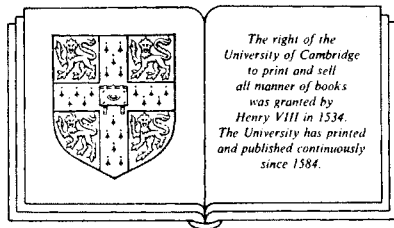


# OLD CHURCH SLAVONIC AN ELEMENTARY GRAMMAR

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To all my past students

who contributed to the making of this book in many ways



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PREFACE

This book is intended as an introduction to Old Church Slavonic for undergraduates studying the subject as part of a course in Russian or any other Slavonic language, and for all those who want a concise outline of the earliest recorded Slavonic language. It assumes no previous knowledge of a Slavonic language and is purely descriptive. The basic grammar is followed by notes on syntax which are designed not only to describe the use of the grammatical categories, but also to provide reading material in the form of sentences illustrating the points made.

The reading selection includes three passages in a 'normalized' form of Old Church Slavonic, so that the student can first be introduced to the language without the additional difficulty of unexpected forms and abbreviations. Only one extract from the Gospels has been included, as most of the sentences in the section on syntax are taken from another Gospel. The other extracts are intended to show what the Old Church Slavonic texts actually look like.

I wish to express my thanks to P. Herrity for his useful suggestions, to Mrs. J. Harvey for undertaking the difficult task of typing the book, and my gratitude to J. C. Dumbreck who not only helped to correct and improve the text, but also gave me advice and encouragement throughout. Any errors remaining are, of course, my own.



The reading extracts were taken from the following:

- 1 V. P. Besedina-Nevzorova: *Staroslavjanskiy Yazyk*. Kharkov, Izd. Kharkovskogo Gos. Universiteta, 1962. Pp. 28 and 15-17.
- 2 I. Brabec and others: Gramatika hrvatskoga ili srpskog jezika. Zagreb, 1954. Pp. 297-9.
- 3 *Żywoty Konstantina i Metodego (obszerne)*. Ed. T. Lehr-Spławyński. Poznań, Instytut Zachodni, 1959. P. 107.
- 4 Kuyo M. Kuyev: *Azbušnata molitva v slavyanskite literatury*. Sofiya, Izd. na Bŭlgarskata Akademiya na Naukite, 1974. Pp. 170-1.
- 5 *Savvina Kniga*. Ed. Shchepkin. Graz, Akademische Druck- u. Verlagsanstalt, 1959. (Reprint of 1903 St. Petersburg ed.). P. 146.
- 6,7 *Euchologium Sinaiticum*. Ed. R. Nahtigal. Vol. 2. Ljubljana, Akademia Znanosti in Umetnosti v Ljubljani, Filozofsko-Filološko-Historični Razred, Dela, 2. 1942. Pp. 85-6, 30-31.
- 8 *Sinayskaya Psal'tyr'*. Ed. S. Sever'yanov. Graz, Akademische Druck- u. Verlagsanstalt. (Reprint of 1922 Petrograd ed.), 1954. Pp. 126-7.



## O. INTRODUCTION

### O.1 What is Old Church Slavonic?

The Slavonic languages belong to the Indo-European Group of languages, to which the Germanic languages (which include English) belong, as well as the Romance languages, which include Latin, the Celtic languages, the Iranian languages, Sanskrit, Greek and Armenian.

The Slavonic languages are usually divided into three groups: West Slavonic, including Polish and Czech and Upper and Lower Sorbian; East Slavonic, comprising Russian, Byelorussian and Ukrainian, and South Slavonic; the South Slavonic group consists of Slovenian, Serbo-Croat, Macedonian and Bulgarian. The first Slavonic language to be committed to writing was a South Slavonic dialect of Bulgarian or Macedonian type, and is called Old Church Slavonic because of its function. (In some works it is called Old Bulgarian, but this is best avoided as Old Church Slavonic is not identical with the Bulgarian language of that time.)

For the relationship of Old Church Slavonic with Indo-European, see G. Nandriş, *Old Church Slavonic Grammar*, London, 1959.

In the year 862, Prince Rostislav of Moravia, which was then an important grouping of Slavonic peoples in Central Europe, sent a request to the Byzantine Emperor Michael III for Slavonic-speaking missionaries to spread Christianity in his lands and counter the influence of German clergy. Constantine and his brother Methodius were chosen because the former had already proved himself as a scholar and missionary, while the latter was an experienced administrator. Both were natives of Salonica where there was a Slavonic-speaking population. The brothers' work in Moravia was approved by the pope, and in 869 Constantine and Methodius travelled to Rome where Constantine died, having taken monastic vows and assumed the name of Cyril. Methodius returned to Moravia, but Rostislav died and under his successor Svatopluk the German clergy were once more in the ascendant, having obtained the support of the new pope. After Methodius's death in 885 his disciples had to flee, and some of them established themselves in the Bulgarian Empire at the court of Tsar Simeon and in Macedonia. The independence of Bulgaria was crushed by Byzantium in the first

half of the 11th century, and Slavonic culture in the Balkans went into a period of decline.

For the historical background see F. Dvornik, *The Slavs, their History and Civilization* (Survey of Slavic Civilization, Vol. II), Boston, 1956, and V. Jagić, *The Conversion of the Slavs* (Chapt. VIIIB, Vol. IV of the Cambridge Medieval History).

Old Church Slavonic (abbreviation used: OCS) is the language reconstructed on the basis of linguistic analysis of 10th- and 11th-century texts which are copies of original texts, now lost, written in Moravia and Bulgaria or Macedonia by Constantine/Cyril, Methodius and their disciples. These texts consist of the Gospels, liturgies, lives of saints, homilies, etc. Most of them are translations from Greek, but a few are original. They are not very numerous or very extensive (some 17 or 18, the longest, Codex Suprasliensis, having 285 folia, and some fragments consisting only of two folia) and therefore they afford insufficient evidence for reconstructing a *total* picture of OCS, but they do provide enough to reconstruct a phonological system and an almost complete morphological system; the value of the syntactic evidence is discussed in the chapter on syntax.

It must therefore be remembered when studying OCS that as we have only written texts, the actual phonetic quality of the language is unknown, although it can be inferred to some extent by comparison with other Slavonic languages and analysis of the alphabet. It must also be borne in mind that the language of the texts may be rather artificial, as (a) the translators wished to be understood by a wide range of dialect speakers and may have avoided marked regionalisms, and (b) they introduced many calques from Greek and some of the vocabulary and syntax may be Greek rather than Slavonic.

However, these features should not be exaggerated, as all the Slavonic dialects must at that time have been very close and the intention was to be comprehensible to all, not to create an esoteric literary language.

OCS is generally thought to be based on a Macedonian dialect from the Salonika area. Comparative evidence suggests that it was very close to Common Slavonic and was definitely a South Slavonic language of Bulgarian or Macedonian type, the two probably being not very different at that time.

The problem of what OCS was originally like is complicated by the fact that while some of the Gospels were probably translated before Cyril and Methodius set out for Moravia, and were therefore written in a dialect of Macedonian type, the rest of their work was done in Moravia, where the language was West Slavonic and influenced the translators to some extent. Later Methodius's disciples transferred their activities to Bulgaria, and the texts newly translated or composed for the first time were influenced by an East Bulgarian dialect, and also the earlier translations were revised, though not consistently, to bring them into line with the rest.

As a result we have texts of a mixed dialectal character, as the revisions were never thorough or consistent. Some 12th-century texts show definite Bulgarian features, some show Serbian or Croatian features indicating that they were copied in Serbia or Croatia, and there is a very early text, the Kiev Fragments, which dates from the 10th century and has some Moravian features; there is also a text containing prayers (the Freising Fragments) from c. 1000, which shows Slovenian features.

In Moravia Church Slavonic went out of use, being displaced by Latin. Slovenia also came under the Roman Catholic Church, but Church Slavonic continued to be used in Catholic Croatia, where a special form of the Glagolitic alphabet was used. Church Slavonic found more favourable ground in Serbia (Serbian Church Slavonic) and in Bulgaria (this variety is usually called Middle Bulgarian). The area where it enjoyed greatest popularity was, however, Russia, where it survived to become the basis of the modern literary language.

The OCS texts are written in two different, although related, alphabets, the Glagolitic which may be the earliest, and the Cyrillic which is similar to the Cyrillic alphabets used in some Slavonic countries today. In Croatia a special form of the Glagolitic alphabet was evolved, and the Freising Fragments are in the Latin alphabet.

## 0.2 *Textbooks*

For a complete description of OCS as a self-contained system see H. Lunt, *Old Church Slavonic Grammar*, 6th revised edition,

1976, with full bibliography. For a fuller description which makes use of historical evidence see A. Vaillant, *Manuel du vieux slave*, Paris, 1948.

The other OCS textbooks are listed in Lunt's bibliography, except for a few, mostly in Slavonic languages; none of the latter offers anything that is not found elsewhere, except St. Słoński, *Grammatyka języka starosłowiańskiego/starobułgarskiego*, Warsaw, 1950, which contains examples of consonant changes in all possible environments.

For a serious study of the texts, the student should begin with Lunt and G. Nandriš, *Old Church Slavonic Grammar*, London, 1959, as these give the descriptive and historical point of view respectively.

Beyond these basic textbooks, Leskien's manual (first published 1871, 9th edition 1972) is the best of the traditional grammars and has not been surpassed. Diels (first published 1932) is more comprehensive, and A. Meillet, *Le slave commun*, 1934, is essential for this particular aspect. None of these includes syntax, for this one has to use Vondrák (1912), Źoś (1922), Vaillant (1948), and Lehr-Spławiński which includes a chapter on syntax by Cz. Bartula (4th edition 1959), or J. Kurz, *Učebnice jazyka staroslovenského*, Prague, 1969.

Leskien, Vondrák, Diels, Vaillant and some of the others include a reader with glossary. The reader by R. Auty, which accompanies Nandriš's grammar, is particularly good, as it has descriptions of the texts, a wide selection and a full glossary.

Dictionaries of OCS are not so numerous. There is an extremely useful dictionary of the 'canonic' texts, *Material towards the compilation of a concise Old Church Slavonic dictionary* by T. A. Lysaght, Wellington, New Zealand, 1978. Sadnik and Aitzetmüller (1955) is rather difficult to use. A more comprehensive dictionary by F. Miklosich, *Lexicon palaeoslovenico-graeco-latinum* (1862-65) is only useful if one knows Latin or Greek. The best is the big dictionary by the Czechoslovak Academy of Sciences. The standard editions of the texts contain some useful glossaries, particularly that of Codex Marianus by Jagić.

Finally the student may also be reminded that as a large proportion of texts consists of extracts from the Bible, mainly the Gospels, a translation of some of the texts is readily available

in the English Bible, although there may be some differences as the originals of the Slavonic and the English translations may differ slightly. The most useful of the various versions of the English Bible is probably the Revised Version of 1880, as it is the most literal.

### 0.3 *The texts*

The OCS texts were mostly discovered and first studied in the 19th century, chiefly outside the areas in which they are presumed to have been written. This suggests that as a result of wholesale destruction caused by wars and invasions in the Balkans, a large body of MSS was annihilated and only MSS which had accidentally been preserved elsewhere remained in existence until the 19th century.

#### (1) *Zog. Codex Zographensis*

Tetraevangelium (the four Gospels). Glagolitic. 288 folia plus 15 of a later date.

It was presented by the monks of the Zographos monastery on Mount Athos to Tsar Alexander II in 1860; he gave it to what is now the Leningrad Public Library, where it is still.

It dates from the late 10th century, and represents a western type of Bulgarian dialect. It shows assimilation of *jers*, so that ѣ > ѓ before a syllable containing a front vowel; there are few examples of vocalisation of *jers*; and the *jers* are lost, although not consistently, only between certain consonants. It also has forms of the more archaic asigmatic aorist.

Edition: V. Jagić, *Quattuor evangeliorum codex glagoliticus olim Zographensis nunc Petropolitanus*, Berlin, 1879. (Reprint Graz, 1954.)

#### (2) *Mar. Codex Marianus*

Tetraevangelium. Glagolitic. 174ff.

Obtained from the monastery of the Holy Virgin on Mount Athos by the Russian scholar Grigorovich in 1845. It is now in the Lenin Library in Moscow, except for ff 1-2 which are in the National Library in Vienna.

It dates from the late 10th or early 11th century. It also shows Macedonian features, and some Serbian features which may be due to later copyists. There are many examples of  $\mathfrak{b} > e$ , while  $\mathfrak{z} > o$  is less frequent. Loss of *jers* is sporadic. There are forms of the asigmatic aorist.

Edition: V. Jagić, *Quattuor evangeliorum versionis palaeoslovenicae Codex Marianus glagoliticus*, Berlin and St. Petersburg, 1883. Contains a study and glossary. (Reprint Graz, 1960.)

(3) *Ass. Codex Assemanianus*

Evangelistarium (Aprakos Gospel, extracts from the Gospels for reading during mass), followed by a menology (calendar of saints' days with lives). Glagolitic. 158 ff.

Bought from Orthodox monks in Jerusalem by J. Assemani, a Syrian Christian, in 1736, and left by his nephew to the Vatican Library, where it is now.

Tenth or 11th century. West Bulgarian or Macedonian features. Vocalisation of *jers*,  $\mathfrak{z} > o$ ,  $\mathfrak{b} > e$ . Very numerous examples of loss of *jers*, including at end of words. The examples of the asigmatic aorist as well as those of the 1st sigmatic aorist are more numerous than those of the 2nd sigmatic aorist.

Edition: I. Vajs and J. Kurz, *Evangelium Assemani*, I-II, Prague, 1929-55. A third volume will contain the vocabulary.

(4) *PsSin. Psalterium Sinaiticum*

Psalms 1 to 137 (138). Glagolitic. 177 ff.

In the monastery of St. Catherine on Mount Sinai.

11th century. Macedonian features. Vocalisation of both *jers* very frequent. Contains examples of the older aorist types.

Edition: S. Severyanov, *Sinajskaya Psaltyr'*, *glagolicheskii pamyatnik XI v. (Pamyatniki staroslavjanskogo yazyka, IV)*, Petrograd, 1922. (Reprint Graz, 1954.) Contains vocabulary.

M. Altbauer, *Psalterium Sinaiticum, An 11th century Glagolitic manuscript from St. Catherine's Monastery, Mt. Sinai*, Skopje, 1971.



(5) *EuchSin. Euchologium Sinaiticum*

Euchologium (collection of prayers, in Russian *trebnik*).  
Glagolitic. 109 ff.

In same place as *PsSin* above, except for four folia which are in Leningrad Public Library.

11th century. Vocalisation of both *jers* and loss of *jers*.  
Older types of aorist. Macedonian features.

Edition: R. Nahtigal, *Euchologium Sinaiticum, starocerkveno-slovanski spomenik* (Dela Akademije znanosti in umetnosti v Ljubljani, filoz.-filog.-hist. razred, I-II del), Ljubljana, 1941-2.

(6) *Cloz. Glagolita Clozianus*

Fragment of menology (lives of saints) and five homilies for Holy Week. Glagolitic. 14 ff.

On the island of Krk (Veglia) in the Middle Ages, the property of the Frankopan family; found by the Slovene scholar Kopitar in the library of Count Paris Cloz. 12 ff. are in the municipal museum in Trento, the other 2 ff. are in the Ferdinandeum in Innsbruck.

Vocalisation of *jers*: *ь* > *e* very frequent, *ѣ* > *o* less so. Many examples of loss of *jers*. Only the older types of aorist occur. A few significant Serbo-Croatian features.

Edition: V. Vondrák, *Glagolita Cloziův*, Prague, 1893. Contains vocabulary.

A. Dostál, *Clozianus, Codex palaeoslovenicus glagoliticus, Tridentinus et Oenipontanus*, Prague, 1959.

These six texts are the main glagolitic MSS; the following are too brief to supply any additional information on OCS.

(7) *FragSin. Fragmentum Sinaiticum*

Glagolitic. 3ff. which were part of a service-book (Russian *sluzhebnyk*), which probably followed the original book of prayers (*EuchSin*) mentioned above. Brought from the same place to St. Petersburg in 1853.

(8) *Ril. Rila folium*

1 f. in Glagolitic, fragment of the works of Ephraim the Syrian.

Found by Grigorovich in the monastery of Rila in Bulgaria in 1845. Now in Leningrad Public Library.

Edition: G. Il'inskii, *Makedonskii glagolicheskii listok* (Pamyatniki staroslavjanskogo yazyka, I, 6), St. Petersburg, 1909.

(9) *OhrFol. Ohrid Folia*

2 ff. of Gospel text in Glagolitic.

Found by Grigorovich in Ohrid in 1845. Since 1865 in Odessa University Library. 11th century.

Edition: G. Il'inskii, *Okhridskie glagolicheskie listki* (Pamyatniki staroslavjanskogo yazyka, III, 2), Petrograd, 1915. Contains vocabulary.

The following texts are important for the study of OCS because of their early date and their provenance.

(10) *KiFrag. Kiev Fragments*

Possibly the oldest OCS text.

Sacramentary (the variable prayers of the Mass). Glagolitic. 7 ff.

Brought from Jerusalem to Kiev in the 19th century, now in the National Library of the Ukraine in Kiev.

Middle of the 10th century, archaic language, with correct use of *jers* and nasals. Written in Moravia, and shows certain West Slavonic features (in particular *c*, *z* where Bulgarian has *št*, *žd*).

Edition: V. Jagić, *Glagolitica. Würdigung neuentdeckter Fragmente*. (Denkschriften der k. Akademie der Wissenschaften in Wien, Hist.-Phil. Kl. XXXVIII), Vienna, 1890.

C. Mohlberg, *Il messale glagolitico di Kiev/sec. IX/ ed il suo prototipo romano del sec. VI-VII*, Rome, 1928.

(11) *PrFr. Prague Fragments*

Fragment of liturgy. Glagolitic. 2 ff.

Found in library of Prague metropolitan chapter, 1855.

Same type of MS as *KiFr* above. Before end of 11th century, but of the Czech recension.

Editions: M. Weingart and J. Kurz, *Texty ke studiu jazyka a pisemnictví staroslovenského*, Prague, 1949.

Grunskii, *Pražskie glagolicheskie otrývki* (Pamyatniki staroslavjanskogo yazyka, I, 4), St. Petersburg, 1904.

The following texts are Cyrillic and as a whole more recent than the Glagolitic texts.

(12) *SavKn. Savvina Kniga*

Evangelistarium and synaxarion. Cyrillic. 129 ff.

Apparently in a monastery near Pskov since the 11th century, now in Moscow Central Archive.

Written in the 11th century by a certain *pop Savva*. East Bulgarian characteristics. No *ь > e*, few examples of *ѣ > o*, but loss of *jers*. Examples of asigmatic aorist, but new type is predominant.

Edition: V. Shchepkin, *Savvina Kniga* (Pamyatniki staroslavjanskogo yazyka, I, 2) St. Petersburg, 1903. Contains vocabulary. (Reprint Graz, 1959).

(13) *Supr. Codex Suprasliensis*

Menology (lives of saints), for March, and sermons for Holy Week and Easter. Cyrillic. The longest OCS text, 285 ff.

Found in the monastery of Suprasl' near Bialystok in Byelorussia by the scholar M. K. Bobrovski in 1838; it was sent to Kopitar who kept ff. 1-118, which are now in Ljubljana University Library. The first 16 ff. of the rest are now in the Public Library in Leningrad; the rest was in the Zamojski library in Warsaw until 1939; it disappeared during the Second World War, but was returned to Poland in 1959.

It has East Bulgarian features, *ь > e* but not *ѣ > o*. No asigmatic aorists, only the newer types. In several respects it

is a more recent text than all those listed above.

Edition: S. Severyanov, *Suprasl'skaya rukopis'* (Pamyatniki staroslavjanskogo yazyka, II, 1), St. Petersburg, 1904. (Reprint Graz, 1956).

Glossary: K. H. Meyer, *Altkirchenslavisch-griechisches Wörterbuch des Codex Suprasliensis*, Glückstadt und Hamburg, 1935.

See also: A. Marguliës, *Der altkirchenslavische Codex Suprasliensis*, Heidelberg, 1927.

These two texts form the main body of OCS in Cyrillic. The texts listed below are too brief to add to our knowledge of OCS.

(14) *UndFol. Undolski Folia*

Fragment of evangelistarium. Cyrillic 2 ff.

Once belonged to the scholar Undol'skii. Now in the Lenin Library in Moscow.

Edition: E. Karskii, *Listki Undol'skogo* (Pamyatniki staroslavjanskogo yazyka, I, 3), St. Petersburg, 1904. Contains vocabulary.

(15) *HilFol. Hilandar Folia*

Fragment of the teachings of Cyril of Jerusalem. Cyrillic. 2 ff.

Found by Grigorovich in the Hilandar monastery on Mount Athos in 1844, since 1865 in Odessa University Library.

Edition: S. Kul'bakin, *Khilandarskie listki* (Pamyatniki staroslavjanskogo yazyka, I, 1), St. Petersburg, 1900. Contains vocabulary.

(16) *ZogFol. Zograph Folia*

Monastic code of St. Basil. Cyrillic. 2 ff.

Otherwise unknown text.

Edition: Lavrov, *Revue des Etudes Slaves*, VI, pp. 11-13, 1930.

(17) *MacCyrFol. Macedonian Cyrillic Folium*

1 folium in Cyrillic, badly damaged and later than OCS, but contains remnant of St. Cyril's preface to his translation of the Gospels.

Found in Macedonia by A. Hilferding, now in Leningrad Academy.

Edition: G. Il'inskii, *Makedonskii listok* (Pamyatniki staroslavianskogo yazyka, I, 5), St. Petersburg, 1906.

(18) *Slps. Sluck Psaltery*

Part of Psalm 118. Cyrillic, 5 ff.

Once belonged to Sreznevskii, now lost.

