they are now constructed in two scales: the major or minor gamma, when it is a question of the borrowing or imitation of “general music”. Each harmony or Tone, besides having its underlying scale, was further involved, in terms of having certain melodic peculiarities.

Originally, every chant had its own melody. The ancient hymnographers were also singers, and they composed both the words and the music at the same time. At a later time, texts began to be composed without their own melodies, with the design that they would be performed to the melody of another chant, one already known to the singers. In this way there came to be two types of chants: a chant with its own melody came to be called a *samoglasen* (ιδιόμελον), while one with a borrowed melody was designated a *podoben* (προσόμιον). To facilitate singing, the “podobens” must reproduce exactly the syllabic structure of their model, i.e. the pattern and number of accented vs. unaccented syllables in the text whose melody they borrow; this last is referred to in such cases as the *samopodoben* (αὐτόμελον). Such an interrelationship between the podobens and samopodobens is preserved only in the original Greek texts, since, in translation to another language, including Church Slavonic, the exact syllable count is lost. The chants sung to a given podoben are identified by the first words of the original samopodoben, set over them.

Here is an example of the syllabic structure of the prosomia (podobens) in the Greek text:

T. 2: Podoben "House of Eu phrates".

Πρὸς τὸ Οἶκος τοῦ Εὐφραθᾶ. ΠΟΔΟΒΕΝΣ: ΔΌΜΕ ΕΝΦΡΑΔ,ΟΒΣ:

- | | |
|--|---------------------------|
| 1) Πάντες τὴν τῶν σεπτῶν (6 syllables) | ВСН ЧЕРТНЫІХЗ |
| 2) νῦν Προπατόρων μνήμην (7) | НІНІТѢ ПРЛѠПТЕЦЗ ПАМАТЪ |
| 3) τελέσωμεν, ὑμνοῦντες (7) | СОВЕРШАЕМЗ ПОІЩЕ |
| 4) τὴν τούτων πολιτείαν (7) | ЕГОДГОДНОЕ ЖИТІЕ, |
| 5) δι' ἧς ἐμεγαλύνθησαν. (8) | ЄГѠЖЕ РАДН ВОЗВЕЛІЧНШАСА. |

- | | |
|-------------------------------|-----------------|
| 1) Ἔσβεσαν τοῦ πυρὸς, (6) | УГАСІША ѠГНЕННЮ |
| 2) τὴν δύναμιν οἱ Παῖδες, (7) | СІЛѠ ѠТРОЦЫ, |
| 3) χορεύοντες ἐν μέσῳ, (7) | ЛІКЮЩЕ ПОСРЕДѢ |
| 4) καμίνου καὶ ὑμνοῦντες, (7) | ПЕЩН, Н ПОІЩЕ |
| 5) Θεόν τὸν παντοδύναμον. (8) | БГА ВСЕІЛЬНАГО. |

- | | |
|-----------------------------|----------------------|
| 1) Λάκκῳ κατακλεισθεῖς, (6) | ВЗ РѠВѢ ЗАКЛЮЧЕНЗ, |
| 2) θηρᾶσὶ συνωκισμένος, (7) | СВѢРѠМЗ СОБНТІАТѢЛЪ, |
| 3) Δανιὴλ ὁ Προφήτης, (7) | ДАНІІЛЗ ПРѠКЦ, |
| 4) ἀμέτοχος τῆς τούτων, (7) | НЕПРНЧІАСТЕНЗ СІХЗ |
| 5) ἐδείκνυτο κακώσεως. (8) | ПОКАЗІСА УБЛОБЛЕНІА. |

The syllabic scheme of this podoben is as follows:

- 1) ^ - - - - ^
- 2) - ^ - - - ^ -
- 3) - - ^ - - ^ -
- 4) - ^ - - - ^ -
- 5) - ^ - - - ^ - -

(Sunday of the Holy Forefathers, at the Praises).