Has many Russian Church Slavonic features, but is sometimes included in the list of OCS texts.

Edition: I. Sreznevskii, *Drevnie slavyanskije pamyatniki yusovogo pis'ma*, Nr. II.

There are also some inscriptions. The most famous is that of Tsar Samuel, dated 993 and so the oldest dated record of OCS, on a marble slab discovered in the village of German near Lake Prespa in 1888.

Some early texts which are not strictly OCS are nevertheless important for its study. Some of the oldest are:

(1) *OstrEv. Ostromir Gospel* (1065)

The earliest dated Slavonic MS. It preserves some features not found in other texts; it is, however, classified as Russian Church Slavonic because of its Russian features, in particular the confusion of *ѣ* and *оу*, and *ѡ* and *а*. There are other similar Russian Church Slavonic texts.

(2) *FrFol. Freising Texts or Folia*

These are written in the Latin alphabet, and consist of a confession formula, a homily and a prayer. They were probably written between 972 and 1039. They show Slovenian features.

(3) *DobrEv. Dobromir's Gospel*

Middle Bulgarian (12th century).

In textbooks it is usual to set out the OCS forms not as they are found in actual texts, but as reconstructed on the basis of the texts to give a picture of what the original OCS of the 9th and 10th centuries may have been like; the actual forms as found in the 11th-century texts are then discussed and interpreted. For a full 'history' of OCS, i.e. the relationship between the theoretical forms and the actual forms as found in the texts, see N. Van Wijk, *Geschichte der Kirchenslavischen Sprache*, Berlin-Leipzig, 1931.

As here we are concerned with the basic structure of OCS and not its history, only the 'canonical' forms will be given, although no hypothetical forms are quoted; OCS grammars, except for Lunt's and Diels's, often do not make it clear that some of the forms given in the paradigms are reconstructed, unattested forms.

#### 0.4 *The alphabets*

OCS has come down to us written in *two* different alphabets. One of them, thought to be the earliest, is called *Glagolitic* (in Slavonic languages *glagolica*), from the word *glagolŭ*, meaning 'word', corresponding to Latin *verbum*. This alphabet is thought to have been invented by Constantine/Cyril and is very original in style, which is consistent with the tradition that it was the creation of one man at a particular time, rather than the product of gradual evolution by a historical process. It is, however, not entirely isolated, the letters which have no counterparts in Greek being drawn from Middle Eastern alphabets, particularly Hebrew.

It is not essential to learn the Glagolitic alphabet in order to study OCS at an elementary level, limiting oneself to a description of the language as reconstructed from the texts, and ignoring the texts themselves and the historical processes which can be deduced from them. Such an approach to OCS is useful as a starting point, and to gain an idea of what Common Slavonic must have been like just before a Slavonic dialect was given a written form. The standard works on the subject, given in the bibliography, are essential to *begin* a serious study taking into account the actual texts, and a comparison of the two alphabets is then desirable. It must, however, be remembered that as Cyrillic is a later develop-

ment, partly modelled on Glagolitic, the latter has to some extent determined the composition of Cyrillic (the number and order of letters, their function, etc.) to a much larger extent than Greek has determined the structure of the Glagolitic alphabet, since both alphabets were designed to commit a Slavonic language to writing<sup>1</sup>.

Cyrillic is derived from Greek uncials (large letters written separately for MSS of a solemn, religious character). The letters which have no counterparts in the Greek alphabet, as they denote sounds peculiar to Slavonic languages and not found in 9th-century Greek, seem to be partly borrowed from Glagolitic. In the Greek spelling of the time the Greek letter Β denoted a labio-dental spirant ([v]), and therefore another letter was needed for the sound [b]; this was taken from Glagolitic **Ѣ**, (Cyrillic **Ѣ**), and so were **Ѧ** (Glagol. **Ѧ**) and **Ѩ** (Glagol. **Ѩ**); **Ѩ** was taken over without change, as its angular shape fitted in with the rest of the Cyrillic alphabet. More problematic are **Ѧ** (Glagol. **Ѧ**?) and **Ѧ**, **Ѧ** (from Glagol. **Ѧ**?). The digraph **ѦѦ** or **ѦѦ** (both **Ѧ** plus either of the two letters for [i]) is formed in the same way as in Glagolitic.

It is better perhaps not to seek too close a connection between Cyrillic **Ѧ Ѧ Ѧ Ѧ** and their Glagolitic counterparts, as the Cyrillic alphabet seems to have been designed for a different dialect, where besides **Ѧ** (Glagol. **Ѧ**, apparently not connected with Cyrillic **Ѧ**, **Ѧ**, **Ѧ**) there was **ѦѦ** (Glagolitic uses one letter, **ѦѦ**, where Cyrillic uses either **Ѧ** or **ѦѦ** according to the etymology of the word in which it occurs); beside **ѦѦ** and **ѦѦ** Cyrillic has **ѦѦ** and **ѦѦ** in some MSS (Glagolitic uses only one letter for each pair). This points to an analysis of **ѦѦ**, **ѦѦ**, as **Ѧ** + **Ѧ** and **Ѧ** + **ѦѦ** and consequent formations of **ѦѦ** (**Ѧ** + **ѦѦ**), **ѦѦ** (**Ѧ** + **ѦѦ**), and later **ѦѦ** (**Ѧ** + **ѦѦ**). Some Russian MSS even have **ѦѦѦ**. Such an analysis is not possible for Glagolitic **ѦѦ** (Cyrillic **ѦѦ**), and whereas **ѦѦѦ** is obviously **ѦѦ** + **ѦѦ** (that is, **ѦѦ** + nasality, cf. **ѦѦѦ** = **ѦѦ** + nasality) Glagolitic **ѦѦѦ** (Cyrillic **ѦѦѦ**) cannot be explained at all (? + nasality).

Apart from having the extra letters **ѦѦ**, **ѦѦ**, (**ѦѦ**), Cyrillic differs from Glagolitic in that it does not have **ѦѦ** (this is

<sup>1</sup> For the arguments showing that the reverse is not true (i.e. that it is not the case that Cyrillic was invented first and Glagolitic derived from it or created independently afterwards) see the bibliography, particularly Jagić and Trubetzkoy.

usually transliterated into Cyrillic as **ѣ**, but this is a later Serbian development of Glagolitic), nor does it have a counterpart for **Ѧ** which is apparently derived from Greek **Χ** and whose actual phonetic value is unknown (probably Slavonic [x], while **ѣ** = Cyrillic **Х**, represented a Greek sound, possibly [kh]). Cyrillic adds two more letters, **Ѣ** and **Ѥ**, from Greek *ksi* and *psi*, perhaps to make up the number of letters in Glagolitic. **ѣ** and **ѥ** are derived from Glagolitic **Ѧ** and **ѧ** (these appear as **Ѧ** and **ѧ** in some inscriptions).

The earliest Glagolitic MSS have a special sign for [dz], **Ѣ**, transcribed into Cyrillic as **ѕ**; later Glagolitic MSS have only **ѣ** (Cyrillic **з**, i.e. [z]). In the Cyrillic MSS **ѕ** has only numerical value; for the sound [dz] some MSS have the letter **ѣ**, but it is clear that this sound was not known to the scribes of some of the MSS, and they either confused **ѕ** with **ѣ** or used only **ѣ** (Glagol. **ѣ**). In normalized spelling **ѕ** will be used where [dz] is expected to have occurred in the original OCS texts.

There are two letters for [i] because Greek had two (η, originally long e, and ι); similarly there are two letters for [o] (ο and ω *omega*, originally long o); ω is used in OCS only to distinguish the interjection 'oh!' from the preposition and in the abbreviation of the preposition **отъ** (**ω**).

**ѣ** (also, to save space, **ѣ**), is o + ѣ because in Greek [u] had become [ü], therefore the sound [u] was represented by *ou* cf. French where [u] has become [ü] and therefore *ou* represents [u].

The same principle was followed in constructing the sign for [i], and **ѣ** **ѣ** is not to be taken as a diphthong, any more than **ѣ** (OCS has no diphthongs, except possibly [i̇a]).

**ѣ** may have been interpreted later as **ѣ** over **ѣ** in a Bulgarian dialect which has [jt] where **ѣ** occurs in OCS; it is derived from Glagol. **ѣ**. (N.B. in Glagolitic **ѣ** is **ѣ**, **ѣ**).

Similarly **ѣ** **ѣ** were interpreted as i + o(ѣ) and i + ѣ, and from these **ѣ** and **ѣ** later **ѣ** were formed. There are, however, no joining strokes in **ѣ** and **ѣ** **ѣ**. It is probable that **ѣ** **ѣ** originally represented single sounds, possibly [ü], [ö] and the [j] before them in syllable-initial position was, as with [ę] and [e], not a separate phoneme. There was in any case no [j] involved after a consonant.

Neither alphabet uses Arabic numerals; letters of the alphabet are used instead, on the principle that **ѣ** = 1, **ѣ** = 2, etc. Unlike



Glagolitic, Cyrillic does not assign numerical value to the non-Greek letters **Ѣ** **Ѧ** and **Ѩ**, and also assigns numerical value to **Ѳ** (Greek *theta*) and **Ѡ** (although this latter is against the Cyrillic principle of not assigning numerical value to a letter not derived from the Greek alphabet). The Glagolitic numerical values follow the order of the Slavonic letters. The Glagolitic letter **Ѣ** is used for 6 and transliterated into Cyrillic as **Ѣ**. This letter is used for 6 even in MSS which do not use it as a letter. Cyrillic **Ѣ** was not used as a numeral. Greek **Ϟ** (*koppa*) was used for 90; **ϙ** in this function is later (14th century).

The Glagolitic MSS do not have any examples of the thousands but it seems that some of the letters (**Ѩ**, etc.) were used. Cyrillic used the units preceded by the sign **Ѡ**.

In addition to the letters of the alphabet, the OCS MSS have various punctuation marks and other signs.

As in Greek, there are various accents over the vowel letters. There have been attempts to interpret these, without much success except for the Kiev Fragments, where the accents possibly had some musical significance. For the other MSS it is perhaps best to disregard the accents as being an imitation of Greek spelling which was meaningless in Slavonic.

The diacritic **ˆ** is sometimes used to indicate a palatal *l*, *n* or *r* and in some MSS it shows a palatal *k* or *g* before a front vowel in foreign words. Omission of a *jer* is sometimes shown by a kind of apostrophe.

There are some punctuation marks, although these are not used consistently: a suspended dot separates groups of words. Longer units are separated by groups of dots: **⋮**, **⋱**, **⋰**, **⋲**, etc., and by lines and dots: **⋰**, **⋱**, etc.

There are no spaces between words except in the Kiev Folia. Capitals are only used to indicate the beginning of a chapter or paragraph. Modern punctuation, word division and use of capitals are introduced into printed texts to facilitate reading, and are therefore based on the editor's interpretation of the text.

Another feature taken over from Greek writing is the use of abbreviations; these are of two kinds: (1) contraction of sacred words, possibly as a means of concealment from the uninitiated or as an emphasizing device. In this case there is an abbreviation sign (straight line) over the letters, and sometimes this sign is used over an uncontracted word.

The most common abbreviations are:

а̃п̃л - апостолъ; а̃ѣлз - анѣелъ; б̃ѣин - божин; б̃л̃гна - благословена;  
 в̃л̃ка - владзика; г̃ь - господъ; д̃ша - доуша; н̃м̃ъ, н̃л̃м̃ъ, е̃л̃м̃ъ -  
 нероусалнмъ; к̃стъ, н̃р̃стъ - крѣстъ; о̃ца - отьца; с̃тъи - сватъин;  
 х̃ъ - хрѣстъ, х̃ристъ, х̃ристосъ; ц̃рь - цѣсарь; ѳ̃къ, ѳ̃л̃къ - ѳловѣкъ.

(2) The second type of abbreviation is not imitated from Greek and was probably only a space-saving device; it consists in leaving out some letters as for (1), but writing one of the omitted letters above the abbreviated word under a curved line: г̃л̃ е̃л̃ в̃л̃. The stem of the verb ГЛАГОЛАТИ is frequently reduced to г̃л̃ (г̃л̃ѣтъ, г̃л̃а), but is accompanied by an abbreviation sign as for (1), and it is likely that there was no hard and fast rule to distinguish between the two types of abbreviation, particularly in later MSS, where abbreviations were more widespread.

Sometimes texts are printed with the abbreviated words spelt out in full, which means that an arbitrary spelling may be introduced, e.g. if the editor decides to use the form отъць for о̃ць he is introducing the letter ь where a scribe might have written отецъ.

Letters representing numerals were set off from the rest of the text by a line above, and sometimes a dot as well.

*Note:* In the present work regularized spelling is used in the grammatical examples and the vocabulary, but actual passages taken from texts are quoted as spelt in the text.

<i>Cyrillic</i>	<i>Numerical value</i>	<i>Glago-litic</i>	<i>Numerical value</i>	<i>Trans-cription</i>
а	1	Ⲡ	1	a
б	-	ⲡ	2	b
в	2	Ⲣ	3	v
г	3	ⲣ	4	g
д	4	Ⲥ	5	d
е	5	ⲥ	6	e
ж	-	Ⲧ	7	ž
с, ѕ	6	ⲧ	8	dz
з, ѕ	7	Ⲩ	9	z
і(ї)	10	ⲩ	10	i
н	8	Ⲫ	20	i

<i>Cyrillie</i>	<i>Numerical value</i>	<i>Glago-litic</i>	<i>Numerical value</i>	<i>Trans-cription</i>
(ѣ)	-	Ѧ	30	ǰ
к	20	Ѧ	40	k
л	30	Ѧ	50	l
м	40	Ѧ	60	m
н	50	Ѧ	70	n
о	70	Ѧ	80	o
п	80	Ѧ	90	p
р	100	Ѧ	100	r
с	200	Ѧ	200	s
т	300	Ѧ	300	t
оѡ, ѣ	400	Ѧ	400	u
ѣ	500	Ѧ	500	f
	9	Ѧ	-	th, θ
ѣ	600	Ѧ	600	x
ѡ	800	Ѧ	700	o
ѣ	-	Ѧ	800	št
ѣ	900	Ѧ	900	c
ѣ	90	Ѧ	1,000	č
ѡ	-	Ѧ	-	š
ѣ	-	Ѧ	-	č
ѣ	-	Ѧ	-	č
ѣ	-	Ѧ	-	y
ѣ	-	Ѧ	-	č
ѣ	-	-	-	ja
ѣ	-	-	-	je
ѣ	-	Ѧ	-	ju
ѣ	900	Ѧ Ѧ	-	e
ѣ	-	Ѧ	-	q
ѣ	-	-	-	jé
ѣ	-	Ѧ	-	jq
ѣ	60	-	-	ks
ѣ	700	-	-	ps
ѣ	400	Ѧ	-	i, v

## 1.0 PHONOLOGY

It is only possible to draw conclusions indirectly about the actual sounds represented by the letters, from a study of the language of the texts, from comparison with known Slavonic languages, and by examining the structure of the alphabets themselves.

### 1.1 *Vowels*

It is assumed that the vowels were contrasted by

#### (a) Degree of opening:

<i>open</i>	<i>mid</i>	<i>close</i>	
<i>a</i>	<i>e</i>	<i>i</i>	<b>ь</b> and <b>ѣ</b> were probably mid to close
( <i>ä</i> )	<i>ę</i>	( <i>ü</i> )	
	<i>o</i>	<i>y</i>	
	<i>q</i>	<i>u</i>	
	( <i>ö</i> )		

#### (b) Frontness:

Front: (*ä*), *e*, *ę*, *i*, (*ü*), (*ö*), **ь**  
Back: *o*, *q*, *u*, **ѣ**

#### (c) Rounding:

Rounded: *o*, *q*, (*ö*), (*ü*), *u*  
Unrounded: *a*, (*ä*), *e*, *ę*, *i*, **ь**, probably also **ѣ**

#### (d) Nasality:

Only *q*, (*ö*), *ę* were nasal, the others were oral.

**ь**, **ѣ** were contrasted by being central, possibly (although this may have applied only to the later stages) very short (they are often called *semi-vowels* or *reduced vowels*; it is best to call them *jers*, the Russian name, which carries no implication as to their exact nature).

*ä*, *ö* and *ü* may not have been independent phonemes, and had probably disappeared altogether by the time the most recent OCS MSS were written, but there is a case for including them in the

reconstructed OCS language.

The quality of the vowels is inseparably related to the nature of the preceding consonant(s), so the distribution of the vowels can only be discussed after having described the consonants.

## 1.2 Consonants

The consonants can be divided into four categories:

- (a) Velar consonants: *k g x*. These cannot be followed by a front vowel.
- (b) Palatal consonants: *š ž č št žd l' r' n'*. These cannot be followed by a back vowel (including *a*).
- (c) *e ʒ*. These cannot be followed by a back vowel but *can* be followed by *a*.
- (d) Neutral consonants: *p b t d s z v m n r l*. These can be followed by any vowel (except *ü, q̄*, which, if they are taken as separate phonemes, can only be preceded by palatal consonants).

## 1.3 Intrasyllabic harmony

Intrasyllabic harmony is the name for a syllable structure where a certain feature spreads over the whole of the syllable rather than being confined to a single phoneme. In the case of OCS it means that palatal consonants must be followed by front vowels, velars by back vowels, or conversely that front vowels are always preceded by palatal or neutral consonants and back vowels are always preceded by velars or neutral consonants. In the case of OCS intrasyllabic harmony is not absolute, since (1) *e ʒ* can be followed by *a*, and (2) 11 consonants are neutral and can be followed by any vowel.

In this, earlier stage of OCS it is not possible to say that the front vowels determine the palatality of the preceding consonants, or that the palatal consonants determine the frontness of the following vowels. We can only say that we have *fronted (palatal) syllables*, consisting of a palatal consonant (which may

be zero, in which case the vowel is preceded by a non-phonemic [j]) and a front vowel (any following consonant belongs to the next syllable, see below): in each case the consonant and the vowel in the same syllable must belong to the same articulatory category within each syllable.

The texts provide some evidence for believing that when they were written OCS had already reached a second stage, with the system outlined above modified as follows:

- (1) The palatal consonants are followed by *a* not *ě*.
- (2) A new phoneme /j/ is included, which can be followed by all vowels except *o*, *y*, *ѣ*. As a result front vowels only occur after consonants, never at the beginning of a syllable.
- (3) The front rounded vowels (*ǫ* and *ǔ*) and *ǎ* have disappeared, at least as phonemes.
- (4) Back vowels are unchanged, *but*:

In some dialects only *o* occurs initially, otherwise *u*, *q* and *a* are always preceded by *j*, so that we have not only *je*, *jě*, etc. but also *ju*, *jq*, *ja*.

(In some dialects the reverse is the case, that is we have not only initial *o*, *u*, *q*, *a* but also *e*, *ě*, *i* without *j*.)

1.4 The phonological system described above does not correspond entirely to the spelling system. The main points to note are as follows:

1.41 The letters	Ѡ (ѡ) <sup>1</sup>	Ѣ	Ѥ
can be interpreted as	ǎ	ǔ	ǫ
or	ja ('a)	ju ('u)	jq ('q)

according to which stage of development is selected. They are often replaced by *a*, *ov*, *ѣ* after *v*, *ш*, *ж*, *ц*, *ѡ*, but are often re-

<sup>1</sup> In Glagolitic there is no letter corresponding to Cyrillic Ѡ. Everywhere in its place there is the equivalent of Cyrillic ѡ, showing that in that dialect *ja* ('a) had merged with the sound represented by ѡ.

tained after *л, н, р*, where they may be the only way of indicating that these are palatal (see 1.44 below).

1.42 There is no letter for *j* (which is not surprising if this sound was not a phoneme at the time when the Cyrillic alphabet was devised). In stage two *j* can only occur at the beginning of a syllable before a vowel, and the *ј* before the letters for *а* *ѣ* *ѡ* *у* is to be interpreted as *j* initially and as a sign that the preceding consonant was palatalised (consonants would always be palatalised before *ѣ*, so *ѣ* would be a later development; we know that *ѣ* for *je* is much later, Russian Church Slavonic).

1.43 The combinations *јѣ* and *јѡ* are both shown by the letter for *i* (*и* or *і*) so that *кран* = *крајѣ* or *крајѡ*.

1.44 The contrasts *n/n'*, *l/l'*, *r/r'* (plain versus palatal *l n r*) are not always shown. There may be a semicircle or circumflex joining the consonant to the following vowel: *коѠѣ*. In the case of *а* after a palatal consonant it may appear as *ѣ* or *ѣа*; *воѠѣ*, *воѠѣа*. Both devices may be combined: *воѠѣѣ* *воѠѣѣа*.

1.5 The *yers* (*ь* and *ѣ*) call for some special remarks:

1.51 Before *j* the *yers* are sometimes replaced by *i* and *y*; since *j* itself is not shown in spelling before *i*, and *y* is shown by a digraph (*ѣи* or *ѣн*), it is not always possible to tell what combination of sounds is intended (*ѣ + j + ѣ*, or *y + j + ѣ*, or *y + i*).

1.52 In other positions the use of the *yers* varies from one MS to another. In some older MSS they are omitted only in certain words and only occasionally replaced by *e* and *o*; in some MSS they are fairly consistently replaced by *e* and *o* in some positions, and tend to be omitted in others. In other MSS they are confused, or only

one *jer* is used for both, and in others again **ъ** is used before a syllable containing a back vowel, and **ь** before a syllable containing a front vowel.

1.53 This shows that the *jers* were undergoing one or several of the following changes at the time when the MSS were being copied:

1.531 The two *jers* merge in one sound (possibly [ə] as in some Bulgarian dialects) in some positions, in others they become zero.

1.532 **ъ** becomes *o* and **ь** becomes *e*, or **ъ** remains as **ъ** and **ь** becomes *e* in certain positions, and both *jers* become zero in others. (This takes place in some Macedonian dialects.)

1.54 In all Slavonic dialects the *jers* become zero in some positions; these are called *weak jers*. In all Slavonic dialects they merge with some other vowels in other positions; these are called *strong jers*. The vowel with which they become identified is not the same in all Slavonic languages, and this change did not take place everywhere at the same time.

1.541 A *jer* is weak (in weak position) if it is at the end of a word, or if it is within a word and the following syllable does not contain a *jer*.

1.542 It is strong (in strong position) if it precedes a syllable containing a *jer* which is weak. In a succession of more than two *jers*, those *jers* are strong which are in the second, fourth, etc., syllable counting from the end of the word.

Examples:

<i>rabъ</i>	<i>kъto</i>	<i>dъne</i>	<i>denъ</i>	<i>sonъ</i>	<i>sъně</i>	(a missing <i>jer</i> is often re- placed by the sign ')
<i>rab</i>	<i>k'to</i>	<i>d'ne</i>	<i>den'</i>	<i>son</i>	<i>s'ně</i>	
<i>съ м'ножъ</i>	<i>сънъмъ</i>	<i>въ сънъмъ</i>	<i>въ сънъмѣ</i>			
<i>so m'nojъ</i>	<i>s'nem</i>	<i>vo s'nem</i>	<i>v son'mě</i>			



This causes peculiar alternations in stem (cf. above acc. *s'nem* versus loc. *son'mě*) and these tend to be levelled out, so that the rule is not always followed. Spellings such as *d'n'* without any vowel letter show uncertainty in this respect. Originally, however, OCS had two *jers* which were distinct from the other vowels.

1.55 Between consonants the sequences *rъ*, *ръ*, *лъ*, *лъ* probably represented special sounds (syllabic vocalic *r* and *l*, hard and soft), and the *jers* are never omitted in this position although they may be weak; usually only *ъ* is found in this position, but originally there were both hard and soft vocalic *r* and *l*.

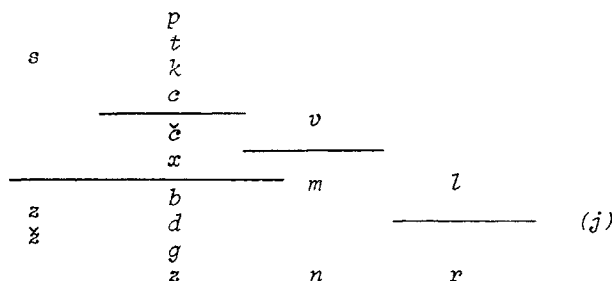
The irregularities in the use of the *jers* in the MSS reflect dialectal developments which are part of the history of the Bulgarian and Macedonian languages. They have to be included in a description of OCS because no MS is entirely without them. Later MSS have other irregularities, such as the confusion of the nasal vowels, and these are excluded from the body of OCS MSS and regarded as Bulgarian or Macedonian Church Slavonic (usually called Middle Bulgarian). Some MSS with Serbian features are referred to as Serbian Church Slavonic. These later developments do not affect Russian Church Slavonic except in a very indirect way, but the developments in the *jers* as outlined above do have a bearing on the pronunciation of Russian Church Slavonic.

1.6 OCS is also thought to have had vocalic *r* and *l*, that is, *r* and *l* functioning as the nucleus of a syllable. Neither alphabet provides for these as separate phonemes, instead the MSS have *ръ*, *ръ*, *лъ*, *лъ*, which were, of course, also used to denote the actual sequences *р + ъ*, *р + ъ*, etc. (as in *кръвь*, *кръсть*, etc.) so that a word like *влькъ* would be ambiguous if comparison with the other Slavonic languages did not show that here there was *l̥* (vocalic *l*; cf. Russian *кровь* but *волк*, Polish *krew* but *wilk*; Czech still has vocalic *l*: *vlk*). The difference is also shown indirectly by the fact that whereas *ъ* and *ь* could undergo certain changes as mentioned above, the combinations *ръ*, *ръ*, *лъ*, *лъ*, which correspond to *r̥* and *l̥*

do not show such changes. The MSS show only that  $\rho\mathfrak{b}$  was being replaced by  $\rho\mathfrak{z}$  (i.e. palatal  $r$  was becoming hard), and some have only  $\rho\mathfrak{z}$ . A similar development took place in the case of  $l$ .

### 1.7 The structure of the syllable

The syllable can begin with as many as four consonants (five if one includes  $j$  as a separate phoneme), according to the following scheme:



Every syllable ends in a single vowel, and any following consonant belongs to the next syllable. When two morphemes (e.g. a prefix and a root, or a root and a suffix) are joined together in the process of word-formation, or when an ending is attached to a stem, this may result in an impossible group of consonants, and one of the consonants (usually the first) or both have to be altered to conform to the above scheme. These alterations, which are called automatic phonemic changes, are as follows:

1.71 A voiced consonant becomes voiceless before a voiceless consonant, and a voiceless consonant becomes voiced before a voiced consonant, except before those of the third and fourth group in the scheme above (i.e.  $v$ ,  $m$ ,  $n$ ,  $l$ ,  $r$ , which have no voiceless counterparts). The groups  $tl$ ,  $dl$  occur only at the beginning of roots before front vowels and  $a$ , otherwise they are simplified to  $l$ :  $\text{тлѣштн}$ ,  $\text{длань}$ , but  $\text{плѣлѣ}$ ,  $\text{велѣ}$  (<  $\text{plet-} + \text{lѣ}$ ,  $\text{ved-} + \text{lѣ}$ ). The cluster  $bv$  does not occur. The cluster  $zr$  only occurs at the beginning of roots, otherwise it is modified to  $zdr$ :  $\text{зрѣштн}$  but  $\text{нздрѣштн}$ ,  $\text{нздранилѣ}$ .

1.72 There are no double consonants, so two identical consonants are reduced to one:

$s + s > s$ , and  $z + z > z$  -  $vz\bar{z} + zvati > \text{вззвати}$

but  $t + t > st$  - infinitive of verbs  $plet-$  +  $ti > \text{плестн}$ ,  $ved-$  +  $ti > \text{вестн}$ .

1.73 Other clusters are modified as follows:

$k + t > \check{s}t$  - infinitive of verbs  $pek-$  +  $ti > \text{пештн}$ ,  $mog-$  +  $ti > \text{моштн}$  ( $g > k$  before  $t$ ).

$s$  becomes  $\check{s}$  before  $\check{s}$  and  $\check{c}$ , and  $z$  becomes  $\check{z}$  before  $\check{z}$ ;  $\check{s}\check{s}$  then becomes  $\check{s}$  (no double consonants), but  $\check{s}\check{c}$  and  $\check{z}\check{z}$  are modified as follows:

$\check{s}\check{c} > \check{s}t$  or  $\check{c}$  -  $bez + \check{c}isl\bar{b}n\bar{z} > \text{бештисльнз, бечисльнз}$

$\check{s}\check{s} > \check{s}$  -  $iz + \check{s}\bar{b}d\bar{b} > \text{ишьдз}$  ( $iz > is > i\check{s}$ )

$\check{z}\check{z} > \check{z}d$  -  $iz + \check{z}enet\bar{i} > \text{ижденетз}$  ( $iz > i\check{z}$ )

$sc$  remains or changes to  $st$  or  $c$  -  $iz + \check{c}el\bar{i}ti > \text{исцелитн, истелитн, ицелитн}$ .

Otherwise the first consonant is lost if two consonants of the second group come together:

$ot + xoditi > \text{оходитн}$

$ot + kryti > \text{окрыитн}$

$pogreb- + ti > \text{погребтн}$

aorist of verbs -  $v\check{e}d- + s\bar{z} > \text{в\check{e}сз}$ ,

$\check{c}it- + s\bar{z} > \text{чисз}$ ,  $pogreb- + s\bar{z} > \text{погр\check{e}сз}$

The changes listed under 1.7 are automatic, they are conditioned by the phonological structure of the language and apply to all words.

1.8 There are also non-automatic changes which only apply to some grammatical categories. These are listed below, but for examples and further details see the chapters on morphology. These changes are of two kinds:

1.81 (i)  $k g x c z sk zg$  change to  $\check{c} \check{z} \check{s} \check{c} \check{z} \check{s}t \check{z}d$

These changes occur before a suffix beginning with *e* (N.B. *k g x* do not occur before front vowels).

(ii) *t d s z st zd p b v m l r n sn zn sl*  
*št žd š ž št žd pl bl vl ml l r n sn zn sl*

Both types (i) and (ii) occur before the suffix *-q* in conjugation and in word derivation.

1.82 *k g x sk* change to

*e z s st* or *sc*, e.g. the loc. of **ΔΣΘΝΑ** is **ΔΣΘΤΕ** or **ΔΣΘΥΕ**  
*sg* changes to *zd* in one word: **ΔΟΜΑΖΑΕ** (loc. of **ΔΟΜΑΖΓΑ**).

This type of change occurs before suffixes beginning with *ě* and *i* (*k g x* do not occur before these vowels).

1.83 Since certain vowels cannot occur after palatal consonants, suffixes beginning with those vowels are not possible after stems ending in a palatal consonant, and another vowel is substituted:

non-palatal consonants are followed by *y ž o*

palatal consonants are followed by *i ě e*

that is, the corresponding front vowel is substituted for the back vowel.

In certain cases the ending *-y* is replaced by *-ę* (not by *i*); *ě* can occur after a non-palatal consonant (in which case *k > c*, *g > z*, *x > s* according to 1.82 above) and after a palatal consonant *i* or *a* is substituted (*a*, it will be remembered, can occur after palatal consonants). The full substitution table is therefore as follows:

endings after non-palatal consonants      *y y ŷ o ě ě*

endings after palatal consonants          *i ę ě e i a*

1.9 As mentioned above, all syllables contain a single vowel and every syllable, therefore every word, ends in a vowel. Originally **βεζ-**, **ραζ-**, **ηζ-**, **βζζ-** did not end in a vowel even when used as prep-

ositions (оаз- is prefix only), and their final *z* was assimilated to a following consonant according to the rules given above: **ИЗДОУЊИ** (*iz rěky*), **БЕЖНЕГО** (*bez ŋego*), **ВЪСКРАИ** (*vъz kraï*), **ИУРЪВА** (*iz ŋrěva*). **ОТЪ** probably also had the form **ОТ-** as prefix, but later **ъ** was added by analogy with the preposition and to distinguish it from **ОБ-**, as both became **о-** before certain consonants: **ОХОДИТИ**, **ОСТАВИТИ**, like **ОБНАДИТИ**, **ОБИТИ**, **ОДИТИ**. By the same analogy there also arose **ОБЪ-**, **ОБЪ**.

The prefixes **БЪ**, **СЪ**, **КЪ** originally ended in a nasal consonant, and this was preserved when followed by a vowel: **ВЪНИТИ**, **СЪНИТИ**, **СЪНАТИ**, **ВЪНАТРИ**. This **-н-** was then used after other prepositions, cf. **ДО НЕГО**, **НА НЪ**, etc., and in conjunctions: **ЗАМЕ**, **ПОНЕЖЕ**, **ОТЪНЕЛИЖЕ**, **ДОНЪДЕЖЕ**, **ВЪНЕГДА**, **ОТЪНДАОУ**.

## 2.0 MORPHOLOGY

Words belong to different grammatical categories, according to their function in the sentence. These functions are formally indicated by means of inflexional suffixes, and words are classified according to which type of inflexional suffix can be attached to them. Words such as adverbs and particles do not take inflexional suffixes, they are said to be invariable and their function can only be gathered from their meaning.

Inflected words are classified according to the formal categories indicated by their endings, as nouns, pronouns, adjectives, numerals and verbs. They show number: singular, dual (two), and plural (three or more). Nouns, pronouns, adjectives and numerals have endings which in addition to number show their syntactic function in the sentence (case endings). Verbs are conjugated to show person, tense and mood.

### 2.1 Nouns

There are three basic types of nominal declension. They are usually called:

(i) The *o/jo* declension. This comprises masculine nouns, denoting male persons and animals, and also things. This declension has a sub-division, the neuter, denoting mostly things.

(ii) The *a/ja* declension. This comprises feminine nouns and a few masculine nouns. The feminine nouns denote female persons and animals, also things. The masculine nouns denote male persons only.

(iii) The *i* declension. Many of these nouns are feminine but some are masculine.

In addition there are remains of more archaic types, called the *u* declension, the *ū* declension and the consonantal declension.

All the noun stems end in a consonant, and all the endings begin with a vowel.

Nouns ending in a hard consonant belong to the *o*, *a* or *i* declension.

Nouns ending in a soft consonant belong to the *jo*, *ja* or *i*

declension.

The vowels *o*, *a* and *i* are still present in some of the endings, but where *o* and *a* were preceded by *j* there is no *j* in OCS except after a vowel, as *j* had already been assimilated to a preceding consonant.

There are seven cases, but there is a special ending for the vocative only in the singular of masculine and feminine nouns. In the dual the accusative ending is always the same as for the nominative, the locative ending the same as for the genitive, and the instrumental ending the same as for the dative, so that there are only three case endings. Many of the other case endings, e.g. the masculine accusative and instrumental plural of the *o*- and *jo*- stems, the dative and locative of the *a*-stems, and the nominative and accusative singular of the *i*-stems, are identical in form, and only the context can determine which case is present.

2.111 Masculine *o*-stem **РАБЪ** (slave), and neuter *o*-stem **ЛѢТО** (year, summer)

	<i>Sing.</i>		<i>Dual</i>		<i>Plur.</i>	
<i>Nom.</i>	РАБЪ	ЛѢТО	РАБА	ЛѢТѢ	РАБИ	ЛѢТА
<i>Acc.</i>	РАБЪ	ЛѢТО	РАБА	ЛѢТѢ	РАБИ	ЛѢТА
<i>Gen.</i>	РАБА	ЛѢТА	РАБОУ	ЛѢТОУ	РАБИ	ЛѢТЪ
<i>Dat.</i>	РАБОУ	ЛѢТОУ	РАБОМА	ЛѢТОМА	РАБОМЪ	ЛѢТОМЪ
<i>Instr.</i>	РАБОМЬ	ЛѢТОМЬ	РАБОМА	ЛѢТОМА	РАБИ	ЛѢТЪ
<i>Loc.</i>	РАБѢ	ЛѢТѢ	РАБОУ	ЛѢТОУ	РАБѢХЪ	ЛѢТѢХЪ
<i>Voc.</i>	РАБЕ					

Also the following:

БѢСЪ	devil	КРЪСТЪ	cross
ВѢТРЪ	wind	НАРОДЪ	people
ГЛАГОЛЪ	word	ПЛОДЪ	fruit
ГРАДЪ	town	ХЛѢБЪ	bread
ЗАКОНЪ	law	ХРАМЪ	temple
КРОВЪ	roof	ЦВѢТЪ	flower

and all nouns in **-Ъ** except those listed under 2.14.

ГНѢЗДО	nest	МѢСТО	place
ДѢЛО	work	ЧЕЛО	forehead
КОЛѢНО	knee	УАДО	child

and all nouns in -о except those listed under 2.152 (2)

2.112 Masculine *jo*-stem конь (horse), край (edge)

	<i>Sing.</i>		<i>Dual</i>		<i>Plur.</i>	
<i>Nom.</i>	конь	край	конѣ	краѣ	конн	край
<i>Acc.</i>	конь	край	конѣ	краѣ	конѣ	краѣ
<i>Gen.</i>	конѣ	краѣ	коню	краю	конь	край
<i>Dat.</i>	коню	краю	конѣма	краѣма	конѣмъ	краѣмъ
<i>Instr.</i>	конѣмь	краѣмь	конѣма	краѣма	конн	край
<i>Loc.</i>	конн	край	коню	краю	коннѣхъ	крайнѣхъ
<i>Voc.</i>	коню	краю				

N.B. The letter н in край represents either -*jъ* (in the nom./acc. sing. and gen. plur.) or -*ji* (in the loc. sing. and nom./acc. and instr. plur.).

Also the following:

ВЗПЛЬ	scream	ЗЪЛОДѢИ	evil-doer
КОРАБЛЬ	ship	ЗМИИ	dragon
РАИ	paradise	ПОКОИ	rest
БИУЬ	scourge	МЪЖЬ	man
ВРАУЬ	doctor	НОЖЬ	knife
КЛЮУЬ	key	ВОЖДЬ	leader
МЪУЬ	sword		

and all nouns in -и except those listed under 2.121

Neuter *jo*-stem полѣ (field), знаменне (sign)

	<i>Sing.</i>		<i>Dual</i>	
<i>Nom./</i>				
<i>Acc.</i>	полѣ	знаменне	полѣи	знаменни
<i>Gen.</i>	полѣ	знамениѣ	полю	знамению
<i>Dat.</i>	полю	знамению	полѣма	знамениѣма
<i>Instr.</i>	полѣмь	знамениѣмь	полѣма	знамениѣма
<i>Loc.</i>	полѣи	знамени	полю	знамению



*Plur.*

<i>Nom.</i>		
<i>Acc.</i>	ПОЛѢ	ЗНАМЕНИѢ
<i>Gen.</i>	ПОЛЬ	ЗНАМЕННИ
<i>Dat.</i>	ПОЛѢМЪ	ЗНАМЕННИѢМЪ
<i>Instr.</i>	ПОЛІИ	ЗНАМЕННИ
<i>Loc.</i>	ПОЛІИХЪ	ЗНАМЕННИХЪ

Also the following:

ГОРЕ	woe	СЪЗЪМШТЕ	assembly, synagogue
МОРЕ	sea	ТРЪЖИШТЕ	market-place
ЛИЦЕ	face	ХРАНИЛИШТЕ	store-house
СЛЪЗЪЦЕ	sun	ЛОЖЕ	bed
СРЪДЪЦЕ	heart	ХЖЕ	bond

and all nouns in -е

Nouns in -У- -Ш- -Ж- -ШТ- -ЖА- often have the spelling -а, -оу, -а, rather than -Ѣ -ю -Ѣ, after the palatal consonant, e.g. МЪЖЬ, gen. sing. МЪЖА, dat. sing. МЪЖОУ, acc. plur. МЪЖА, otherwise they are declined like КРАИ and ПОЛЕ.

Greek loanwords in -ен/-ѣи decline like КРАИ but the instr. sing. is in -ѣомь/-ѣомь and the dat. plur. in -ѣомъ/-ѣомъ, e.g. ИЕРЕИ (priest), dat. plur. ИЕРЕОМЪ; ИЮДЕИ (ИЮДЕИ) (Jew), dat. plur. ИЮДЕОМЪ.

When the stem ends in К Г Х, these change to Ч Ж Ш before е in the voc. of the о-declension, and Ц З become Ч Ж before е; К Г Х change to Ц З С before И Ъ:

*Sing.**Dual*

<i>Nom.</i>	ОУЧЕНИКЪ	ВѢНО	ОУЧЕНИКА	ВѢЦѢ
<i>Acc.</i>	ОУЧЕНИКЪ	ВѢНО	ОУЧЕНИКА	ВѢЦѢ
<i>Gen.</i>	ОУЧЕНИКА	ВѢКА	ОУЧЕНИКОУ	ВѢКОУ
<i>Dat.</i>	ОУЧЕНИКОУ	ВѢКОУ	ОУЧЕНИКОМА	ВѢКОМА
<i>Instr.</i>	ОУЧЕНИКОМЪ	ВѢКОМЪ	ОУЧЕНИКОМА	ВѢКОМА
<i>Loc.</i>	ОУЧЕНИЦѢ	ВѢЦѢ	ОУЧЕНИКОУ	ВѢКОУ
<i>Voc.</i>	ОУЧЕНИЧЕ			

*Plur.*

<i>Nom.</i>	ОУУЕННИЦН	ЕЪКА
<i>Acc.</i>	ОУУЕННИКЗІ	ЕЪКА
<i>Gen.</i>	ОУУЕННИКЗ	ЕЪКЗ
<i>Dat.</i>	ОУУЕННИКОМЪ	ЕЪКОМЪ
<i>Instr.</i>	ОУУЕННИКЗІ	ЕЪКЗІ
<i>Loc.</i>	ОУУЕННИЦѢХЪ	ЕЪЦѢХЪ

ДРОУГЪ (friend), ДΟΥХЪ (spirit)

*Sing.*

*Dual*

<i>Nom.</i>	ДРОУГЪ	ДОУХЪ	ДРОУГА	ДОУХА
<i>Acc.</i>	ДРОУГЪ	ДОУХЪ	ДРОУГА	ДОУХА
<i>Gen.</i>	ДРОУГА	ДОУХА	ДРОУГОУ	ДОУХОУ
<i>Dat.</i>	ДРОУГОУ	ДОУХОУ	ДРОУГОМА	ДОУХОМА
<i>Instr.</i>	ДРОУГОМЪ	ДОУХОМЪ	ДРОУГОМА	ДОУХОМА
<i>Loc.</i>	ДРОУСЕ	ДОУСЕ	ДРОУГОУ	ДОУХОУ
<i>Voc.</i>	ДРОУЖЕ	ДОУШЕ		

*Plur.*

<i>Nom.</i>	ДРОУСН	ДОУСН
<i>Acc.</i>	ДРОУГЪІ	ДОУХЪІ
<i>Gen.</i>	ДРОУГЪ	ДОУХЪ
<i>Dat.</i>	ДРОУГОМЪ	ДОУХОМЪ
<i>Instr.</i>	ДРОУГЪІ	ДОУХЪІ
<i>Loc.</i>	ДРОУСЕХЪ	ДОУСЕХЪ

Also the following:

ВЛЪКЪ	wolf	БОГЪ	god
ЕЪКЪ	age	ВРАГЪ	enemy
КЪНИЖЪНИКЪ	scribe	ДЛЪГЪ	debt
ПРАВЪДЪНИКЪ	righteous (man)	ТРЪГЪ	market
ПРОРОКЪ	prophet	ГРѢХЪ	sin
УЛОВЕЪКЪ	man (human being)	МѢХЪ	fur
ЯЗЪІКЪ	tongue, nation	СТРАХЪ	fear