As can be seen from the examples provided, the pattern of accented vs. unaccented syllables within one and the same podoben have no particular measure; their significance lies only in comparison with other texts modelled on the same prototype, i.e. the first line of one text has the same syllabic pattern as the first line of the following

text, and each of the ensuing numbered lines corresponds to the lines with the same number in the other texts. The main accented syllables are those that have a fixed place in all of the texts sung to the same model, while the remaining accented syllables are equivalent to unaccented. Such a syllabic system in podobens might be called *syllabo-tonic parallelism*, since the lines of the podobens are parallel to the corresponding lines of the samopodoben. The advantage of such a system is especially evident where the melody is complicated— as, for the most part, the ancient melodies are.

Early Russian singing was constructed on one scale, and the difference between the various tones consisted in certain melodic characteristics (the final and next-to-last notes, melodic phrases, and the like).

In view of the fact that, in the Church Slavonic text, the syllabic structure of the prototype (samopodoben) and text modelled on it (podoben) do not match, it becomes necessary to adapt the basic melody to a somewhat different syllabic picture in each text, i.e. if there are too few syllables, then one syllable bears more notes, and when there are extra syllables, they are monotoned on the same "reciting note".

In Russian singing, the melodies of some podobens require a specific number of lines, as otherwise the concluding melodic phrase would not come out, for example, in order to chant a text to the melody of the podoben Θ ΠΡΕΒΛΑΒΗΝΑΓΩ ΥΨΑΞΕΕ: as printed in the *Sputnik Psalomschika*¹), one must first break up the text to be sung into 9 lines. But there are other podoben-melodies that are flexible, permitting one to use the closing melodic line with any number of musical phrases. Hence the terms "devyatistrochen" ("9-liner"), "bezstrochen" ("without [limit of] lines") and the like.

¹) "The Chanter's Vade-Mecum", printed with the blessing of Archbishop Arseny of Novgorod and Staraya Russa in 1916, and reprinted in Holy Trinity Monastery, Jordanville, N.Y. in 1959 and subsequently.

The example on the next page shows how syllabo-tonic parallelism is used in Church Slavonic texts.

САМОПОДÓБЕНЪ: ѿ ДѢВНОЕ ЧѢДО: (Dormition, 1st Stichera at "Lord I have cried") and the СТІ́ХІРА ПОДÓБНА for St. Alypy (at "Lord I have cried" in the service to St. Alypy the Iconographer of the Kievo-Pechersky Monastery, Aug. 17, written by the author of this book).

From these examples of the system of samopodobens and podobens it can be seen that this is a certain simplification of singing, and therefore found mostly in services for weekdays; the expression "if there be a Samoglasen" in the rubrics gives an indication of some festivity. The services for Sundays and greater feasts contain, for the most part, "samoglasen" texts [texts which had their own special melodies].

The present-day tonal melodies in Russian church singing represent the fruits of further simplification of the music. These melodies might be called "podobens" of their own sort, which can be used with texts of any syllabic structure and any number of lines, and therefore these tones are very convenient for singers who do not know the actual melodies of the "samoglasens" and "podobens".

The canons (in the Greek text) are also composed according to this syllabic system. The Eirmos is like a "samopodoben", and the tropars of the canon copy the syllabic pattern of the Eirmos.

The Akathist Hymn to the Mother of God, which is sung on the feast of her Praises (5th Saturday in Lent), is composed in a

ДѢВНОЕ ЧУДО ИСТОЧНИКЪ ЖИЗНИ БО
 ЯВЛЕНІЕ ДѢВНЕ, ПРЕМЪДРЫЙ РАВЕ, ПРІ-
 ГРѢВЪ ПОЛАГАЕТСЯ И ЛѢТВИЦА КЪ НЕВЕ-
 ИМЪ ОУБЪ ТАЛАНТЪ ЦАРѢВЪ, СВЕРШИЛЪ ЕСИ ЖИТІ-
 СИ ГРѢВЪ ВЫВАЕТЪ, ВЕСЕЛІСА ГЕФСИМА-
 ЕМЪ КЪ ПЛЮ СЛАВНО, ПРЕЗМНОЖИВЪ ТОЙ СОТЦА-
 НІЕ, БОГОРОДИЧЕНЪ СВАТЪИ ДОМЕ: БОЗО-
 НІЕМЪ, ДОБРОДѢТЕЛЬМИ СНАБДѢВЪ ДЪШЪ СЕ, БО-
 ПІИМЪ, ВѢРНИИ, ГАВРИИЛА ИМЪЩЕ ЧИНО-
 ПІЕМЪ ДНЕСЪ КЪ ТЕБѢ, ЗА НЕ КЪ БОГЪ ПРІАЛЪ ЕСИ ДЕРЗ-
 НАЧАЛЬНИКА: БЛАГОДАТНАА, РАДЪИСА,
 НОВЕНИЕ: ОУМОЛИ БЛАГЪ ПОДАТЕЛА
 ЕТОБОЮ ГОСПОДЪ, ПОДААИ МІРОВИ ТОБО-
 ОУЩЕДРИТИ НЫ, ПОДАА ПРІСНУ НАМЪ СВОЙ МИРЪ

Ю ВЕЛІЮ МІ — ЛОСТЬ.
 И ВЕЛІЮ МІ — ЛОСТЬ.

similar fashion². The syllabic model of the 1st Oikos and the 2nd Kontakion are followed by all those that follow. The 1st Kontakion stands by itself, as a “samoglasen”.

The classical metrical measure was not adopted in the composition of liturgical texts, as it would appear, because the distinction between long and short syllables had almost been lost by Byzantine times³), besides which such versification is hardly convenient for singing.

Be that as it may, there are several examples of the use of classical meter. An alexandrine (iambic) meter is used for the 2nd canon on the Nativity of Christ, the 2nd canon on the Epiphany, and the 2nd canon on Pentecost. A trochaic tonic tetrameter is used in the Prayer before Communion of Simeon the New Theologian, Ἐπιπρωτῶν χειλέων (Ὡ ἐκβέρηιχζ οὔστίνζ).

—

²) In the Greek service books, this Akathist alone is included.

³) *A Greek Grammar of NT...* by W. Funk, see §22.

CHRESTOMATHY:

The Book of Acts, Chapters 1-3.

ДѢЯНІА

СВЯТЫХЪ АПОСТОЛЪ.

ГЛАВА Я.

а. ПѢрвое оубо слово сотворихъ ѿ всѣхъ, съ Феѳіле, ѿже начатъ Іисъ творити же и оучити,

б. ДѢже до днѣ, въ онъже заповѣдавъ аптолѡмъ дѡмъ стѣмъ, и хъ же и зера, вознесѣса :

г. Предъ нимъ же и постави себѣ жива по страданіи своемъ, во многѣхъ истинныхъ знаменіихъ, дѣнми четыредесятми гвалася имъ, и глагола, ѿже ѿ царствіи Бжїи :

д. Съ нимъ же и гдѣй повелѣ имъ ѡ Іерусалима не влачатиса, но ждати ѡбѣтованіа Оча, еже слышасте ѡ менѣ :

е. Ико Іѡаннъ оубо крѣтилъ єсть водою, вы же имате крѣтитиса дѡмъ стѣмъ, не по многѣхъ си хъ днѣхъ.

ж. Онъ же оубо сошедшеся вопрошахъ єго, глаголюще : Гдѣи, аще въ лѣто сѣ оустраѡеши црѣтвіе Іилево ;

з. Речѣ же къ нимъ : нѣсть ваше разсмѣти времена и лѣта, ѿже Оцъ положи во своѣй власти :

и. Но прїимете силъ, нашедшъ стѡмъ дѡмъ на вы, и вѣдете мѣ свидѣтели во Іерусалимѣ же и во всей Іудеи и Самарии и дѢже до послѣднихъ землѣи.

а. И сѣа рѣкъ, зрашымъ имъ взѡтса, и облакъ подѡатъ єго ѡ очю ихъ.

г. И єгда взирающе бѡхъ на нѣо, идѡшъ ємъ, и сѣ мѡжа двѣ стѡста предъ ними во одѣжди бѣлѣ,

̑і. Иже и рекоста: мъжіе Галілейстїи, что стоите зраще на нѣо; сѣй Іисъ вознесыйся ѡ васъ на нѣо, такожде прїидетъ, имже образомъ видѣсте єго идѡща на нѣо.

̑і. Тогда возвратишася во Іерлімъ ѡ горы нарицаемыя Олевны, ꙗже єсть близъ Іерліма, събвѡты имѡщїа пѣть.