The ending -e occurs only in the vocative, e.g. **ОТЬЦЬ** (father), voc. **ОТЬЦЕ**, **КЪНАЗЪ** (prince), voc. **КЪНАЖЕ**, as well as the following:

<b>АГНЬЦЬ</b>	lamb	<b>СТАРОЦЬ</b>	elder
<b>КОНЬЦЬ</b>	end	<b>КЛАДАЗЬ</b>	well
<b>МѢСАЦЬ</b>	month	<b>ПѢНАСЬ</b>	penny

2.12 Feminine *a*-stem **ДѢВА** (maiden) and *ja*-stem **ЗЕМЛѦ** (land)

	<i>Sing.</i>		<i>Dual</i>	
<i>Nom.</i>	<b>ДѢВА</b>	<b>ЗЕМЛѦ</b>	<b>ДѢВЕ</b>	<b>ЗЕМЛИ</b>
<i>Acc.</i>	<b>ДѢВѦ</b>	<b>ЗЕМЛѦЖ</b>	<b>ДѢВЕ</b>	<b>ЗЕМЛИ</b>
<i>Gen.</i>	<b>ДѢВЪ</b>	<b>ЗЕМЛѦ</b>	<b>ДѢВОВЪ</b>	<b>ЗЕМЛѦ</b>
<i>Dat.</i>	<b>ДѢВѢ</b>	<b>ЗЕМЛИ</b>	<b>ДѢВАМА</b>	<b>ЗЕМЛАМА</b>
<i>Instr.</i>	<b>ДѢВОУЖ</b>	<b>ЗЕМЛЕЖ</b>	<b>ДѢВАМА</b>	<b>ЗЕМЛАМА</b>
<i>Loc.</i>	<b>ДѢВѢ</b>	<b>ЗЕМЛИ</b>	<b>ДѢВОВЪ</b>	<b>ЗЕМЛѦ</b>
<i>Voc.</i>	<b>ДѢВО</b>	<b>ЗЕМЛЕ</b>		

	<i>Plur.</i>	
<i>Nom.</i>	<b>ДѢВЪ</b>	<b>ЗЕМЛѦ</b>
<i>Acc.</i>	<b>ДѢВЪ</b>	<b>ЗЕМЛѦ</b>
<i>Gen.</i>	<b>ДѢВЪ</b>	<b>ЗЕМЛѢ</b>
<i>Dat.</i>	<b>ДѢВАМЪ</b>	<b>ЗЕМЛАМЪ</b>
<i>Instr.</i>	<b>ДѢВАМИ</b>	<b>ЗЕМЛАМИ</b>
<i>Loc.</i>	<b>ДѢВАХЪ</b>	<b>ЗЕМЛАХЪ</b>

Also the following:

<b>БѢДА</b>	woe	<b>РЪБѦ</b>	fish
<b>ВОДА</b>	water	<b>СЕСТРА</b>	sister
<b>ГЛАВА</b>	head	<b>СТРАНА</b>	country
<b>ГОРА</b>	mountain	<b>ЦѢНА</b>	price
<b>ЖЕНА</b>	woman	<b>ВОЛЯ</b>	will
<b>ИСТИНА</b>	truth	<b>КАПЛА</b>	drop

and all nouns in -а, -Ѧ.



Also the following:

МЖКА	torture	НОГА	leg
РЪКА	river	МОУХА	fly
КЪНИГА	book	СНЪХА	daughter-in-law

2.121 Some nouns of the *ja*-declension have the nom. sing. in *-и*:

2.1211 Feminine nouns denoting persons or abstract concepts with the suffix *-ѝи*, e.g. *РАБЪИИ* (slave woman), *ПОВЪСТЪИИ* (desert); otherwise they are declined like *ЗЕМЛѝА*. The following have this pattern: *БОГЪИИ* (goddess), *ГОСПОДЪИИ* (mistress), *КРЪСТИТАНЪИИ* (Christian woman), *ПОГАНЪИИ* (pagan woman), *САМАРАТАНЪИИ* (Samaritan woman), *БЛАГОСТЪИИ* (goodness), *ГОРЪИИ* (pride), *СВАТЪИИ* (holiness).

2.1212 Nouns with the suffix *-ѝѝ-*, e.g. *ЛАДИИ* (boat); some of these are feminine but they are mostly masculine, see 2.122 below. The following belong to this category: *КРАБИИ* (basket), *МЪЗНИИ* (lightning), *СВИНИИ* (pig).

2.122 Most of the nouns of the *а-/-ja* declension are feminine, but some denoting male persons are masculine:

ВЛАДЪИКА	ruler	БАЛИИ	doctor
ПИТАНИЦА	drunkard	КЪНИГЪЪИИ	scribe
СЛОУГА	servant	СОКАУИИ	cook
ОУБИНИЦА	murderer	СЪДИИ	judge
ГОНОША	young man		

## 2.13 The *i*-declension

Examples: ГОСТЬ (guest, masc.), МЫШЬ (mouse, fem.)

	<i>Sing.</i>		<i>Dual</i>	
<i>Nom. /</i>				
<i>Acc.</i>	ГОСТЬ	МЫШЬ	ГОСТИ	МЫШИ
<i>Gen.</i>	ГОСТИ	МЫШИ	ГОСТЬЮ	МЫШЬЮ
<i>Dat.</i>	ГОСТИ	МЫШИ	ГОСТЬМА	МЫШЬМА
<i>Instr.</i>	ГОСТЬМЯ	МЫШЬЯ	ГОСТЬМА	МЫШЬМА
<i>Loc.</i>	ГОСТИ	МЫШИ	ГОСТЬЮ	МЫШЬЮ
<i>Voc.</i>	ГОСТИ	МЫШИ		

### *Plur.*

<i>Nom.</i>	ГОСТЬЯ	МЫШИ
<i>Acc.</i>	ГОСТИ	МЫШИ
<i>Gen.</i>	ГОСТЕЙ	МЫШЕЙ
<i>Dat.</i>	ГОСТЬМЯ	МЫШЬМЯ
<i>Instr.</i>	ГОСТЬМИ	МЫШЬМИ
<i>Loc.</i>	ГОСТЬЯХ	МЫШЬЯХ

Most of these nouns are feminine and have the instrumental sing. in *-ья*. They include the following:

ВЬСЬ	village	БОЛЕЗНЬ	illness
ДВЕРЬ	door	БОЯЗНЬ	fear
ЗАПОВЕДЬ	testament	ПЕСНЬ	song
МЕДЬ	copper	СМЕРТЬ	death
РЕЧЬ	speech	ПОМОЩЬ	help
СКОРБЬ	grief	НОШЬ	night
ТВАРЬ	creation	ВЕЩЬ	thing
ХОТЬ	lust	ПЛЕТЬ	flesh
УДАЬ	children	ВЛАСТЬ	power
УДАЬ	food	ЗАВИСТЬ	envy
МЫСЛЬ	thought	СТРАСТЬ	passion
ГРЯБЕЛЬ	loss	УБЫТЬ	honour
БРАТЬ	dispute	ЮНОСТЬ	youth
ДАТЬ	tribute	ВОУТРАСТЬ	rebelliousness

and all the abstract nouns in *-остъ* and *-естъ*.

The following are masculine, with instr. sing. in *-ьмь*, nom. plur. in *-ьтє*:

БОЛЬ	pain	МЕДВЕДЬ	bear
ГВОЗДАЬ	nail	ПЯТЬ	way
ГОЛАБЬ	pigeon	ТАТЬ	thief
ГРЪТАНЬ	throat	УРЬВЬ	worm
ЗАТЬ	son-in-law	ЖГЛЬ	coal

and the plural ЛЮДИЕ (people).

The following also belong to the *i*-declension, but can also take the endings of the *jo*-declension:

ГОСПОДЬ (lord, master), ЗВЕРЬ (wild animal), ОГНЬ (fire), dual of ОКО (eye) and ОУХО (ear): ОУН, ОУНЮ, ОУНМА, ОУШН, ОУШНЮ, ОУШНМА (N.B. slight irregularity).

## 2.14 The *ŷ*-declension

This declension consists of a few masculine nouns, but the endings of the *ŷ*-declension are not the only ones used with these nouns; there are many examples of endings of the *o*-declension being substituted.

Example: the declension of СЪИНЪ (son), according to the *ŷ*-declension and as attested in the texts:

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	СЪИНЪ	СЪИНЪИ, СЪИНА (rare)	СЪИНОВЕ, СЪИНН
<i>Acc.</i>	СЪИНЪ	СЪИНЪИ	СЪИНЪИ
<i>Gen.</i>	СЪИНОУ, СЪИНА (rare)	СЪИНОВОУ, СЪИНОУ	СЪИНОВЪ
<i>Dat.</i>	СЪИНОВИ, СЪИНОУ	СЪИНЪМА	*СЪИНЪМЪ, СЪИНОМЪ
<i>Instr.</i>	*СЪИНЪМЬ, СЪИНОМЬ	СЪИНЪМА	СЪИНЪМН, СЪИНЪИ
<i>Loc.</i>	СЪИНОУ, СЪИНЪ (rare)	СЪИНОВОУ, СЪИНОУ	*СЪИНЪХЪ, СЪИНОХЪ
<i>Voc.</i>	СЪИНОУ, СЪИНЕ (rare)		

The endings of the *ŷ*-declension are also found with nouns of the *o*-declension, particularly the gen. and loc. sing. in -*oŷ*, and the dat. sing. in -*oŷn*, which is used for nouns denoting persons, most frequently borrowed personal names. The voc. in -*o* of the *jo*-stems is also derived from this declension (although there are no *ŷ*-stems ending in a palatal consonant). The nom. plur. ending -*oŷe* (-*eŷe* after soft consonant) is also found in other declensions. The following nouns often have endings of the *ŷ*-declension and may originally have belonged to it:

ДАРОŷ	gift	КАНОŷ	rank
ГЛАСŷ	voice	СЪІНОŷ	tower
ГРОМОŷ	thunder	СТАНОŷ	camp
ДЪБЕŷ	oak	РОДОŷ	race
САДОŷ	plantation	РАДОŷ	row

The following probably also belonged to this declension:

ВОЛОŷ	ox	МИРОŷ	world
БРЪХЪŷ	summit	ПОЛОŷ	floor
ДОМОŷ	house	УНОŷ	order
МЕДОŷ	honey		

## 2.15 The consonantal declensions

The consonantal declensions are characterized by the suffixes -*eŷn*-, -*eŷe*-, -*eŷo*- and -*t*- which are absent in the nom. sing.

2.151 The *n*-declension comprises masculine and neuter nouns. As in the *o*-declension, the two genders are distinct only in the nom. and acc., the masc. nouns having a special form for the acc. In the texts the acc. sing. is often found for the nom. sing., and where the original nom. sing. form occurs it is also used as the acc. The nom. plur. masc. in -*e* is only found in the noun ДЪНОŷ and in the irregular plurals of the type ГРОДЖАНОŷ, the usual form being in -*eŷe*.

Examples: КАМОŷ (stone), ПИСМОŷ (letter)



	<i>Sing.</i>		<i>Dual</i>	
<i>Nom.</i>	КАМЪ І, КАМЕНЬ	ПИСМА	КАМЕНИ	ПИСМЕНѢ
<i>Acc.</i>	КАМЕНЬ	ПИСМА	КАМЕНИ	ПИСМЕНѢ
<i>Gen.</i>	КАМЕНЕ	ПИСМЕНЕ	КАМЕНОУ	ПИСМЕНОУ
<i>Dat.</i>	КАМЕНИ	ПИСМЕНИ	КАМЕНЬМА	ПИСМЕНЬМА
<i>Instr.</i>	КАМЕНЬМЪ	ПИСМЕНЬМЪ	КАМЕНЬМА	ПИСМЕНЬМА
<i>Loc.</i>	КАМЕНЕ	ПИСМЕНЕ	КАМЕНОУ	ПИСМЕНОУ

*Plur.*

<i>Nom.</i>	*КАМЕНЕ	ПИСМЕНА
<i>Acc.</i>	КАМЕНИ	ПИСМЕНА
<i>Gen.</i>	КАМЕНЪ	ПИСМЕНЪ
<i>Dat.</i>	КАМЕНЬМЪ	ПИСМЕНЬМЪ
<i>Instr.</i>	КАМЕНЬМИ	ПИСМЕНЪ І
<i>Loc.</i>	КАМЕНЬХЪ	ПИСМЕНЬХЪ

2.152 The *s*-declension and the *t*-declension consist entirely of neuter nouns, and the endings are the same as those of the neuter *n*-declension.

Examples: ТѢЛО (body), ОТРОУА (child)

<i>Nom./</i>				
<i>Acc.</i>	ТѢЛО	ОТРОУА	ТѢЛЕСѢ	ОТРОУАТѢ
<i>Gen.</i>	ТѢЛЕСЕ	ОТРОУАТЕ	ТѢЛЕСОУ	ОТРОУАТОУ
<i>Dat.</i>	ТѢЛЕСИ	ОТРОУАТИ	ТѢЛЕСЬМА	ОТРОУАТЬМА
<i>Instr.</i>	ТѢЛЕСЬМЪ	ОТРОУАТЬМЪ	ТѢЛЕСЬМА	ОТРОУАТЬМА
<i>Loc.</i>	ТѢЛЕСЕ	ОТРОУАТЕ	ТѢЛЕСОУ	ОТРОУАТОУ

<i>Nom./</i>		
<i>Acc.</i>	ТѢЛЕСА	ОТРОУАТА
<i>Gen.</i>	ТѢЛЕСЪ	ОТРОУАТЪ
<i>Dat.</i>	ТѢЛЕСЬМЪ	ОТРОУАТЬМЪ
<i>Instr.</i>	ТѢЛЕСЪ І	ОТРОУАТЪ І
<i>Loc.</i>	ТѢЛЕСЬХЪ	ОТРОУАТЬХЪ

The following also belong to the consonantal declensions:

(1) <i>n</i> -declension:	(2) <i>s</i> -declension:	(3) <i>t</i> -declension:
(i) <i>Masc.</i>	ДИВО wonder	ЛГНА lamb
КОРЕНЬ root	ДРЪВО tree	ЖРЪБА foal
ПЛАМЕНЬ flame	КОЛО wheel	КЛГОСА beast of burden
РЕМЕНЬ strap	ЛЮТО evil	КОЗЛА kid
ГЕЛЕНЬ deer	НЕБО sky	ОВЬУА lamb
(ii) <i>Neut.</i>	СЛОВО word	ОСЛА donkey
ВРЪМА burden	УГОДО miracle	
ВРЪМА time		
ИМА name		
ПЛЪМА tribe		
СЪМА seed		
УНСМА number		

Also the plurals ЛИЧЕСА (face, from unattested \*ЛИНО) and ИСТЕСА (kidneys). ОКО and ОУХО have plural forms ОУЕСА, ОУШЕСА, but are more frequently in the dual.

2.153 Some of the endings of the consonantal declension are not the original ones; the endings in -Ъ- are derived from the *i*-declension. There are many instances where endings from other declensions are substituted. The noun ДЪНЬ (day) in particular shows a variety of endings:

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	ДЪНЬ	ДЪНИ	ДЪНЕ, ДЪНИТЕ, ДЪНЬТЕ
<i>Acc.</i>	ДЪНЬ	ДЪНИ	ДЪНИ
<i>Gen.</i>	ДЪНЕ, ДЪНИ	ДЪНОУ, ДЪНИГО	ДЪНЪ, ДЪНИИ, ДЪНЕИ
<i>Dat.</i>	ДЪНИ	ДЪНЬМА	ДЪНЬМЪ
<i>Instr.</i>	ДЪНЬМЪ	ДЪНЬМА	ДЪНЬМИ, ДЪНЪІ
<i>Loc.</i>	ДЪНЕ, ДЪНИ	ДЪНОУ, ДЪНЬГО	ДЪНЬХЪ

2.154 The *-r*-declension is like the other consonantal declensions except for the instr. sing. It consists only of the two fem. nouns МАТИ (mother) and ДЪШТИ (daughter).

<i>Nom.</i>	МАТИ	*МАТЕРИ	МАТЕРИ
<i>Acc.</i>	МАТЕРЬ	*МАТЕРИ	МАТЕРИ
<i>Gen.</i>	МАТЕРЕ	*МАТЕРОУ	МАТЕРЪ
<i>Dat.</i>	МАТЕРИ	*МАТЕРЬМА	МАТЕРЬМЪ
<i>Instr.</i>	МАТЕРЬ ЪЖ	*МАТЕРЬМА	МАТЕРЬМИ
<i>Loc.</i>	МАТЕРИ	*МАТЕРОУ	*МАТЕРЬХЪ

## 2.16 The *ŭ*-declension

This consists of fem. nouns only. The original *ŭ*-suffix, which appears as *-Ъ* in the nom. sing., has become *ЪВ* in the oblique cases, so that this is in fact also a consonantal declension. The most common nouns in this declension are ЦРЪКЪЪ which has endings from the *α*-declension in the dat., instr. and loc. plur., and КРЪВЬ (blood), where the acc. is used for the nom. (cf. ПЛАМЕНЬ, etc., above).

	<i>Sing.</i>		<i>Plur.</i>	
<i>Nom.</i>	ЦРЪКЪЪ	КРЪВЬ	ЦРЪКЪВИ	КРЪВИ
<i>Acc.</i>	ЦРЪКЪВЬ	КРЪВЬ	ЦРЪКЪВИ	КРЪВИ
<i>Gen.</i>	ЦРЪКЪВЕ	КРЪВЕ, КРЪВИ	ЦРЪКЪВЕЪ	КРЪВИ
<i>Dat.</i>	ЦРЪКЪВИ	КРЪВИ	ЦРЪКЪВАМЪ	КРЪВЬМЪ
<i>Instr.</i>	ЦРЪКЪВЬ ЪЖ	КРЪВЬ ЪЖ	ЦРЪКЪВАМИ	КРЪВЬМИ
<i>Loc.</i>	ЦРЪКЪВЕ, -И	КРЪВИ	ЦРЪКЪВАХЪ	КРЪВЬХЪ

The dual forms of this declension are not attested.

The following also belong to this declension:

БРАДЪЪ	axe	НЕПЛОДЪЪ	barren woman
БОУКЪЪ	letter	СВЕКРЪЪ	mother-in-law
ЖРЪКЪЪ	mill-stone	СМОКЪЪ	fig
ЛОКЪЪ	puddle	ХОРЪГЪЪ	standard (flag)
ЛЪВЕЪ	love	ЦЪЛЪЪ	healing

2.17 Some nouns denoting persons formed by means of the suffixes **-ТЕЛЬ** and **-АРЬ** and nouns whose singular ends in the suffix **-АННЪ** or **-ѢННЪ** belong to the *o-/jo-*declension in the singular and dual, but form the plural according to the masculine consonantal declension, with some irregular forms due to analogy with the *o-*declension. In the plural the suffix **-АННЪ/-ѢННЪ** loses its final singulative element **-НЪ**.

Examples: the plural of **ГРАЖДАННЪ** (townsman) and **ОУЧИТЕЛЬ** (teacher)

<i>Nom.</i>	<b>ГРАЖДАНЕ</b>	<b>ОУЧИТЕЛЕ</b>
<i>Acc.</i>	<b>ГРАЖДАНЪ</b>	<b>ОУЧИТЕЛА</b>
<i>Gen.</i>	<b>ГРАЖДАНЪ</b>	<b>ОУЧИТЕЛЪ</b>
<i>Dat.</i>	<b>ГРАЖДАНЕМЪ</b>	<b>ОУЧИТЕЛЕМЪ</b>
<i>Instr.</i>	<b>ГРАЖДАНЪ</b>	<b>ОУЧИТЕЛЬМИ</b>
<i>Loc.</i>	<b>ГРАЖДАНЕХЪ</b>	<b>ОУЧИТЕЛЕХЪ</b>

The plural of the following has the same pattern:

<b>ВИНАРЬ</b>	wine-maker	<b>БЛАГОДѢТЕЛЬ</b>	benefactor
<b>ВРАТАРЬ</b>	door-keeper	<b>ДѢЛАТЕЛЬ</b>	worker
<b>ГРЪЗНУАРЬ</b>	potter	<b>ЖАТЕЛЬ</b>	reaper
<b>КЛЮУАРЬ</b>	steward	<b>РОДИТЕЛЬ</b>	parent
<b>МЪИТАРЬ</b>	toll-keeper	<b>ХРАНИТЕЛЬ</b>	preserver
<b>РЫБАРЬ</b>	fisherman	<b>ГАЛИЛЕАНИНЪ</b>	Galilean
<b>ЦѢСАРЬ</b>	king	<b>КРЪСТИТАНИНЪ</b>	Christian
		<b>САМАРѢННЪ</b>	Samaritan

The plural of nouns in **-НЪ** is similar but often shows irregularities.

Also **ВОИНЪ** plur. **ВОИ** (warrior), **ГОСПОДИНЪ** plur. **ГОСПОДИЕ** (lord, master), and **ЛЮДИНЪ** plur. **ЛЮДИЕ** (people).