̑і. И єгда видѡша, взыдѡша на горницъ, идѣже бѡхъ пребывающе, Пѣтръ же и Іаквъ и Іѡаннъ и Андрей, Фїлппъ и Ѡмъ, Варооломей и Матѡей, Іаквъ Алфѡевъ и Сїмвнъ Силѡтъ, и Ісда Іаквль.

̑і. Сїи всї бѡхъ терпѡше єдинодѡшнв въ молитвѣ и молѣнїи, съ женами и Мрїею Мтрїю Іисовою, и съ братїею єгѡ.

̑і. И во днї тыа воставъ Пѣтръ посредѣ оученикъ речѣ: (бѣ же имѣнъ народа въспѣ ꙗкѡ стѡ и двѡдѣсѣтъ:)

̑і. Мъжіе братїе, подобаше скончатисѧ писанїю семѸ, єже предречѣ Дхъ свѡтый оусты Дѡдовыми, ѡ Ісдѣ бывшемъ вождѣ емшимъ Іиса:

̑і. Іакѡ причтѣнъ бѣ съ нами, и прїѡлзъ бѡше жрѣбїи слѡжбы сѣлѧ.

̑і. Сѣй оубо стѡжа сѣлѡ ѡ мзды неправедныа, и ницъ бывъ просѣдѣсѧ посредѣ, и излиасѧ всѧ оутрѡба єгѡ:

̑і. И разумно бысть всѣмъ живѡщимъ во Іерлімѣ, ꙗкѡ нарециасѧ сѣлѸ томѸ своимъ ихъ ѡзыкомъ ѡкедамѧ, єже єсть сѣлѡ крѡве.

̑і. Пишетсѧ во въ книзѣ ѡломстѣй: да вѣдетъ двѡръ єгѡ пѣстъ, и да не вѣдетъ живѡщагѡ въ немъ, и єпископство єгѡ да прїиметъ ѡнъ.

̑і. Подобаетъ оубо ѡ сходявшихъ съ нами мъжѣй во всѧко лѣто, въ нѣже видѣ и изыде въ насъ Гдѣ Іисъ,

̑і. Начѣнъ ѡ крещенїѧ Іѡаннова даже до днѣ, въ онѣже

ВОЗНЕСЕСА (НА НБѢ) ѿ НАСЪ, СВИДѢТЕЛЮ ВОСКРѢНІА ЕГѢ БЫТИ СЪ НАМИ ЕДИНОМЪ ѿ СИХЪ.

кѢ. И ПОСТАВИША ДВА, ІУСИФА нарицаемаго Варсавъ, иже нареченъ бысть Ісстъ, и Матѳіа.

кД. И ПОМОЛИВШЕСЯ РѢША: ТЫ ГДІИ СЕРДЦЕВѢДЧЕ ВСѢХЪ, ПОКАЖИ ЕГѢЖЕ ИЗБРАЛЪ ЕСИ ѿ СЕЮ ДВОЮ ЕДИНАГО,

кЕ. ПРИАТИ ЖРЕБІИ СЛЖЕНІА СЕГѢ И АПОТѢЛСТВА, ИЗЪ НЕГѢЖЕ ИСПАДЕ ІСДА, ИТИ ВЪ МѢСТО СВОЕ.

кВ. И ДАША ЖРЕБІА ИМА, И ПАДЕ ЖРЕБІИ НА МАТѢІА, И ПРИЧТЕНЪ БЫСТЬ КО ЕДИНОНАДЕСАТИ АПОТѢЛМЪ.

ГЛАВА вѣ.

а. И ЕГДА СКОНЧАВАСА ДНІЕ ПАТЬДЕСАТНИЦЫ, БѢША ВСИ АПОТѢЛИ ЕДИНОДУШНѢ ВЪСПѢ.

б. И БЫСТЬ ВНЕЗАПЪ СЪ НБСЕ ШѢМЪ ТАКЪ НОСИМЪ ДЫХАНІЮ БѢРНЪ, И ИСПОЛНИ ВЕСЬ ДОМЪ, ИДѢЖЕ БЛХЪ СѢДАШЕ:

г. И ПРВІШАСА ИМЪ РАЗДѢЛЕНИ АЗЫЦЫ ТАКЪ ОГНЕННИ, СѢДЕЖЕ НА ЕДИНОМЪ КОЕМЪДО ИХЪ,

д. И ИСПОЛНИШАСА ВСИ ДХА СѢА, И НАЧАША ГЛАГОЛАТИ ИНЫМИ АЗЫКИ, ТАКЪЖЕ ДХЪ ДАШЕ ИМЪ ПРОВѢЩАВАТИ.

е. БЛХЪ ЖЕ ВО ІЕРУСАЛѢМѢ ЖИВѢЩІИ ІСДЕИ, МЪЖІЕ БЛАГОГОВѢИНИ ѿ ВСЕГѢ АЗЫКА, ИЖЕ ПОДЪ НБСЕМЪ.

б. БЫВШЪ ЖЕ ГЛАСЪ СЕМЪ, СНІДЕСА НАРОДЪ И СМАТЕСА: ТАКЪ СЛЫШАХЪ ЕДИНЪ КІИЖДО ИХЪ СВОИМЪ АЗЫКОМЪ ГЛАГОЛЮЩИХЪ ИХЪ.

з. ДИВЛАХУСА ЖЕ ВСИ И ЧУДАХУСА, ГЛАГОЛЮЩЕ ДРЪГЪ КО ДРЪГЪ: НЕ СЕ ЛИ ВСИ СІИ СЪТЪ ГЛАГОЛЮЩІИ ГАЛІЛЕАНЕ;

и. И КАКЪ МЫ СЛЫШИМЪ КІИЖДО СВОИ АЗЫКЪ НАШЪ ВЪ НЕМЪЖЕ РОДИХОМСА.

д. ПАРДАНЕ И МИДАНЕ И СЛАМИТЕ, И ЖИВѢЩІИ ВЪ МЕСОПОТАМІИ, ВО ІСДЕИ ЖЕ И КАППАДОКІИ, ВЪ ПОНТѢ И ВО АСИИ,

і. ВО ФРѢГІИ ЖЕ И ПАМФѢЛИИ; ВО ЕГІПТѢ И СТРАНАХЪ ЛІВІИ, ТАКЪЖЕ ПРИ КѢРИНИИ, И ПРИХОДАЮЩІИ РИМЛАНЕ, ІСДЕИ ЖЕ И ПРИШЕЛЬЦЫ,

ѿ. Крѣтане ѿ Яравлане, слышимъ глаголющихъ ѿ насъ нашими языки величїа Бжїа ;

ѿ. Оужасася же вси ѿ недоумевася, дрѣга ко дрѣга глаголюще : что оубо хощетъ сїе быти ;

ѿ. Ини же рѣгающеся глаголахъ : ѿкѡ вїномъ ѿсполнени сѣть.

ѿ. Ставъ же Петръ со єдинонадесатми, воздвїже гласъ свой, ѿ рече ѿмъ : Мѣже Іудейстїи ѿ живѣщїи во Іерлїмѣ вси, сїе вамъ разумно да вѣдетъ, ѿ вѣшїте глаголы моѿ.

ѿ. Не бо, ѿкоже вы нещїете, сїи пїани сѣть : ѣсть во часъ третїи днѣ :

ѿ. Но сїе ѣсть реченное прѣрокомъ Іовїлемъ :

ѿ. И вѣдетъ въ послѣднїа днї, глаголетъ Гдѣ, ѿзлїю ѿ Дха моего на всѣхъ плоть, ѿ прорекѣтъ сынове ваши, ѿ дщѣри ваши : ѿ юнѡши ваши видѣнїа оубратъ, ѿ старцы ваши сѡнїа видатъ :

ѿ. Ибо на рабы моѿ ѿ на рабыни моѿ, во днї оны ѿзлїю ѿ Дха моего, ѿ прорекѣтъ.

ѿ. И дамъ чюдеса на нѣси горѣ, ѿ знаменїа на земли низъ, кровъ ѿ Огнь ѿ крѣнїе дыма.

ѿ. Солнце преложїтса во тмѣ, ѿ лгнѡ въ кровъ, прѣжде даже не прїитї днїю Гдню великомъ ѿ просвѣщенномъ.

ѿ. И вѣдетъ, всѣхъ, ѿже ѡще призовѣтъ ѿма Гдне, спасѣтса.