## 2.2 Pronouns

2.21 Personal pronouns occur only for the first and second person, singular, plural and dual, together with a reflexive pronoun referring to the subject of the sentence which refers to all

(including the third). The third person pronoun is supplied by the demonstrative pronouns **СЪ**, **ТЪ** and **ОНЪ** in the nominative, and by the pronoun **\*Н** in the oblique cases; the latter is declined like a demonstrative pronoun and is usually classified with them. The personal pronouns have a declension peculiar to themselves as follows:

	<i>Sing.</i>		<i>Dual</i>	
<i>Nom.</i>	<b>АЪ</b>	<b>ТЪ</b>	<b>ВЪ</b>	<b>БА</b>
<i>Acc.</i>	<b>МЕНЕ, МА</b>	<b>ТЕБЕ, ТА</b>	<b>НА</b>	<b>БА</b>
<i>Gen.</i>	<b>МЕНЕ</b>	<b>ТЕБЕ</b>	<b>НАТО</b>	<b>БАТО</b>
<i>Dat.</i>	<b>МЪНЪ, МИ</b>	<b>ТЕБЕ, ТИ</b>	<b>НАМА</b>	<b>БАМА</b>
<i>Instr.</i>	<b>МЪНОУЖ</b>	<b>ТОБОУЖ</b>	<b>НАМА</b>	<b>БАМА</b>
<i>Loc.</i>	<b>МЪНЪ</b>	<b>ТЕБЪ</b>	<b>НАТО</b>	<b>БАТО</b>

*Plur.*

<i>Nom.</i>	<b>МЪ</b>	<b>ВЪ</b>
<i>Acc.</i>	<b>НАСЪ, НЪ</b>	<b>ВАСЪ, ВЪ</b>
<i>Gen.</i>	<b>НАСЪ</b>	<b>ВАСЪ</b>
<i>Dat.</i>	<b>НАМЪ</b>	<b>ВАМЪ</b>
<i>Instr.</i>	<b>НАМН</b>	<b>ВАМН</b>
<i>Loc.</i>	<b>НАСЪ</b>	<b>ВАСЪ</b>

There is also a reflexive pronoun which refers to the subject of the sentence and has therefore no nominative:

<i>Acc.</i>	<b>СЕБЕ, СА</b>
<i>Gen.</i>	<b>СЕБЕ</b>
<i>Dat.</i>	<b>СЕБЪ, СИ</b>
<i>Instr.</i>	<b>СОБОУЖ</b>
<i>Loc.</i>	<b>СЕБЪ</b>

2.22 The demonstrative pronouns may end in a hard or a palatal consonant, and the endings vary accordingly, as with nouns. As with nouns, the masculine and neuter are distinct only in the nom. and acc., the feminine does not distinguish between nom. and acc. in the plur., and the dual has only three endings. In the plural all genders have the same form except for the nom. and acc.

2.221 The hard demonstrative pronoun is declined as follows:

Example: ТЪ (this)

	<i>Sing.</i>			<i>Dual</i>	
	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>	<i>masc./neut.</i>	<i>fem.</i>
<i>Nom.</i>	ТЪ	ТО	ТА	ТА	ТѢ
<i>Acc.</i>	ТЪ	ТО	ТѪ	ТА	ТѢ
<i>Gen.</i>	ТОГО	ТОНА		ТОГО	
<i>Dat.</i>	ТОМОУ	ТОИ		ТѢМА	
<i>Instr.</i>	ТѢМЬ	ТОИЖ		ТѢМА	
<i>Loc.</i>	ТОМЬ	ТОИ		ТОГО	

	<i>Plur.</i>		
	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
<i>Nom.</i>	ТИ	ТА	ТЪІ
<i>Acc.</i>	ТЪІ	ТА	ТЪІ
<i>Gen.</i>	ТѢХЪ		
<i>Dat.</i>	ТѢМЪ		
<i>Instr.</i>	ТѢМИ		
<i>Loc.</i>	ТѢХЪ		

The following are declined in the same way:

ОВЪ (that), ОНЪ (that, remote), ННЪ (other), САМЪ (self).  
 ӨДИНЪ (one, alone) also follows the same pattern, and so do the  
 numerals ДВА (two) and ОБА (both) which have only dual forms.

As for nouns, the endings in -и- and -ѣ- cause consonant  
 change (к > ц, г > с).

Example: ТАКЪ (such)

	<i>Sing.</i>			<i>Dual</i>	
	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>	<i>masc./neut.</i>	<i>fem.</i>
<i>Nom.</i>	ТАКЪ	ТАКО	ТАКА	ТАКА	ТАЦѢ
<i>Acc.</i>	ТАКЪ	ТАКО	ТАКѪ	ТАКА	ТАЦѢ
<i>Gen.</i>	ТАКОГО	ТАКОНА		ТАКОГО	
<i>Dat.</i>	ТАКОМОУ	ТАКОИ		ТАЦѢМА	
<i>Instr.</i>	ТАЦѢМЬ	ТАКОИЖ		ТАЦѢМА	
<i>Loc.</i>	ТАКОМЬ	ТАКОИ		ТАКОГО	

*Plur.*

	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
<i>Nom.</i>	ТАЦИ	ТАКА	ТАКЪІ
<i>Acc.</i>	ТАКЪІ	ТАКА	ТАКЪІ
<i>Gen.</i>		ТАЦѢХЪ	
<i>Dat.</i>		ТАЦѢМЪ	
<i>Instr.</i>		ТАЦѢМИ	
<i>Loc.</i>		ТАЦѢХЪ	

The following are declined in the same way: **КАКЪ** (what kind of), **НИКАКЪЖЕ** (no kind of), **НѢКАКЪ** (some kind of), **ИННАКЪ** (another kind of), **ТАКЪ** (this kind of), **ВЪСЯКАКЪ** (every kind of), and **СИКЪ** (this kind of).

2.222 Some pronouns in **-к-** and **-г-** have a mixed declension, that is they have nominal declension except in the cases where the pronominal declension has **-ѣ-**, so that they have consonant change in the same cases as **ТАКЪ** above.

Example: **ТОЛИКЪ** (such, of such a size)

	<i>Sing.</i>			<i>Dual</i>	
	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>	<i>masc./neut.</i>	<i>fem.</i>
<i>Nom.</i>	ТОЛИКЪ	ТОЛИКО	ТОЛИКА	ТОЛИКА	ТОЛИЦѢ
<i>Acc.</i>	ТОЛИКЪ	ТОЛИКО	ТОЛИКА	ТОЛИКА	ТОЛИЦѢ
<i>Gen.</i>		ТОЛИКА	ТОЛИКЪІ		ТОЛИКОУ
<i>Dat.</i>		ТОЛИКОУ	ТОЛИЦѢ		ТОЛИЦѢМА
<i>Instr.</i>		ТОЛИЦѢМЪ	ТОЛИКОУЖ		ТОЛИЦѢМА
<i>Loc.</i>		ТОЛИЦѢ	ТОЛИЦѢ		ТОЛИКОУ

*Plur.*

	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
<i>Nom.</i>	ТОЛИЦИ	ТОЛИКА	ТОЛИКЪІ
<i>Acc.</i>	ТОЛИКЪІ	ТОЛИКА	ТОЛИКЪІ
<i>Gen.</i>		ТОЛИЦѢХЪ	
<i>Dat.</i>		ТОЛИЦѢМЪ	
<i>Instr.</i>		ТОЛИЦѢМИ	
<i>Loc.</i>		ТОЛИЦѢХЪ	

Similarly the following: **КОЛНКЪ** (of what size), **БЕЛНКЪ** (such as, of such a size that), **СЕЛНКЪ** (of this size), **ДРОУГЪ** (other), **МЪНОГЪ** (much, many).

2.223 The pronouns ending in a palatal consonant have the same endings as those in a hard consonant, but with the appropriate vowels.

Example: **МОН** (my), **НАШЪ** (our)

	<i>Sing.</i>			<i>Dual</i>	
	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>	<i>masc./neut.</i>	<i>fem.</i>
<i>Nom.</i>	МОН	МО РЕ	МО РА	МО РА	МОН
<i>Acc.</i>	МОН	МО РЕ	МО РЪ	МО РА	МОН
<i>Gen.</i>	МО РЕГО		МО РЕ РА		МО РЕ РО
<i>Dat.</i>	МО РЕМОУ		МО РЕИ		МОНМА
<i>Instr.</i>	МО РЕМЪ		МО РЕ РЪ		МОНМА
<i>Loc.</i>	МО РЕМЪ		МО РЕИ		МО РЕ РО

	<i>Plur.</i>		
	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
<i>Nom.</i>	МОН	МО РА	МО РА
<i>Acc.</i>	МО РА	МО РА	МО РА
<i>Gen.</i>		МОНЪЗ	
<i>Dat.</i>		МОНМЪ	
<i>Instr.</i>		МОНМИ	
<i>Loc.</i>		МОНЪЗ	

	<i>Sing.</i>			<i>Dual</i>	
	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>	<i>masc./neut.</i>	<i>fem.</i>
<i>Nom.</i>	НАШЪ	НАШЕ	НАША	НАША	НАШИ
<i>Acc.</i>	НАШЪ	НАШЕ	НАШЪ	НАША	НАШИ
<i>Gen.</i>	НАШЕГО		НАШЕА		НАШ РО
<i>Dat.</i>	НАШЕМОУ		НАШЕИ		НАШИМА
<i>Instr.</i>	НАШИМЪ		НАШЕ РЪ		НАШИМА
<i>Loc.</i>	НАШЕМЪ		НАШЕИ		НАШЕ РО



*Plur.*

	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
<i>Nom.</i>	НАШИ	НАША	НАША
<i>Acc.</i>	НАША	НАША	НАША
<i>Gen.</i>	НАШИХЪ		
<i>Dat.</i>	НАШИМЪ		
<i>Instr.</i>	НАШИМИ		
<i>Loc.</i>	НАШИХЪ		

The pronoun *съ* (this) also follows this pattern, but with some alternative irregular forms. The anaphoric pronoun is not found in the nominative (see 2.21 above), but the original nominative form occurs as part of the relative pronoun *нже*.

*Sing.*

*Dual*

	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
<i>Nom.</i>	СЪ, СНИ	СЕ	СИ	СИТА	СИ, СНИ	СИ
<i>Acc.</i>	СИ, СЕГО	СЕ	СИТЪ	СИТА	СИ, СНИ	СИ
<i>Gen.</i>	СЕГО		СЕТА	СЕГО		
<i>Dat.</i>	СЕМОУ		СЕИ	СИМА		
<i>Instr.</i>	СИМЪ		СИТЪ	СИМА		
<i>Loc.</i>	СЕМЪ		СЕИ	СЕГО		

*Plur.*

	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
<i>Nom.</i>	СИИ, СИ	СИ	СИТА
<i>Acc.</i>	СИТА	СИ	СИТА
<i>Gen.</i>	СИХЪ		
<i>Dat.</i>	СИМЪ		
<i>Instr.</i>	СИМИ		
<i>Loc.</i>	СИХЪ		

*Sing.*

*Dual*

<i>Nom.</i>	(ИЖЕ)	(ІЕЖЕ)	(ІАЖЕ)	(ІАЖЕ)	(ИЖЕ)
<i>Acc.</i>	И, ІЕГО	ІЕ	ІЖ	ІА	И
<i>Gen.</i>	ІЕГО		ІЕТА	ІЕГО	
<i>Dat.</i>	ІЕМОУ		ІЕИ	ИМА	
<i>Instr.</i>	ИМЪ		ІЕЖ	ИМА	
<i>Loc.</i>	(И)ЕМЪ		ІЕИ	ІЕГО	

*Plur.*

<i>Nom.</i>	(ИЖЕ)	(ТАЖЕ)	(ИЖЕ)
<i>Acc.</i>	ТА	ТА	ТА
<i>Gen.</i>		ИЖЪ	
<i>Dat.</i>		ИМЪ	
<i>Instr.</i>		ИМИ	
<i>Loc.</i>		ИЖЪ	

and similarly ТВОИ (your, sing.), СВОИ (his, her, its, their own), ЧИИ (whose), and ВАШЪ (your, plur.). There are no dual possessive pronouns, the genitive of the personal pronoun is used instead. ТОУЖДАЪ (someone else's) can also be declined in this way, but nominal forms are found as well. The pronoun СИЦЪ (such, of this kind) only occurs in the nom. and acc. and belongs here, the other cases are replaced by the corresponding cases of СИНЪ with the same meaning.

2.224 The interrogative pronoun КЪИИ (what, which) is partly declined according to the pronominal declension, partly like a compound adjective, with some alternative forms:

*Sing.*

	<i>mas.</i>	<i>neut.</i>	<i>fem.</i>
<i>Nom.</i>	КЪИИ, КЪИ	КОРЕ	КАТА
<i>Acc.</i>	КЪИИ, КОРЕГО		КАТАЖ, КОТАЖ
<i>Gen.</i>		КОРЕГО	КОРЕА, КОТА
<i>Dat.</i>		КОРЕМОУ	КОРЕИ, КОИ
<i>Instr.</i>		КЪИИМЪ	КОРЕТАЖ, КОТАЖ
<i>Loc.</i>		КОРЕМЪ	КОРЕИ

*Plur.*

	<i>mas.</i>	<i>neut.</i>	<i>fem.</i>
<i>Nom.</i>	ЦИИ	КАТА	КЪИТА
<i>Acc.</i>	КЪИТА	КАТА	КЪИТА
<i>Gen.</i>		КЪИИЖЪ, КОИЖЪ	
<i>Dat.</i>		КЪИИМЪ	
<i>Instr.</i>		КЪИИМИ	
<i>Loc.</i>		КЪИИЖЪ	

The interrogative pronouns **КЪТО** (who) and **УЪТО** (what) are singular only and follow the hard and the palatal declension respectively, with some alternative forms. The particle **-ТО** is present in the nom. only. The acc. of **КЪТО** is *always* as the genitive.

<i>Nom.</i>	<b>КЪТО</b>	<b>УЪТО</b>
<i>Acc.</i>	<b>КОГО</b>	<b>УЪТО</b>
<i>Gen.</i>	<b>КОГО</b>	<b>УЕСО, УЕСОГО, УЪСОГО</b>
<i>Dat.</i>	<b>КОМОУ</b>	<b>УЕСОМОУ, УЪСОМОУ</b>
<i>Instr.</i>	<b>ЦЪМЬ</b>	<b>УИМЬ</b>
<i>Loc.</i>	<b>КОМЬ</b>	<b>УЕИМЬ, УЕСОМЬ</b>

N.B. The instrumental of **КЪТО** with its isolated **ц** is often replaced by that of **КЪИИ**, i.e. **КЪИИМЬ**.

The indefinite and negative pronouns **НЪКЪТО** (some one, a certain), **НЪКЪИИ** (do.), **НЪУЪТО** (something), **НЪКАКЪ** (of some kind), **НИКЪТО** (nobody), **НИКЪИИ** (no), **НИУЪТО** (nothing), **НИКАКЪ** (of no kind) are declined in the same way. The prefixes **НЪ-** and **НИ-** are separated from the pronouns by a preposition: **НЪ ОУ КОГО** (with a certain person), **НИ О КОМЬ** (about no one).

2.225 The pronouns **ТЕТЕРЪ** (a certain) and **КАКОВЪ** (of what kind) are declined like nouns of the *o*-declension. **ТАКОВЪ** and **СИЦЕВЪ** (such) may be declined like nouns or like pronouns. **КОТОРЪИИ** (which) follows the compound adjectival declension (see below).

2.226 The pronoun **ВЪСЪ** (every, all) follows a mixed declension:

	<i>Sing.</i>			<i>Plur.</i>		
	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
<i>Nom.</i>	<b>ВЪСЪ</b>	<b>ВЪСЕ</b>	<b>ВЪСА, ВЪСИ</b>	<b>ВЪСА</b>	<b>ВЪСА, ВЪСЕ</b>	<b>ВЪСА</b>
<i>Acc.</i>	<b>ВЪСЪ</b>	<b>ВЪСЕ</b>	<b>ВЪСА, ВЪСИ</b>	<b>УЪСА</b>	<b>ВЪСА, ВЪСЕ</b>	<b>УЪСА</b>
<i>Gen.</i>	<b>ВЪСЕГО</b>		<b>ВЪСЕИ</b>	<b>ВЪСЕИ</b>		
<i>Dat.</i>	<b>ВЪСЕМОУ</b>		<b>ВЪСЕИ</b>	<b>ВЪСЕИ</b>		
<i>Instr.</i>	<b>ВЪСЕИ</b>		<b>ВЪСЕИ</b>	<b>ВЪСЕИ</b>		
<i>Loc.</i>	<b>ВЪСЕИ</b>		<b>ВЪСЕИ</b>	<b>ВЪСЕИ</b>		

## 2.3 Adjectives

The stems of adjectives may end in a hard or a palatal consonant. The endings vary accordingly, as with nouns and pronouns.

Adjectives occur in two forms, each with its own declension: the *short* or *nominal* and the *long* or *pronominal* (also sometimes called *compound*) declension.

2.31 The nominal declension is the same as that of nouns of the *o/jo* declension for the masculine and neuter, and the same as that of nouns of the *a/ja* declension for the feminine.

Example: the declension of **НОВЪ** (new) and **НИШТЬ** (poor)

	<i>Sing.</i>		<i>Dual</i>	
<i>Masc.</i>				
<i>Nom.</i>	НОВЪ	НИШТЬ	НОВА	НИШТА
<i>Acc.</i>	НОВЪ	НИШТЬ	НОВА	НИШТА
<i>Gen.</i>	НОВА	НИШТА	НОВОУ	НИШТЮ
<i>Dat.</i>	НОВОУ	НИШТЮ	НОВОМА	НИШТЕМА
<i>Instr.</i>	НОВОМЪ	НИШТЕМЪ	НОВОМА	НИШТЕМА
<i>Loc.</i>	НОВѢ	НИШТИ	НОВОУ	НИШТЮ

### *Plur.*

<i>Nom.</i>	НОВИ	НИШТИ
<i>Acc.</i>	НОВЪІ	НИШТА
<i>Gen.</i>	НОВЪ	НИШТЬ
<i>Dat.</i>	НОВОМЪ	НИШТЕМЪ
<i>Instr.</i>	НОВЪІ	НИШТИ
<i>Loc.</i>	НОВѢХЪ	НИШТИХЪ

The neuter declension is the same, except of course for *nom./acc. sing.* **НОВО**, **НИШТЕ**, *nom./acc. dual* **НОВѢ**, **НИШТИ** and *nom. acc. plur.* **НОВА**, **НИШТА**.

	<i>Sing.</i>		<i>Dual</i>	
<i>Fem.</i>				
<i>Nom.</i>	НОВА	НИШТА	НОВѢ	НИШТИ
<i>Acc.</i>	НОВѢ	НИШТѢ	НОВѢ	НИШТИ
<i>Gen.</i>	НОВЪІ	НИШТА	НОВОУ	НИШТЮ
<i>Dat.</i>	НОВѢ	НИШТИ	НОВАМА	НИШТАМА
<i>Instr.</i>	НОВОУ	НИШТЕУ	НОВАМА	НИШТАМА
<i>Loc.</i>	НОВѢ	НИШТИ	НОВОУ	НИШТЮ

*Plur.*

<i>Nom.</i>	НОВЭЗІ	НИШТА
<i>Acc.</i>	НОВЭЗІ	НИШТА
<i>Gen.</i>	НОВЭЗ	НИШТЬ
<i>Dat.</i>	НОВАМЗ	НИШТАМЗ
<i>Instr.</i>	НОВАМИ	НИШТАМИ
<i>Loc.</i>	НОВАХЗ	НИШТАХЗ

2.311 The nominal form of the participles also follows this declension. (See pp. 73-4 and 81-3.)

Examples: the declension of the present participle active of **нести** (to carry), **глаголати** (to say), and **молити** (to ask):

*Sing.*

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
<i>Nom.</i>	несзі		несжшти
<i>Acc.</i>	несжштѣ	несжште	несжштѣ
<i>Gen.</i>	несжшта		несжшта
<i>Dat.</i>	несжштоу		несжшти
<i>Instr.</i>	несжштѣмъ		несжштѣѣж
<i>Loc.</i>	несжшти		несжшти

*Dual*

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
<i>Nom./Acc.</i>	несжшта	несжшти	несжшта
<i>Gen./Loc.</i>		несжштоу	несжштоу
<i>Dat./Instr.</i>		несжштѣма	несжштѣма

*Sing.*

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
<i>Nom.</i>	глаголѣж		глаголѣжшти
<i>Acc.</i>	глаголѣжѣ	глаголѣжште	глаголѣжштѣ
<i>Gen.</i>	глаголѣжшта		глаголѣжшта
<i>Dat.</i>	глаголѣжштоу		глаголѣжшти
<i>Instr.</i>	глаголѣжштѣмъ		глаголѣжштѣѣж
<i>Loc.</i>	глаголѣжшти		глаголѣжшти

Dual

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
<i>Nom./Acc.</i>	ГЛАГОЛ ЪЖШТА	ГЛАГОЛ ЪЖШТИ	ГЛАГОЛ ЪЖШТА
<i>Gen./Loc.</i>		ГЛАГОЛ ЪЖШТОУ	ГЛАГОЛ ЪЖШТОУ
<i>Dat./Instr.</i>		ГЛАГОЛ ЪЖШТЕМА	ГЛАГОЛ ЪЖШТАМА

Plur.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
<i>Nom.</i>	НЕСЈШТЕ	НЕСЈШТА	НЕСЈШТА
<i>Acc.</i>	НЕСЈШТА	НЕСЈШТА	НЕСЈШТА
<i>Gen.</i>	НЕСЈШТЕМЪ		НЕСЈШТЬ
<i>Dat.</i>	НЕСЈШТИ		НЕСЈШТАМЪ
<i>Instr.</i>	НЕСЈШТИМЪ		НЕСЈШТАМИ
<i>Loc.</i>	НЕСЈШТИХЪ		НЕСЈШТАХЪ

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
<i>Nom.</i>	ГЛАГОЛ ЪЖШТЕ	ГЛАГОЛ ЪЖШТА	ГЛАГОЛ ЪЖШТА
<i>Acc.</i>	ГЛАГОЛ ЪЖШТЕ	ГЛАГОЛ ЪЖШТА	ГЛАГОЛ ЪЖШТЪ
<i>Gen.</i>		ГЛАГОЛ ЪЖШТЬ	ГЛАГОЛ ЪЖШТЬ
<i>Dat.</i>		ГЛАГОЛ ЪЖШТЕМЪ	ГЛАГОЛ ЪЖШТАМЪ
<i>Instr.</i>		ГЛАГОЛ ЪЖШТИ	ГЛАГОЛ ЪЖШТАМИ
<i>Loc.</i>		ГЛАГОЛ ЪЖШТИХЪ	ГЛАГОЛ ЪЖШТАХЪ

Sing.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
<i>Nom.</i>	МОЛА		МОЛАШТИ
<i>Acc.</i>	МОЛАШТЬ	МОЛАШТЕ	МОЛАШТЪ
<i>Gen.</i>	МОЛАШТА		МОЛАШТА
<i>Dat.</i>	МОЛАШТОУ		МОЛАШТИ
<i>Instr.</i>	МОЛАШТЕМЪ		МОЛАШТЕ ЪЖ
<i>Loc.</i>	МОЛАШТИ		МОЛАШТИ

Plur.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
<i>Nom.</i>	МОЛАШТЕ	МОЛАШТА	МОЛАШТА
<i>Acc.</i>	МОЛАШТА	МОЛАШТА	МОЛАШТА
<i>Gen.</i>	МОЛАШТЬ		МОЛАШТЬ
<i>Dat.</i>	МОЛАШТЕМЪ		МОЛАШТАМЪ
<i>Instr.</i>	МОЛАШТИ		МОЛАШТАМИ
<i>Loc.</i>	МОЛАШТИХЪ		МОЛАШТАХЪ

*Dual*

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
<i>Nom./Acc.</i>	МОЛАШТА	МОЛАШТИ	МОЛАШТИ
<i>Gen./Instr.</i>	МОЛАШТОУ		МОЛАШТОУ
<i>Dat./Instr.</i>	МОЛАШТЕМА		МОЛАШТАМА

2.32 The pronominal declension also has nominal endings, to which are added the corresponding endings of the pronoun, that is, the palatal pronominal endings. These endings are often found in contracted form.