ѿ. Мѣже Ілстїи, послѣшайте словесъ сїхъ : Іиса Назврѣа, мѣжа ѿ Бга ѿзвѣствованна въ васъ сїлами ѿ чюдесы ѿ знаменїи, ѿже сотвори тѣмъ Бгъ посредѣ васъ, ѿкоже ѿ сами вѣсте,

ѿ. Сегѡ нарекованнымъ совѣтомъ ѿ проразмѣнїемъ Бжїимъ прѣдана прїемше, рѣками беззаконныхъ пригвождше оубїстѣ :

ѿ. Огѡже Бгъ воскресї, разрѣшивъ вѣлѣзни смѣртныя, ѿкоже не бѡше мѡчно держїмъ быти емъ ѿ неѡ.

кѢ. ДѢДЗ БО ГЛАГОЛЕТЪ Ѡ НЕМЪ: ПРЕДЗРѢХЪ ГДА ПРЕДО МНОЮ ВѢСЪ: ГЛАКО ѠДЕСНЮ МЕНЕ ЁСТЬ, ДА НЕ ПОДВИЖЕСА.

кѢ. СЕГѠ РАДИ ВОЗВЕСЕЛІСА СРЦЕ МОЕ, И ВОЗРАДОВАСА АЗЫКЪ МОЙ: ЕЩЕ ЖЕ И ПЛОТЬ МОА ВСЕЛИТСА НА ОУПОВАНІИ.

кѢ. ГЛАКО НЕ ѠСТАВИШИ ДШІ МОЕА ВО АДѢ, НИЖЕ ДАСИ ПРЕПОДОБНОМУ ТВОЕМУ ВИДѢТИ ИСТАЕНІА.

кѢ. СКАЗАЛЪ МИ ЕСИ ПРТИ ЖИВОТА: ИСПОЛНИШИ МА ВЕСЕЛІА СЪ ЛИЦЕМЪ ТВОИМЪ.

кѢ. МЪЖІЕ БРАТІЕ, ДОСТОИТЪ РЕШИ СЪ ДЕРЗНОВЕНІЕМЪ КЪ ВАМЪ Ѡ ПАТРІАРСѢ ДѢДѢ, ГЛАКО И ОУМРЕ И ПОГРЕВЕНЪ БЫСТЬ, И ГРѢВЪ ЕГѠ ЁСТЬ ВЪ НАСЪ ДАЖЕ ДО ДНЕ СЕГѠ.

л. ПРРОКЪ ОУБО СЫИ, И ВѢДЫИ, ГЛАКО КЛАТВОЮ КЛАТСА ЕМУ БГЪ, Ѡ ПЛОДА ЧРЕСАЪ ЕГѠ ПО ПЛОТИ ВОЗДВИГНУТИ ХРТА, И ПОСАДИТИ ЕГѠ НА ПРТОЛѢ ЕГѠ,

ла. ПРЕДВИДѢВЪ ГЛАГОЛА Ѡ ВОСКРЕНІИ ХРТѠВѢ, ГЛАКО НЕ ѠСТАВИСА ДША ЕГѠ ВО АДѢ, НИ ПЛОТЬ ЕГѠ ВИДѢ ИСТАЕНІА.

лв. СЕГѠ ИСА ВОСКРСИ БГЪ, ЕМУЖЕ ВСИ МЫ ЕСМЫ СВИДѢТЕЛИ.

лг. ДЕСНИЦЕЮ ОУБО БЖІЕЮ ВОЗНЕСЕСА, И ѠБѢТОВАНІЕ СТЪГѠ ДХА ПРІЕМЪ Ѡ ЦА, ИЗЛІА СІЕ, ЕЖЕ ВЫ НЫНѢ ВИДИТЕ И СЛЫШИТЕ.

лд. НЕ БО ДѢДЗ ВЪДЕ НА НЕСА, ГЛАГОЛЕТЪ БО САМЪ: РЕЧЕ ГДѢ ГДВИ МОЕМУ, СЪДАИ ѠДЕСНЮ МЕНЕ:

ле. ДОНДЕЖЕ ПОЛОЖУ ВРАГИ ТВОА ПОДНОЖІЕ НУГЪ ТВОИХЪ.