*Masc. Hard*

	<i>Sing.</i>	<i>Dual</i>
<i>Nom.</i>	НОВЗИ, НОВЗИН	НОВА РА
<i>Acc.</i>	НОВЗИ, НОВЗИН	НОВА РА
<i>Gen.</i>	НОВАЕГО, НОВААГО, НОВАГО	НОВОУ РО
<i>Dat.</i>	НОВОУ РЕМОУ, НОВОУ РОМОУ, НОВОУМОУ	НОВЗИНМА
<i>Instr.</i>	НОВЗИНЬ, НОВЗИМЬ	НОВЗИНМА
<i>Loc.</i>	НИШТИ РЕМЬ, НИШТЕМЬ	НИШТ РО РО

*Plur.*

<i>Nom.</i>	НОВНИ
<i>Acc.</i>	НОВЗИ РА
<i>Gen.</i>	НОВЗИНХЪ, НОВЗИХЪ
<i>Dat.</i>	НОВЗИНМЪ, НОВЗИМЪ
<i>Instr.</i>	НОВЗИНМИ
<i>Loc.</i>	НОВЗИНХЪ

*Masc. Palatal*

	<i>Sing.</i>	<i>Dual</i>
<i>Nom.</i>	НИШТИН	НИШТ РА РА
<i>Acc.</i>	НИШТИН	НИШТ РА РА
<i>Gen.</i>	НИШТ РА РЕГО, НИШТ РАГО	НИШТ РО РО
<i>Dat.</i>	НИШТ РО РЕМОУ, НИШТ РОМОУ	НИШТИНМА, НИШТИМА
<i>Instr.</i>	НИШТИНЬ, НИШТИМЬ	НИШТИНМА, НИШТИМА
<i>Loc.</i>	НИШТИНЬ, НИШТИМЬ	НИШТ РО РО

*Plur.*

<i>Nom.</i>	НИШТИИ
<i>Acc.</i>	НИШТАІА
<i>Gen.</i>	НИШТИИХЪ, НИШТИХЪ
<i>Dat.</i>	НИШТИИМЪ, НИШТИМЪ
<i>Instr.</i>	НИШТИИМИ, НИШТИМИ
<i>Loc.</i>	НИШТИИХЪ, НИШТИХЪ

The neuter declension is the same, except for nom./acc. sing. **НОВОЕ**, **НИШТЕІЕ**, nom./acc. dual **НОВѢИ**, **НИШТИИ** and nom./acc. plur. **НОВАІА**, **НИШТАІА**.

*Fem. Sing.*

<i>Nom.</i>	НОВАІА	НИШТАІА
<i>Acc.</i>	НОВѢІЖ	НИШТАІЖ
<i>Gen.</i>	НОВѢІІА	НИШТАІА
<i>Dat.</i>	НОВѢИ	НИШТИИ
<i>Instr.</i>	НОВОІЖ	НИШТЕІЖ
<i>Loc.</i>	НОВѢИ	НИШТИИ

The plural and dual are the same as for the neuter, except for the nom./acc. plur., which are as for masc. acc. plur.: **НОВѢІІА** and **НИШТАІА**.

### 2.33 Comparison of adjectives

The comparative is formed by means of two suffixes, **-ѡш-** and an extended form **-ѡиш-**. In the masc. nom. sing. the **-ш-** is dropped. The fem. nom. sing. ending is **-и**, and the masc. nom. plur. ending is **-ѡ**, otherwise the comparative is declined like an adjective ending in a palatal consonant.



2.331 When the suffix is **-ьш-** the final consonant of the stem undergoes change.

Examples:

		<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>	<i>Masc. Plur.</i>
ДРАГЪ	dear	ДРАЖИИ	ДРАЖЕ	ДРАЖЬШИ	ДРАЖЬШЕ
ЛИХЪ	exceeding	ЛИШИИ	ЛИШЕ	ЛИШЬШИ	ЛИШЬШЕ
ЛЮТЪ	evil	ЛЮШТИИ	ЛЮШТЕ	ЛЮШТЬШИ	ЛЮШТЬШЕ
ХОУДАЪ	small	ХОУЖАИИ	ХОУЖАЕ	ХОУЖАЬШИ	ХОУЖАЬШЕ

2.332 A final **-ок-**, **-ък-** or **-ьк-** suffix is dropped, and the final consonant of the shortened stem undergoes change:

Examples:

		<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>	<i>Masc. Plur.</i>
ВЪСОКЪ	high	ВЪШИИ	ВЪШЕ	ВЪШЬШИ	ВЪШЬШЕ
СЛАДЪКЪ	sweet	СЛАЖИИ	СЛАЖЕ	СЛАЖАЬШИ	СЛАЖАЬШЕ
КРЪПЪКЪ	strong	КРЪПЛИИ	КРЪПЛЕ	КРЪПЛЬШИ	КРЪПЛЬШЕ

2.333 Some comparative forms with **-ьш-** suffix have no positive forms, they are used as the comparative of a different word:

Examples:

		<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>	<i>Masc. Plur.</i>
ВЕЛИИ	large	БОЛИИ	БОЛЕ	БОЛЬШИ	БОЛЬШЕ
МЪНОГЪ	many	ВЪШТИИ	ВЪШТЕ	ВЪШТЬШИ	ВЪШТЬШЕ
ДОБРЪ	good	ЛОУЧИИ, ОУНИИ	ЛОУЧЕ, ОУНЕ, ОУНЕ	ЛОУЧЬШИ, ОУНЬШИ	ЛОУЧЬШЕ, ОУНЬШЕ
МАЛЪ	little	МЪНИИ	МЪНЕ	МЪНЬШИ	МЪНЬШЕ
ЗЪЛЪ	bad	ГОРИИ	ГОРЕ	ГОРЬШИ	ГОРЬШЕ

2.334 Before the suffix **-ѣиш-** there is the regular change **к > ү**, **г > ж** and **х > ш**, but the other consonants do not change. After a palatal consonant **ѣ** appears as **а**.

Examples:

		<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>	<i>Masc. Plur.</i>
НОВЪ	new	НОВѣи	НОВѣе	НОВѣиши	НОВѣише
СТАРЪ	old	СТАРѣи	СТАРѣе	СТАРѣиши	СТАРѣише
ДОБЛЪ	brave	ДОБЛѣи	ДОБЛѣе	ДОБЛѣиши	ДОБЛѣише
СОУХЪ	dry	СОУШАи	СОУШАе	СОУШАиши	СОУШАише
ОУБОГЪ	poor	ОУВОЖАи	ОУВОЖАе	ОУВОЖАиши	ОУВОЖАише

2.335 In a few adjectives the suffix **-ък-/ък-** is also present in the comparative, and **к** changes to **ү** before **ѣ**, which then appears as **а**, as stated in 2.334.

Examples:

		<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>	<i>Masc. Plur.</i>
ГОРЬКЪ	bitter	ГОРЬУАи	ГОРЬУАе	ГОРЬУАиши	ГОРЬУАише
ТЪНЪКЪ	thin	ТЪНЪКЪ	ТЪНЪУАе	ТЪНЪУАиши	ТЪНЪУАише
КРОТЪКЪ	meet	КРОТЪУАи	КРОТЪУАе	КРОТЪУАиши	КРОТЪУАише

2.336 The comparative form can also be declined according to the pronominal or compound adjectival declension. It follows the same pattern as the other adjectives ending in a palatal consonant, except for the fem. nom. sing. which ends in **-иѣ** (e.g. **НОВѣишиѣ** not **-аѣ**; N.B. the masc. nom. plur. is regular, e.g. **НОВѣиши** not **-еи**).

Example: the nominal and the pronominal declension of **новѣн**

*Sing.*

	<i>Masc.</i>		<i>Neut.</i>	
<i>Nom.</i>	новѣн	новѣн	новѣнѣ	новѣнше
<i>Acc.</i>	новѣн	новѣн	новѣнѣ	новѣнше
<i>Gen.</i>	новѣнша	новѣнша гѣго		
<i>Dat.</i>	новѣншоу	новѣншоу гѣмоу	Rest of neut. like masc.	
<i>Instr.</i>	новѣншемь	новѣншинь		
<i>Loc.</i>	новѣнши	новѣнши гѣмь		

	<i>Fem.</i>	
<i>Nom.</i>	новѣнши	новѣнши гѣ
<i>Acc.</i>	новѣнша	новѣнша гѣ
<i>Gen.</i>	новѣнша	новѣнша гѣ
<i>Dat.</i>	новѣнши	новѣншини
<i>Instr.</i>	новѣнше гѣ	новѣнша гѣ
<i>Loc.</i>	новѣнши	новѣншини

*Dual*

	<i>Masc.</i>		<i>Neut.</i>	
<i>Nom./</i>				
<i>Acc.</i>	новѣнша	новѣнша гѣ	новѣнши	новѣншини
<i>Gen./</i>				
<i>Loc.</i>	новѣншоу	новѣншоу го	Rest of neut. like masc.	
<i>Dat./</i>				
<i>Instr.</i>	новѣншема	новѣншима		

	<i>Fem.</i>	
<i>Nom./</i>		
<i>Acc.</i>	новѣнши	новѣншини
	Rest of fem. like masc.	

*Plur.*

	<i>Masc.</i>		<i>Neut.</i>	
<i>Nom.</i>	НОВѢИШЕ	НОВѢИШИИ	НОВѢИША	НОВѢИША ГА
<i>Acc.</i>	НОВѢИША	НОВѢИША ГА	НОВѢИША	НОВѢИША ГА
<i>Gen.</i>	НОВѢИШЬ	НОВѢИШИИХЪ		
<i>Dat.</i>	НОВѢИШЕМЪ	НОВѢИШИМЪ	Rest of neut. like masc.	
<i>Instr.</i>	НОВѢИШИ	НОВѢИШИМИ		
<i>Loc.</i>	НОВѢИШИХЪ	НОВѢИШИИХЪ		

*Fem.*

<i>Nom.</i>	НОВѢИША	НОВѢИША ГА		
<i>Acc.</i>	НОВѢИША	НОВѢИША ГА		
	Rest of fem. like masc.			

2.337 There is no special superlative form. To form the superlative, the comparative is used together with **ВЪСѢХЪ**. Some adverbs add a prefix **НАИ**: **НАИПАЧЕ**.

## 2.4 Numerals

Numerals are also declined, but they do not have a declensional pattern of their own.

2.41 The words for 'one', 'two', 'three' and 'four' are pronouns and follow the pronominal declension. **ѦДИИЪ** (one) is declined like **ТЪ**. It can also mean 'alone, only', when it also occurs in the plural. **ДЪВА** (two) and **ОБА** (both) are dual and also follow the hard pronominal declension. **ТРИЕ** (three) and **ЧЕТЫРЕ** (four) are plural. All these pronouns agree in case, gender and number with the word they qualify.

Example: **РѢДИНЪ, ДЗВА, ТРИТЕ, ЧЕТЫРЕ**

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Neut. &amp; Fem.</i>
<i>Nom.</i>	РѢДИНЪ	РѢДИНО	РѢДИНА	ДЗВА	ДЗВѢ
<i>Acc.</i>	РѢДИНЪ	РѢДИНО	РѢДИНЪ	ДЗВА	ДЗВѢ
<i>Gen.</i>	РѢДИННОГО		РѢДИННОЯ	ДЗВОЮ	
<i>Dat.</i>	РѢДИННОМУ		РѢДИННОИ	ДЗВѢМА	
<i>Instr.</i>	РѢДИННЕМЪ		РѢДИННОЮ	ДЗВѢМА	
<i>Loc.</i>	РѢДИННОМЪ		РѢДИННОИ	ДЗВОЮ	
<i>Nom.</i>	ТРИТЕ	ТРИ		ЧЕТЫРЕ	ЧЕТЫРИ
<i>Acc.</i>	ТРИ			ЧЕТЫРИ	
<i>Gen.</i>	ТРИИ			ЧЕТЫРЪ	
<i>Dat.</i>	ТРИМЪ			ЧЕТЫРЬМЪ	
<i>Instr.</i>	ТРИИ			ЧЕТЫРЬМИ	
<i>Loc.</i>	ТРИХЪ			ЧЕТЫРЬХЪ	

2.42 The words for 'five' onwards are nouns. The words for 'five' to 'nine' are nouns of the *i*-declension. The word for 'ten' also belongs to the *i*-declension but has endings from the consonantal declension for some cases when it is combined with other numerals.

Examples: **ПАТЬ** (five) and **ДЕСАТЬ** (ten)

	<i>Sing.</i>		<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	ПАТЬ	ДЕСАТЬ	ДЕСАТИ	ДЕСАТЕ, ДЕСАТИ
<i>Acc.</i>	ПАТЬ	ДЕСАТЬ	ДЕСАТИ	ДЕСАТИ
<i>Gen.</i>	ПАТИ	ДЕСАТИ	ДЕСАТОУ	ДЕСАТЪ
<i>Dat.</i>	ПАТИ	ДЕСАТИ	ДЕСАТЬМА	ДЕСАТЬМЪ
<i>Instr.</i>	ПАТЬЮ	ДЕСАТЬЮ	ДЕСАТЬМА	ДЕСАТЬМИ
<i>Loc.</i>	ПАТИ	ДЕСАТЕ, ДЕСАТИ	ДЕСАТОУ	ДЕСАТЬХЪ

The numerals from 'eleven' to 'nineteen' are formed by adding **НА ДЕСАТЕ** to the appropriate numerals, e.g. **ДЗВА НА ДЕСАТЕ** 'twelve', and the numerals from 'twenty' to 'ninety' are formed by combining the appropriate numerals with the dual (after 'two') or the plural (after 'three' and 'four') or the genitive plural (after 'five' to 'nine') of **ДЕСАТЬ**, e.g. 'twenty' is **ДЗВА ДЕСАТИ**, 'thirty' **ТРИ ДЕСАТИ**, 'fifty' **ПАТЬ ДЕСАТЪ**, etc.

2.43 The word for 'hundred' belongs to the *o*-declension, and that for 'thousand' to the *ja*-declension:

	<i>Sing.</i>		<i>Dual</i>	
<i>Nom.</i>	СЪТО	ТЪІСАШТИ	СЪТѢ	ТЪІСАШТИ
<i>Acc.</i>	СЪТО	ТЪІСАШТѦ	СЪТѢ	ТЪІСАШТИ
<i>Gen.</i>	СЪТА	ТЪІСАШТА	СЪТОУ	ТЪІСАШТОУ
<i>Dat.</i>	СЪТОУ	ТЪІСАШТИ	СЪТОМА	ТЪІСАШТАМА
<i>Instr.</i>	СЪТОМЪ	ТЪІСАШТЕ ѠЖ	СЪТОМА	ТЪІСАШТАМА
<i>Loc.</i>	СЪТѢ	ТЪІСАШТИ	СЪТОУ	ТЪІСАШТОУ

	<i>Plur.</i>	
<i>Nom.</i>	СЪТА	ТЪІСАШТА
<i>Acc.</i>	СЪТА	ТЪІСАШТА
<i>Gen.</i>	СЪТЪ	ТЪІСАШТЬ
<i>Dat.</i>	СЪТОМЪ	ТЪІСАШТАМЪ
<i>Instr.</i>	СЪТЪІ	ТЪІСАШТАМИ
<i>Loc.</i>	СЪТѢХЪ	ТЪІСАШТАХЪ

There is an alternative form ТЪІСѦШТИ.

All numerals from 'five' onwards are accompanied by a noun in the genitive plural.

2.44 The ordinal numerals are adjectives and follow the adjectival declension. ПРЪВЪІИ (first) and ВЪТОРЪІИ (second) also have short or nominal forms (ПРЪВЪ, ВЪТОРЪ). They are all hard, e.g. ШЕСТЪІИ, СЕДМЪІИ, ДЕСАТЪІИ, СЪТЪНЪІИ, ТЪІСАШТЪНЪІИ, except for ТРЕТЪІИ (third).

## 2.5 CLASSIFICATION OF OCS VERBS BY STEM

### I. Consonant stems

(i) Both stems end in a consonant (suffixless verbs).

(a) Stem in -с-:

#### *Present stem*

<i>1st sing.</i>	<i>2nd sing.</i>	<i>Imperative</i>	<i>Act. Part.</i>	<i>Pass. Part.</i>	<i>Imperfect</i>
НЕСѦ	НЕСЕШИ	НЕСИ	НЕСЪІ	НЕСОМЪ	НЕСѦАХЪ

#### *Infinitive or aorist stem*

<i>Inf.</i>	<i>Supine</i>	<i>1-Part.</i>	<i>Act. Part.</i>	<i>Pass. Part.</i>	<i>Aorist</i>
НЕСТИ	НЕСТЪ	НЕСЛЪ	НЕСЪ	НЕСЕНЪ	НЕСОХЪ/НѢСЪ

НЕСТИ to carry (when walking)

ПАСТИ to graze

ТРАСТИ to shake

(b) Stem in -з-:

ВЕЗѦ	ВЕЗЕШИ	ВЕЗИ	ВЕЗЪІ	ВЕЗОМЪ	ВЕЗѦАХЪ
ВЕСТИ	ВЕСТЪ	ВЕЗЛЪ	ВЕЗЪ	ВЕЗЕНЪ	ВЕЗОХЪ

ВЕСТИ to convey

МЛѢСТИ to milk

ГРЪІСТИ to gnaw

-НЪЗЪ (Inf. -НЪЗНѦТИ) to pierce

ЛѢСТИ to climb

-ВѦСТИ (Past Pt. Pass. ОУВѦСТЪ) to tie

With vowel alternation: МЛѢСТИ: МЛЪЗЪ to milk

(c) Stem in -т-:

ГНЕТѦ	ГНЕТЕШИ	ГНЕТИ	ГНЕТЪІ	ГНЕТОМЪ	ГНЕТѦАХЪ
ГНЕСТИ	ГНЕСТЪ	ГНЕЛЪ	ГНЕТЪ	ГНЕТЕНЪ	ГНЕТОХЪ

ГНЕСТИ to oppress

ПЛѢСТИ to plait

МѢСТИ to sweep

РАСТИ to grow

МѦСТИ to stir

With vowel alternation: **УИСТИ: УЪТЖ** to count  
**УРЪСТИ: УРЪСЖ** to cut      **ЦВИСТИ: ЦВЪТЖ** to flower

**ОБРЪСТИ** to find also belongs here with regard to the infinitive stem; the present stem **ОБРАШТЖ** belongs with Class III.

(d) Stem in -А-:

<b>ВЕДЖ</b>	<b>ВЕДЕШИ</b>	<b>ВЕДИ</b>	<b>ВЕДЪІ</b>	<b>ВЕДОМЪ</b>	<b>ВЕДЕАХЪ</b>
<b>ВЕСТИ</b>	<b>ВЕСТЪ</b>	<b>ВЕЛЪ</b>	<b>ВЕДЪ</b>	<b>ВЕДЕНЪ</b>	<b>ВЕДОХЪ/ВЕЪСЪ</b>

<b>ВЕСТИ</b>	to lead	<b>КЛАСТИ</b>	to put
<b>БЛЮСТИ</b>	to watch	<b>КРАСТИ</b>	to steal
<b>БЛАСТИ</b>	to err	<b>ПАСТИ</b>	to fall
<b>ВЛАСТИ</b>	to rule	<b>ПРАСТИ</b>	to spin
<b>ЖЛЕСТИ</b>	to pay		

With vowel alternation: **СЪСТИ: САДЖ** to sit      **БЪІТИ: БЪДЖ** to be

Also **ГРАСТИ: ГРАДЖ** to go, without attested past forms; **ИТИ: ИДЖ** to go, with 1-participle **ШЪЛЪ**, past participle **ШЪДЪ**, and **РАДЖ** with infinitive **РАХАТИ** to drive.

(e) Stem in -В-: **ГРЕТИ** **ГРЕВЖ** to row

(f) Stem in -П-: **ТЕТИ** **ТЕПЖ** to hit

**СОУТИ** **СЪПЖ** to strew      **УРЪТИ** **УРЪПЖ** to draw

(g) Stem in -К-:

<b>РЕКЖ</b>	<b>РЕЧЕШИ</b>	<b>РЪЦИ</b>	<b>РЕКОМЪ</b>	<b>РЕКЪІ</b>	<b>РЕЧААХЪ</b>
<b>РЕШТИ</b>	<b>РЕШТЬ</b>	<b>РЕКЛЪ</b>	<b>РЕКЪ</b>	<b>РЕЧЕНЪ</b>	<b>РЕКОХЪ/РЪХЪ</b>

<b>РЕШТИ</b>	to say	<b>ПЕШТИ</b>	to bake
<b>-ЛАШТИ</b>	to bend	<b>ТЕШТИ</b>	to run
<b>СЪШТИ</b>	to cut		

With vowel alternation: **ТЛЪШТИ: ТЛЪКЖ** to pound  
also **ВЛЪШТИ** with all other forms from stem **-ВЛЪК-** to dress.



(h) Stem in -г-:

МОГЖ      МОЖЕШИ      МОЗИ      МОГЪ I      МОЖАДЖЪ  
МОШТИ to be able      МОГЛЪ      МОГЪ      МОГОУЪ/МОГЪ

ЖЕШТИ      to burn      НЕБЕРЪШТИ      to neglect  
-ПРАШТИ      to harness      САТИ      to touch

With vowel alternation: ЛЕШТИ: ЛАГЖ to lie

СТРЪШТИ: СТРИГЖ to shear      ВРЪШТИ: ВРЪГЖ to throw

(i) Stem in -н-:

КЛЪНЖ      КЛЪНЕШИ      КЛЪНИ      КЛЪНЪ I      КЛЪНОМЪ      КЛЪНЪДАХЪ  
КЛАТИ to swear      КЛАЛЪ      КЛЪНЪ      КЛАТЪ      КЛАУЪ/КЛАСЪ

-ПАТИ      to stretch      -УАТИ      to begin

(j) Stem in -м-: ЖАТИ      ЖЪМЖ      to press      АТИ      ИМЖ      to take

With vowel alternation: ДЖТИ: ДЪМЖ to blow

(k) Stem in -р-:

МЪРЖ      МЪРЕШИ      МЪРИ      МЪРЪДАХЪ  
МРЪТИ to die      МРЪЛЪ      МЪРЪ      МРЪУЪ

ЖРЪТИ      to sacrifice      ТРЪТИ      to rub

With vowel alternation: -ВРЪТИ: ВЪРЖ to open

ЖРЪТИ: ЖЪРЖ to devour      (о)-ПРЪТИ(СА): ПЪРЖ to close

(l) Stem in -в-:

ЖИВЖ.      ЖИВЕШИ      ЖИВИ      ЖИВЕДАХЪ  
ЖИТИ to live      ЖИЛЪ      ЖИВЪ      -ЖИТЪ      ЖИУЪ

СЛОУТИ: СЛОВЖ to be known as

РОУТИ (РЮТИ): РОВЖ (РЕВЖ) to roar

Also ПЛЪВЖ to weed, without attested forms of infinitive stem.

(ii) Present stem ends in consonant, infinitive stem ends in -а-:

КОВАТИ: КОВАЖ to forge                    (о) -СНОВАТИ: -СНОВАЖ to establish  
РЗВАТИ: РЗВАЖ to tear                    ТЪКАТИ: ТЪКАЖ, ТЪЧЕШИ to weave

МЕТАТИ: МЕТАЖ to throw may also belong to Class III (МЕТА-Ж or МЕШТАЖ); ИСКАТИ: ИСКАЖ/ИШТАЖ ИШТЕШИ may also belong to Class III (ii).

With vowel alternation: БЪРАТИ: БЕРАЖ to take    ДЪРАТИ: ДЕРАЖ to flay  
ЖЪДАТИ: ЖИДАЖ or ЖЪДАЖ to wait            ЧЪВАТИ: ЧОВАЖ to call  
ПЪРАТИ: ПЕРАЖ to close  
ГЪНАТИ: ЖЕНЖ to chase (with consonant change)

## II. Stems in -н(ж)-:

(i) Stems in which the suffix is preceded by a vowel:

РИНЖ	РИНЕШИ	РИНИ	РИНЪІ	РИНОМУЪ	РИНЕДАХЪ
РИНЖАТИ	РИНЖАТЪ	РИНЖЛЪ	РИНЖЕЪ	РИНОВЕНЪ	РИНЖАХЪ
КАНАТИ	to drop	РИНАТИ	to throw		
МИНАТИ	to pass	ТОНАТИ	to drown		
ПЛИНАТИ	to spit	ВАНАТИ	to wither		
ПОМЪНАТИ	to recall	ВЪЗЪВНАТИ	to awaken		

(ii) Stems in which the suffix is preceded by a consonant, and is dropped in the aorist and the past participles:

ДВИГНА	ДВИГНЕСИ	ДВИГНИ	ДВИГНЪІ	ДВИГНОМУЪ	ДВИГНЕДАХЪ
ДВИГНАТИ	ДВИГНАТЪ	ДВИГЛЪ	ДВИГЪ	ДВИЖЕНЪ	ДВИГОХЪ/ДВИГЪ
ДВИГНАТИ	to move				
-БЕГНАТИ	to run			-ТРЪГНАТИ	to tear
ЖАСНАТИ	to fear			СУХНАТИ	to dry up
КЪІСНАТИ	to become sour			ТЛЪКНАТИ	to push
МЪЛКНАТИ	to become silent			ХРЪМНАТИ	to become lame
ОСЛЪПНАТИ	to become blind			УЕЗНАТИ	to disappear
ДРЪЗНАТИ	to dare has past part. pass.			ДРЪЗНОВЕНЪ	
КОСНАТИ	to touch has past part. pass.			КОСНОВЕНЪ	
ВЪСКРЪСНАТИ	to resurrect has verbal noun			ВЪСКРЪСНОВЕНІЕ	

Some of these verbs fluctuate between type (i) and (ii):

ГЪІЕНЪТИ: ГЪІНЪ ГЪІЕНЪ to perish

ОУГЛЪЗЪТИ/ОУГЛЪЗЕНЪТИ to sink

-НЪЗЪТИ belongs here as regards the infinitive stem.

СТАНЪ belongs here as regards the present stem; the infinitive is СТАТИ and the infinitive stem is as for I(ii).

The unprefixated verbs of Class I are imperfective except for СЪСТИ, ПАСТИ, РЕШТИ, ЛЕШТИ, ВРЪШТИ, АТИ.

ИТИ is of both aspects. ОБРЪСТИ and СЪРЪСТИ were originally formed from a stem \*РЪТ- and so are perfective.

The unprefixated verbs of Class II are imperfective except for ДВИГЪТИ, ДРЪЗЪТИ, ШИЪТИ, ПЛИЪТИ, РИЪТИ, ТЛЪКЪТИ, СТАТИ.

### III. Present stem in *j*

(i) Infinitive stem in vowel, present stem suffix is added to infinitive stem.

(a) Suffixless infinitive stem:

БИЪЪ (БЪІЪЪ)	БИРЪШИ (БЪІРЪШИ)	БИИ	БИЪЪ	БИРЪМЪ	БИРАДЪЪ
БИТИ to beat	БИТЪ	БИЛЪ	БИВЪ	БИРЕНЪ	БИХЪ

Without *n/ъ* variation in present stem: ГИИТИ to rot

ПОУИТИ to repose	ВЪПИТИ to clamour
КРЪИТИ to cover	НЪИТИ to ache
МЪИТИ to wash	РЪИТИ to dig
-ОУТИ to put on/take off (footwear)	УОУТИ to perceive
ГРЪТИ to warm	СЪМЪТИ to dare
СПЪТИ to ripen	СЪТИ to sow

With vowel alternation: ПЪТИ: ПОІЪ to sing

Also ДЪТИ: ДЪЖАЪ to put with another infinitive ДЪРАТИ belonging to (ii).

(b) Infinitive stem ends in vowel suffix:

ДЕЛАТЬ	ДЕЛАЕШИ	ДЕЛАИ	ДЕЛАА	ДЕЛАЕМЪ	to do
ДЕЛАТИ	ДЕЛАТЪ	ДЕЛАЛЪ	ДЕЛАВЪ	ДЕЛАНЪ	ДЕЛАХЪ

Imperfect formed from infinitive stem: ДЕЛААХЪ

РАЗΟΥМѢТЬ	РАЗΟΥМѢШИ	РАЗУМѢИ	РАЗУМѢА	РАЗУМѢЕМЪ	
РАЗУМѢТИ	to under- stand	РАЗУМѢЛЪ	РАЗУМѢВЪ	РАЗУМѢХЪ	РАЗУМѢАХЪ

(ii) Infinitive stem in vowel, present stem suffix is added to stem without this vowel.

(a) Last consonant of infinitive stem is *j* (no consonant change):

ДАТИ	ДАТЬ	to give	СЕЯТИ	to sow
ДЕЯТИ		to put	ТАТИ	to melt
КАЯТИ	СА	to repent	УАТИ	to expect
ЛАТИ		to scold	БАТИ	to sculpt
			ВЯТИ	to waft

(b) Last consonant of infinitive stem is non-palatal, consonant change in present stem:

ГЛАГОЛѢТЬ	ГЛАГОЛѢШИ	ГЛАГОЛѢИ	ГЛАГОЛѢА	ГЛАГОЛѢЕМЪ	
ГЛАГОЛАТИ	ГЛАГОЛАТЪ	ГЛАГОЛАЛЪ	ГЛАГОЛАВЪ	ГЛАГОЛАНЪ	ГЛАГОЛАХЪ

Imperfect formed from infinitive stem: ГЛАГОЛААХЪ

With vowel alternation: ИМАТИ: ЕМЛѢТЬ to take  
ЗДАТИ: ЗИЖАТЬ to build СТЬЛАТИ: СТЕЛѢТЬ to lay  
СТРЪЗАТИ: СТРОУЖАТЬ to plane

The following insert a vowel in the present stem:

БРАТИ: БОРѢТЬ	to struggle	МЛѢТИ: МЕЛѢТЬ	to grind
КЛАТИ: КОЛѢТЬ	to slaughter	(Past part. pass. -КЛАНЪ or -КОЛѢНЪ)	

Some examples of consonant change:

к/у:	ПЛАКАТИ	ПЛАУЖ	to weep
х/ш:	ДЪИХАТИ	ДЪИШЖ	to breathe
т/шт:	РЪПЪТАТИ	РЪПЪШТЖ	to murmur
ст/шт:	РЪСТАТИ	РЪШТЖ	to gallop
с/ш:	УЕСАТИ	УЕШЖ	to scratch
п/пл̆:	КАПАТИ	КАПЛ̆Ж	to drip
м/мл̆:	ДРЕМАТИ	ДРЕМЛ̆Ж	to slumber
л/л̆:	ГЛАГОЛАТИ	ГЛАГОЛ̆Ж	to speak
н/н̆:	СТЕНАТИ	СТЕН̆Ж	to groan
г/ж:	ЛЪГАТИ	ЛЪЖЖ	to tell a lie
ск/шт:	ПИСКАТИ	ПИШТЖ	to squeak
д/жа:	ЖАДАТИ	ЖАЖАЖ	to thirst
з/ж:	ТАСАТИ	ТАЖЖ	to pull
з/ж:	ВАЗАТИ	ВАЖЖ	to tie
б/вл:	КОЛЪВАТИ	КОЛЪВЛ̆Ж	to rock
р/р̆:	ОРАТИ	ОР̆Ж	to plough

(c) The present stem is formed by removing the suffix *-а-* as under (a), and in addition by changing the suffix *-ов-/-ев-* to *оу/ю:*

БЕСЪДОУѢЖ	БЕСЪДОУѢШИ	БЕСЪДОУИ	БЕСЪДОУѢЖА	to talk
БЕСЪДОВАТИ		БЕСЪДОВАЛЪ	БЕСЪДОВАВЪ	БЕСЪДОВАЖЪ
				БЕСЪДОВААЖЪ

A few verbs have *-ъв-* not *-ев-* in the infinitive stem:

ПЛЪВАТИ:	ПЛЪОѢЖ	to spit	БЛЪВАТИ:	БЛЪОѢЖ	to vomit
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All the verbs of Class III are imperfective when unprefixated except for *ДЪВЪЗАТИ*, *СКАНДАЛИСАТИ*, *ВЛАСВИНИСАТИ*, *ПЕЧАТЬЛЪТИ*.

All the verbs of Classes I-III form the 2nd and 3rd person singular and the 1st and 2nd person plural of the present tense by inserting *ѣ* between the last consonant of the present stem and the personal ending, and the 3rd person plural by inserting *ж:*

ДЪЛАѢШИ,	ДЪЛАѢТЕЪ,	ДЪЛАѢМЪ,	ДЪЛАѢТЕ,	ДЪЛАѢЖЪ
НЕСЕШИ,	НЕСЕТЕЪ,	НЕСЕМЪ,	НЕСЕТЕ,	НЕСЕЖЪ

Similarly, the vowel *o* is inserted between the last consonant of the present stem and the present passive participle ending; this becomes *е* after palatal consonant (Class III):

НЕСОМЪ      ДВИГНОМЪ      ДБЛАГЕМЪ      ГЛАГОЛѢМЪ

IV. Present stem ends in consonant, infinitive stem in vowel:

(a) Infinitive stem ends in *-и-*, present stem ends in non-palatal consonant. Consonant change in 1st sing. of present tense, all persons of the imperfect, and in past participle passive which is formed from present stem, as well as in past participle active if formed from present stem.

1st sing.    2nd sing.    Imper.    Pr. Pt. Act.    Pr. Pt. Pass.    to see  
 ВИЖАЖЪ    ВИДИШИ    (ВИЖА) ВИДА       ВИДИМЪ

Inf.    Supine 1-Part.    Pa. Pt. Act.    Pa. Pt. Pass.  
 ВИДѢТИ    ВИДѢТЬ    ВИДѢЛЪ    ВИДѢВЪ    ВИДѢНЪ

Aorist Imperfect  
 ВИДѢХЪ    ВИДѢАХЪ

(ii) Infinitive stem in *-а-* after palatal consonant. No consonant change:

СЛЪІШЖЪ    СЛЪІШШИ    СЛЪІШИ    СЛЪІША    СЛЪІШИМЪ  
 СЛЪІШАТИ    СЛЪІШАТЪ    СЛЪІШАЛЪ    СЛЪІШАВЪ    СЛЪІШАНЪ  
 СЛЪІШАХЪ    СЛЪІШААХЪ

The verbs of Class IV are imperfective when unprefixated except for the following: *варити, вратити са, вѣдѣти, живити, авити, цѣстити, десити, гонозити, назовити, кръстити, коупити, мьстити, простити, поустити, родити, скоупити, срамити, ставити, стѣпити, соуговѣтити, свѣтити, свободити, троуѣтити са.*

All the verbs of Class IV form the 2nd and 3rd person singular and the 1st and 2nd person plural of the present tense by

inserting -и- between the last consonant of the present stem and the personal ending, and the 3rd person plural by inserting -а-:

МОЛИШИ	МОЛИТЪ	МОЛИМЪ	МОЛИТЕ	МОЛАТЪ
ВИДИШИ	ВИДИТЪ	ВИДИМЪ	ВИДИТЕ	ВИДАТЪ
СЛЪИШИШИ	СЛЪИШИТЪ	СЛЪИШИМЪ	СЛЪИШИТЕ	СЛЪИШАТЪ

The vowel -и- is inserted between the last consonant of the present stem and the present passive participle ending:

МОЛИМЪ	ВИДИМЪ	СЛЪИШИМЪ
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СЪПАТИ belongs to Class III in the infinitive stem, present СЪПЛѢЖ, СЪПИШИ, etc.

## V. Athematic verbs

Five verbs, БЪСМЪ to be (no infinitive stem), ДАТИ to give, ЯСТИ to eat, ВѢДѢТИ to know and ИМѢТИ to have have irregular present stem forms. For these see the relevant paragraphs in the description of the verbal forms.

## The Verb

There are three moods, the indicative, the conditional and the imperative, but only the imperative and the conditional of the verb 'to be' have endings that are distinguished from those of the indicative.

There are three tenses formed by means of distinctive suffixes the present, the aorist and the imperfect; the other two tenses, the perfect and the pluperfect, are formed by means of a participle and the auxiliary 'to be'; there is no future tense.

The other forms of the verb do not show person. They are the infinitive and the supine which are invariable, and the four participles (present active, present passive, past active and past passive) which are declined like adjectives. A fifth participle, the second past or I-participle, shows only number and gender and is only used to form the perfect and the pluperfect tenses.

## 2.51 The present tense

The endings are as follows:

<i>Sing.</i>	1.	-ж	2.	-ши	3.	-тъ
<i>Plur.</i>	1.	-мъ	2.	-те	3.	-тъ
<i>Dual</i>	1.	-ѣѣ	2.	-ѣѣ	3.	-ѣѣ

It will be noticed that except for the first sing., the endings of the present tense begin with a consonant. A vowel, called the *thematic vowel*, is inserted between the last consonant of the stem and these endings. This vowel is

(i) -ж- for the 3rd plur., -е- for the other persons for verbs which have no suffix and end in a consonant (Class I(i)) or have an -н- suffix (Class II) or have a *j*-suffix in the present stem (Class III).

(ii) -а- for the 3rd plur., -и- for the other persons for verbs which have an -и- or -ѣ- suffix in the infinitive stem, and no suffix in the present stem (Class IV).

(iii) Verbs of Class V do not insert any vowel, they are called *athematic verbs*. The endings are also different in part, the ending of the 1st sing. being -мъ and that of the 2nd sing. being -си.

Examples:

CLASS I (i)            нести to carry

	<i>Sing.</i>	<i>Plur.</i>	<i>Dual</i>
1.	несѣж	несемъ	несѣѣѣ
2.	несѣши	несете	несѣѣѣ
3.	несѣтъ	несѣтъ	несете

CLASS II            двинѣти to move

1.	двинѣж	двинѣмъ	двинѣѣѣ
2.	двинѣши	двинѣете	двинѣѣѣ
3.	двинѣтъ	двинѣтъ	двинѣете



CLASS III (i)      ЗНАТИ to know

1.	ЗНА́Ю	ЗНА́ЮЩ	ЗНА́ЮЩИ
2.	ЗНА́ЮЩИ	ЗНА́ЮЩИЕ	ЗНА́ЮЩИЕ
3.	ЗНА́ЮЩИ	ЗНА́ЮЩИ	ЗНА́ЮЩИ

CLASS III (ii)      ГЛАГОЛАТИ to say

1.	ГЛАГО́ЛЮ	ГЛАГО́ЛЮЩ	ГЛАГО́ЛЮЩИ
2.	ГЛАГО́ЛЮЩИ	ГЛАГО́ЛЮЩИЕ	ГЛАГО́ЛЮЩИЕ
3.	ГЛАГО́ЛЮЩИ	ГЛАГО́ЛЮЩИ	ГЛАГО́ЛЮЩИ

CLASS IV (i)      МОЛИТИ to pray

1.	МО́ЛЮ	МО́ЛЮЩ	МО́ЛЮЩИ
2.	МО́ЛЮЩИ	МО́ЛЮЩИЕ	МО́ЛЮЩИЕ
3.	МО́ЛЮЩИ	МО́ЛЮЩИ	МО́ЛЮЩИ

CLASS V            (БЫТЬ)      ДАТИ      ВЕ́ДЯТИ      РА́СТИ  
to be      to give      to know      to eat

*Sing.*

1.	БЫ́ТЬ	ДА́ТЬ	ВЕ́ДЯТЬ	РА́СТИ
2.	БЫ́ЩИ	ДА́ЩИ	ВЕ́ДЯЩИ	РА́ЩИ
3.	БЫ́ЩИ	ДА́ЩИ	ВЕ́ДЯЩИ	РА́ЩИ

*Plur.*

1.	БЫ́М	ДА́М	ВЕ́ДЯМ	РА́М
2.	БЫ́ТЕ	ДА́ТЕ	ВЕ́ДЯТЕ	РА́ТЕ
3.	БЫ́ТЪ	ДА́ДАТЪ	ВЕ́ДАТЪ	РА́ДАТЪ

*Dual*

1.	БЫ́ВЪ	ДА́ВЪ	ВЕ́ВЪ	РА́ВЪ
2.	БЫ́СТА	ДА́СТА	ВЕ́СТА	РА́СТА
3.	БЫ́ТЕ	ДА́ТЕ	ВЕ́ТЕ	РА́ТЕ

И́МАТИ to have

*Sing.      Dual      Plur.*

1.	И́МАЮ	И́МАВЪ	И́МАЮЩ
2.	И́МАЮЩИ	И́МАТА	И́МАЮЩИЕ
3.	И́МАЮЩИ	И́МАТЕ	И́МАЮЩИ, И́МАЮЩИ

## 2.52 The Imperative

The endings are as follows:

<i>3rd sing.</i>	-и	<i>1st plur.</i>	-и́мъ	<i>1st dual</i>	-ѣѣ
		<i>2nd plur.</i>	-те	<i>2nd dual</i>	-та

It will be noted that except for the sing., the endings are the same as for the present tense. Before these endings verbs of Class I and II (present stem in hard consonant) insert the vowel -ѣ-. Verbs of Class III (present stem in soft consonant) insert -и-. Verbs of Class IV also insert -и-, so that the plural and the dual are identical in form to the present tense. Verbs of Class V insert -и-, but the sing. ending is reduced to -j-, causing consonant change.