лв. ТВЕРДАУ ОУБО ДА РАЗМѢЕТЪ ВЕСЬ ДОМЪ ИИЛЕВЪ ГЛАКО И ГДА И ХРТА ЕГѠ БГЪ СОТВОРИЛЪ ЁСТЬ, СЕГѠ ИСА, ЕГѠЖЕ ВЫ РАСПЪСТЕ.

лз. СЛЫШАВШЕ ЖЕ ОУМИЛИШАСА СЕРАЦЕМЪ, И РѢША КЪ ПЕТРУ И ПРОЧЫМЪ АПОСТОЛАМЪ: ЧТО СОТВОРИМЪ, МЪЖІЕ БРАТІЕ;

ли. ПЕТРУ ЖЕ РЕЧЕ КЪ НИМЪ: ПОКАЙТЕСА, И ДА КРТИТСА КІИЖДО ВАСЪ ВО ИМА ИСА ХРТА ВО ѠСТАВЛЕНІЕ ГРѢХѠВЪ: И ПРІИМЕТЕ ДАРЪ СТЪГѠ ДХА.

лѡ. ВѢМЪ БО ЁСТЬ ѠБѢТОВАНІЕ Ѳ ЧАДѢМЪ ВѢШЫМЪ, Ѳ ВСѢМЪ ДѢЛЬНЫМЪ, ЕЛИКИ ѢЩЕ ПРИЗОВѢТЪ ГДЬ БГЪ НАШЪ.

м. Ѳ ѲНЫМИ СЛОВЕСЫ МНОЖАЙШИМИ ЗАСВИДѢТЕЛЬСТВОВАШЕ, Ѳ МОЛАШЕ ѲХЪ, ГЛАГОЛА : СПАСІТЕСѢ Ѡ РОДА СТРОПТІВАГѢ СЕГѢ.

мѡ. ѲЖЕ ОУБО ЛЮБЕЗНѢ ПРІАША СЛОВО ЕГѢ, КРѢТІШАСѢ : Ѳ ПРИЛОЖІШАСѢ ВЪ ДЕНЬ ТОЙ ДѢШЪ ПѢКѢ ТРИ ТЫСАЩИ.

мѢ. БѢХЪ ЖЕ ТЕРПАШЕ ВО ОУЧЕНІИ АПѢЛЪ, Ѳ ВО ѠБЩЕНІИ Ѳ ВЪ ПРЕЛОМЛЕНІИ ХЛѢБА Ѳ ВЪ МОЛІТВАХЪ.

мѢ. БЫСТЬ ЖЕ НА ВСѢКОИ ДѢШИ СТРАХЪ, МНѢГА БО ЧѢДЕСѢ Ѳ ЗНАМЕНІА АПѢТОЛЫ БЫША ВО ІЕРУСАЛІМѢ.

мѢ. СТРАХЪ ЖЕ ВЕЛІИ БѢШЕ НА ВСѢХЪ ѲХЪ. ВСІ ЖЕ ВѢРОВАВШИИ БѢХЪ ВКѢПѢ, Ѳ ѲМАХЪ ВСѢ ѠБЩА.

мѢ. Ѳ СТАЖѢНІА Ѳ ѲМѢНІА ПРОДААХЪ, Ѳ РАЗДААХЪ ВСѢМЪ, ЕГѢЖЕ ѢЩЕ КТО ТРЕБОВАШЕ :

мѢ. ПО ВСѢ ЖЕ ДНИ ТЕРПАШЕ ЕДИНОДѢШНѢ ВЪ ЦРКВИ, Ѳ ЛОМАШЕ ПО ДОМѢМЪ ХЛѢБЪ, ПРІИМАХЪ ПІЦІСЪ ВЪ РАДОСТИ Ѳ ВЪ ПРОСТОТѢ СЕРДЦА,

мѢ. ХВАЛАШЕ БГѢ Ѳ ѲМѢШЕ БЛАГОДАТЬ ОУ ВСѢХЪ ЛЮДЕЙ. ГДЬ ЖЕ ПРИЛАГАШЕ ПО ВСѢ ДНИ ЦРКВИ СПАСАЮЩИЯСѢ.



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