Examples:

<i>Inf.</i>		нестн	бзѣти	двигнати	знати	молити
<i>Sing.</i>		неси	бзди	двигни	зни	моли
<i>Plur.</i>	1.	несѣмъ	бздѣмъ	двигнѣмъ	знѣмъ	молимѣ
	2.	несѣте	бздѣте	двигнѣте	знѣте	молиѣте
<i>Dual</i>	1.	несѣѣѣ	бздѣѣѣ	двигнѣѣѣ	знѣѣѣ	молиѣѣѣ
	2.	несѣта	бздѣта	двигнѣта	знѣта	молиѣта

Class V

<i>Inf.</i>		вѣдѣти	гастн	даати
<i>Sing.</i>		вѣжай	гажай	дажай
<i>Plur.</i>	1.	вѣдимъ	гадимъ	дадимъ
	2.	вѣдите	гадите	дадите
<i>Dual</i>	1.	вѣдѣѣѣ	гадѣѣѣ	дадѣѣѣ
	2.	вѣдѣта	гадѣта	дадѣта

## 2.53 The Present Participle Active

The ending is **-щ-** which is reduced to zero in the masc. and neut. sing. (cf. the corresponding ending in the comparative of adjectives). Before this consonant a vowel is inserted as follows:

(i) Verbs of Class I, II, III (thematic vowel **-е-**) and verbs of Class V (athematic verbs) insert **-ж-** except in the masc. and neut. sing. In the masc. and neut. sing. they insert **-з-** after hard consonant (Classes I, II and V), and **-а-** after soft consonant (Class III).

(ii) Verbs of Class IV (thematic vowel **-и-**) have **-а** throughout.

Examples:

<i>Inf.</i>	<i>Masc. &amp; Neut.</i>	<i>Fem.</i>
ВЕСТИ	ВЕДЗІ	ВЕДЖШТИ
ИТИ	ИДЗІ	ИДЖШТИ
ДВИГНАТИ	ДВИГНЗІ	ДВИГНЖШТИ
ЗНАТИ	ЗНАЇА	ЗНАІЖШТИ
ГЛАГОЛАТИ	ГЛАГОЛІА	ГЛАГОЛІЖШТИ
ВНАЉТИ	ВНАА	ВНААШТИ
МОЛТИ	МОЛА	МОЛАШТИ
БЗІТИ	БЗІ	БЖШТИ
ДАТИ	ДАДЗІ	ДАДЖШТИ

The endings of the adjectival declension are added to the participial stem thus formed. For examples see 2.336.

The pronominal or long forms are **НЕСЗІИ**, **ГЛАГОЛІИИ**, etc., and are declined like adjectives ending in a palatal consonant, with the exception that the fem. nom. sing. is in **-иіа**, e.g. **НЕСЖШТИІА**, and the masc. nom. plur. in **-иіи**, e.g. **НЕСЖШТИИИ**.

The present participle of 'to be' is **БЗІ**, **БЖШТИ**, etc. There is also a form from **БЗІТИ**: **БЖДЗІ**, etc., meaning 'future'.

## 2.54 The Present Participle Passive

The present participle passive is formed from the present stem by means of the suffix **-м-**. The thematic vowel which is inserted between the last consonant of the stem and the suffix is **о** for verbs of Classes I and II, and also those of Class V; this **о** becomes **е** in Class III verbs since their stem always ends in a palatal consonant. The thematic vowel for Class IV is **-и-**.

Examples:

	Class I	Class II	Class III	Class IV	Class V
<i>Inf.</i>	нестн	двиґнѣтн	знатн	молитн	вѣдѣтн
	несомѣ	двиґомѣ	знатѣмѣ	молимѣ	вѣдомѣ

This is an adjective which is declined regularly, having both the nominal (short) and pronominal (long) forms.

## 2.55 The Aorist

The aorist is formed by the addition of a suffix to the aorist stem, to which are then added the thematic vowel and the personal endings. The thematic vowel is zero in the 1st sing. and 3rd plur., **-о-** in the 1st plur. and 1st dual, and **-е-** or zero elsewhere according to the type of aorist.

The personal endings are as follows:

<i>Sing.</i>	1.	-ъ	<i>Dual</i>	1.	-вѣ	<i>Plur.</i>	1.	-мѣ
	2.	-ѣ		2.	-та		2.	-те
	3.	-ѣ		3.	-те		3.	-ѣ/-ѣ

There are three types of aorist: with zero-suffix (asigmatic), with **с/х-**suffix (sigmatic), and a variant of the latter, the **ох-**aorist.

### 2.551 Aorist with zero-suffix (asigmatic aorist)

This is a more archaic form and is only found in a few verbs whose stem ends in a consonant and which do not have the vowel **е** in the root. The vocalic endings (1st sing. and 3rd plur.) are

added directly to the root, the consonantal endings are preceded by the thematic vowel. Since the 2nd and 3rd sing. ending is zero, only the thematic vowel is added to the root. The 1st and 2nd dual are not attested, they may have had the endings **-оѣѣ**, **-ета**, or another type of aorist may have been used.

Examples: the asigmatic aorist of **ити** (to go), **мошти** (to be able), and **сѣсти** (to sit down):

<i>Sing.</i>	1.	<b>иаѣ</b>	<b>могѣ</b>	<b>сѣаѣ</b>
	2.	<b>иае</b>	<b>може</b>	<b>сѣае</b>
	3.	<b>иае</b>	<b>може</b>	<b>сѣае</b>
<i>Plur.</i>	1.	<b>иаомѣ</b>	<b>могомѣ</b>	<b>сѣаомѣ</b>
	2.	<b>иаете</b>	<b>можете</b>	<b>сѣаете</b>
	3.	<b>иаѣ</b>	<b>могѣ</b>	<b>сѣаѣ</b>

The 3rd dual forms **иаете**, **оѣѣете** are also attested.

## 2.552 Aorist with **с/х** suffix (sigmatic aorist)

In this type of aorist the 2nd and 3rd sing. have the same ending as for the asigmatic aorist, that is, thematic vowel **-е** plus zero. The 3rd plur. ends in **-а**. The thematic vowel is **-о-** for the 1st dual and plur., zero elsewhere.

The suffix takes various forms according to the type of stem.

If the stem vowel is **е** it becomes **ѣ**, and if it is **о** it becomes **а**, except for the 2nd and 3rd sing., which are of the asigmatic type.

(a) If the stem ends in a consonant other than **к** or **г** the final stem consonant is dropped, and the suffix is **-с-**:

Example: the aorist of **вѣсти** and **нѣсти** (stems **вѣд-**, **нѣс-**)

	<i>Sing.</i>		<i>Plur.</i>	
1.	<b>вѣсѣ</b>	<b>нѣсѣ</b>	<b>вѣсомѣ</b>	<b>нѣсомѣ</b>
2.	<b>вѣде</b>	<b>нѣсе</b>	<b>вѣсте</b>	<b>нѣсте</b>
3.	<b>вѣде</b>	<b>нѣсе</b>	<b>вѣса</b>	<b>нѣса</b>

(b) If the stem ends in **к** or **г** this last consonant is also dropped, but the suffix is **-х-** before the vocalic endings **-ъ** and **-омъ**, and **-ш-** before **-а**.

Example: the aorist of **решти** (to say)

	<i>Sing.</i>	<i>Plur.</i>
1.	<b>рѣхъ</b>	<b>рѣхомъ</b>
2.	<b>рече</b>	<b>рѣсте</b>
3.	<b>рече</b>	<b>рѣша</b>

(c) Stems in a vowel have the suffix **-х-/ш-** as under (b), but there is no thematic vowel in the 2nd and 3rd sing., which thus consist of the bare stem.

Examples: the aorist of **знати** (to know), and **молити** (to pray)

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1.	<b>знахъ</b>	<b>знаховѣ</b>	<b>знахомъ</b>	<b>молихъ</b>	<b>молиховѣ</b>	<b>молихомъ</b>
2.	<b>зна</b>	<b>знаста</b>	<b>знасте</b>	<b>моли</b>	<b>молиста</b>	<b>молисте</b>
3.	<b>зна</b>	<b>знасте</b>	<b>знаша</b>	<b>моли</b>	<b>молисте</b>	<b>молиша</b>

Similarly from **разговѣсти**: **разговѣхъ**, from **вѣсти**: **вѣхъ**, etc.

Verbs in **-нѣ-** whose root ends in a vowel also form the aorist in this way, e.g. **минѣти** (to pass): **минѣхъ**, etc. If the root ends in a consonant both the asigmatic and the sigmatic aorist are found, e.g. **двигъ** and **двигнѣхъ** from **двигнѣти**, but these are rare.

Verbs with stem in **-а-** (present stem in **-н-**) have either **-с-** or **х/ш**: **-пасъ** or **-пахъ** from **-пати**, **-пасомъ** or **-пахомъ**, **-паса** or **-паша**. Also **напасъ** from **напати**, **асъ** from **ати**. When the stem ends in **н**, **а** or **ѣ**, the 2nd and 3rd sing. may add **-тъ**: **напаа** or **напатъ**, **пи** or **питъ**, **оумѣ** or **оумѣтъ**, **а** or **атъ**.

## 2.553 The so-called **оҳ-**aorist or 2nd sigmatic aorist

As there are many more verbs with stem ending in a vowel, and such a stem remains unaltered and the endings are clear, this type of aorist was extended to verbs ending in a consonant. In this case the vowel **-о-** was inserted between the final consonant (which

is always preserved) and the *с/х/ш* suffix. The 2nd and 3rd sing. remain of the 1st (asigmatic) type. This is a more recent type of aorist and is more common in later texts.

Example: the second sigmatic aorist of *нести* and *решти*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1.	несоуѣ ресоуѣ	несоуовѣ ресоуовѣ	несоуомъ ресоуомъ
2.	несе реуе	несоста ресоста	несосте ресосте
3.	несе реуе	несосте ресосте	несоша ресоша

Similarly: *ведоуѣ* instead of *вѣсѣ*, *идоуѣ* instead of *идѣ*, *двигоуѣ* instead of *двигѣ*.

The athematic verbs *бѣити* and *даити* form the aorist regularly from the vowel stem, but the 3rd sing. may add *-стѣ*: *бѣиѣ*, *бѣи* or *бѣистѣ*, *бѣи* or *бѣистѣ*, *бѣиѣомъ*, *бѣисте*, *бѣиша*, *даиѣ*, *даи* or *дастѣ*, *даи* or *дастѣ*, *даиѣомъ*, *даисте*, *даиша*.

*нѣсти* has 1st sing. *нѣхѣ* and 1st plur. *нѣхомъ* or *нѣсомъ*, 3rd plur. *нѣша* or *нѣса*. The 3rd sing. *нѣна* is also attested, as well as *нѣстѣ*.

The 1st and 2nd dual of consonant verbs are not attested, they may have ended in *-совѣ*, *-ста*, or else only endings of the 2nd sigmatic aorist were used. The 3rd dual *вѣзѣнѣсте*, *привѣнѣсте*, *отвѣрѣсте са* are also attested (from *вѣзѣнести*, *привѣнести*, *отвѣрѣсти*).

## 2.56 The Imperfect

The personal endings are the same as those of the aorist.

The imperfect suffix is similar to the suffix of the sigmatic aorist, but the formation of the imperfect differs from that of the aorist in several important respects: (1) the suffix also appears in the 2nd and 3rd sing., where it precedes the thematic vowel. (2) The thematic vowel is also present in the 2nd plur. and 2nd and 3rd dual (where it may, however, be absent by analogy with the aorist). (3) The 3rd plur. ending is *-ж*.

As a result, the consonantal element of the suffix always occurs before vowel, and is *-х-* before a back vowel and *-ш-* before *-е-* as for the aorist.

The consonantal suffix is preceded by a vocalic element which appears as **-а-** in verbs whose stem ends in **-ѣ-** or **-а-**.

Examples: the imperfect of verbs having one stem ending in a consonant (Classes I and II), **нестн** and **сзхнѣти** (to dry)

	<i>Sing.</i>		<i>Dual</i>	
1.	нестѣхъ	сзхнѣхъ	нестѣховѣ	сзхнѣховѣ
2.	нестѣаше	сзхнѣаше	нестѣашета	сзхнѣашета
3.	нестѣаше	сзхнѣаше	нестѣашете	сзхнѣашете

*Plur.*

1.	нестѣахомъ	сзхнѣахомъ
2.	нестѣашете	сзхнѣашете
3.	нестѣахъ	сзхнѣахъ

Verbs with two stems whose vowel stem does not end in **-ѣ-** or **-а-** form the imperfect from the consonant (that is, the present) stem.

Examples: the imperfect of **клати** (to swear) and **пловѣти** (to sail)

	<i>Sing.</i>		<i>Dual</i>	
1.	кльнѣхъ	пловѣхъ	кльнѣховѣ	пловѣховѣ
2.	кльнѣаше	пловѣаше	кльнѣашета	пловѣашета
3.	кльнѣаше	пловѣаше	кльнѣашете	пловѣашете

*Plur.*

1.	кльнѣахомъ	пловѣахомъ
2.	кльнѣашете	пловѣашете
3.	кльнѣахъ	пловѣахъ

The anomalous verbs of Class III with present stem in **-р-** and **-л-** also form the imperfect in this way; those with stems in other consonants form the imperfect either from the present stem or from the infinitive stem: **брати**: **борѣхъ**, etc. **звати**: **зовѣхъ** or **зваахъ**, etc.

The verbs of Class III whose stem vowel is not **-ѣ-** or **-а-** also form the imperfect from the present stem; in this case the present stem ends in /j/ and the suffix vowel becomes **-а-**.



Example: the imperfect of БИТИ (to beat)

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1.	БИТ <b>А</b> АХ <b>Ъ</b>	БИТ <b>А</b> АХОВ <b>Ъ</b>	БИТ <b>А</b> АХОМ <b>Ъ</b>
2.	БИТ <b>А</b> АШ <b>Е</b>	БИТ <b>А</b> АШ <b>Е</b> Т <b>А</b>	БИТ <b>А</b> АШ <b>Е</b> Т <b>Е</b>
3.	БИТ <b>А</b> АШ <b>Е</b>	БИТ <b>А</b> АШ <b>Е</b> Т <b>Е</b>	БИТ <b>А</b> АХ <b>Ъ</b>

Verbs of Class I ending in **к** or **г** have consonant change before **ѣ** (**к** > **ч**, **г** > **ж**) and after a palatal consonant **ѣ** appears as **а**. Verbs of Class IV also form the imperfect from the present stem, which ends in a consonant, and this consonant also undergoes change; after the resulting palatal consonant **ѣ** also appears as **а**:

Example: the imperfect of МОЖТИ (to be able) and ХОДИТИ (to go)

	<i>Sing.</i>		<i>Dual</i>	
1.	МОЖ <b>А</b> АХ <b>Ъ</b>	ХОЖ <b>А</b> ААХ <b>Ъ</b>	МОЖ <b>А</b> АХОВ <b>Ъ</b>	ХОЖ <b>А</b> ААХОВ <b>Ъ</b>
2.	МОЖ <b>А</b> АШ <b>Е</b>	ХОЖ <b>А</b> ААШ <b>Е</b>	МОЖ <b>А</b> АШ <b>Е</b> Т <b>А</b>	ХОЖ <b>А</b> ААШ <b>Е</b> Т <b>А</b>
3.	МОЖ <b>А</b> АШ <b>Е</b>	ХОЖ <b>А</b> ААШ <b>Е</b>	МОЖ <b>А</b> АШ <b>Е</b> Т <b>Е</b>	ХОЖ <b>А</b> ААШ <b>Е</b> Т <b>Е</b>

	<i>Plur.</i>	
1.	МОЖ <b>А</b> АХОМ <b>Ъ</b>	ХОЖ <b>А</b> ААХОМ <b>Ъ</b>
2.	МОЖ <b>А</b> АШ <b>Е</b> Т <b>Е</b>	ХОЖ <b>А</b> ААШ <b>Е</b> Т <b>Е</b>
3.	МОЖ <b>А</b> АХ <b>Ъ</b>	ХОЖ <b>А</b> ААХ <b>Ъ</b>

Verbs of Class III and IV in **-а-** or **-ѣ** drop the **ѣ** of the imperfect suffix, and there is no consonant change. The verbs of Class V, ВЪДѢТИ and ИМѢТИ follow the same pattern.

Examples: the imperfect of ЗНАТИ (to know) and ГЛАГОЛАТИ (to speak)

	<i>Sing.</i>		<i>Dual</i>	
1.	З <b>Н</b> ААХ <b>Ъ</b>	Г <b>Л</b> А <b>Г</b> О <b>Л</b> ААХ <b>Ъ</b>	З <b>Н</b> ААХОВ <b>Ъ</b>	Г <b>Л</b> А <b>Г</b> О <b>Л</b> ААХОВ <b>Ъ</b>
2.	З <b>Н</b> ААШ <b>Е</b>	Г <b>Л</b> А <b>Г</b> О <b>Л</b> ААШ <b>Е</b>	З <b>Н</b> ААШ <b>Е</b> Т <b>А</b>	Г <b>Л</b> А <b>Г</b> О <b>Л</b> ААШ <b>Е</b> Т <b>А</b>
3.	З <b>Н</b> ААШ <b>Е</b>	Г <b>Л</b> А <b>Г</b> О <b>Л</b> ААШ <b>Е</b>	З <b>Н</b> ААШ <b>Е</b> Т <b>Е</b>	Г <b>Л</b> А <b>Г</b> О <b>Л</b> ААШ <b>Е</b> Т <b>Е</b>

	<i>Plur.</i>	
1.	З <b>Н</b> ААХОМ <b>Ъ</b>	Г <b>Л</b> А <b>Г</b> О <b>Л</b> ААХОМ <b>Ъ</b>
2.	З <b>Н</b> ААШ <b>Е</b> Т <b>Е</b>	Г <b>Л</b> А <b>Г</b> О <b>Л</b> ААШ <b>Е</b> Т <b>Е</b>
3.	З <b>Н</b> ААХ <b>Ъ</b>	Г <b>Л</b> А <b>Г</b> О <b>Л</b> ААХ <b>Ъ</b>

and the imperfect of СЛЫШАТИ (to hear) and ВЪДѢТИ (to know)

	<i>Sing.</i>		<i>Dual</i>	
1.	СЛЗИШААХЗ	БЕДБАХЗ	СЛЗИШААХОВЕ	БЕДБАХОВЕ
2.	СЛЗИШААШЕ	БЕДБАШЕ	СЛЗИШААШЕТА	БЕДБАШЕТА
3.	СЛЗИШААШЕ	БЕДБАШЕ	СЛЗИШААШЕТЕ	БЕДБАШЕТЕ

*Plur.*

1.	СЛЗИШААХОМЗ	БЕДБАХОМЗ
2.	СЛЗИШААШЕТЕ	БЕДБАШЕТЕ
3.	СЛЗИШААХЖ	БЕДБАХЖ

The verb **БЗИТИ** has a simple past tense which is formed like the aorist but may be used as imperfect:

	<i>Sing.</i>	<i>Plur.</i>
1.	БЕХЗ	БЕХОМЗ
2.	БЕ	БЕСТЕ
3.	БЕ	БЕША

The 3rd sing. **БЕШЕ** and 3rd plur. **БЕАХЖ** also occur, as well as contracted forms **БЕШЕ**, **БЕХЖ**. The 3rd dual occurs as **БЕСТЕ** or **БЕШЕТЕ**.

## 2.57 The past participle active

The ending is **-ВЪШ-**, which appears as **-В-** in the masc. and neut. sing. (cf. the corresponding endings of the comparative of adjectives and of the present participle active).

Verbs of Class I with both stems ending in a consonant drop the **В** of the ending, and verbs of Class I ending in **Н М Р В** also form the past participle active from the consonant stem although they have an infinitive stem ending in a vowel.

Example: the past participle active of **БЕСТИ**, **РЕШТИ** and **НАУАТИ**

<i>Sing.</i>		<i>Dual</i>	
<i>Masc. &amp; Neut.</i>	<i>Fem.</i>	<i>Masc. &amp; Neut.</i>	<i>Fem.</i>
БЕДЗ	БЕДЗШИ	БЕДЗША	БЕДЗШИ
РЕКЗ	РЕКЗШИ	РЕКЗША	РЕКЗШИ
НАУЪНЗ	НАУЪНЗШИ	НАУЪНЗША	НАУЪНЗШИ

*Plur.*

<i>Masc. &amp; Neut.</i>	<i>Fem.</i>
<b>БЕДЪШЕ</b>	<b>БЕДЪША</b>
<b>РЕНЪШЕ</b>	<b>РЕНЪША</b>
<b>НАУЪНЪШЕ</b>	<b>НАУЪНЪША</b>

Verbs of Class II which retain the suffix **-НЪ** and so have an aorist stem ending in a vowel, as well as verbs of Class III ending in a vowel, form the participle from this stem.

Examples: the past participle active of **КОСНЪТИ** (to touch), **ГЛАГОЛАТИ** (to speak), **ОУБИТИ** (to kill)

<i>Masc. &amp; Neut.</i>	<i>Fem.</i>
<b>КОСНЪВЪ</b>	<b>КОСНАВЪШИ</b>
<b>ГЛАГОЛАВЪ</b>	<b>ГЛАГОЛАВЪШИ</b>
<b>ОУБИВЪ</b>	<b>ОУБИВЪШИ</b>

The past participle active of **ВЪИТИ** is regular: **ВЪИВЪ**, **ВЪИВЪШИ**. That of **ДАТИ** is **ДАВЪ**, **ДАВЪШИ**. **ВЛЪСТИ** has both **ВЛЪНЪ** and **ВЛЪКЪ**.

The participle of **АТИ** (to take) is **ИМЪ**, **ИМЪШИ**, or **ЕМЪ**, **ЕМЪШИ**.

Verbs of Class IV with stem vowel **-ѣ-** also form the past participle active in this way: **ВИАЧЕВЪ**, **ВИАЧЕВЪШИ**.

Verbs of Class IV with stem vowel **и** form the past participle active from the present stem, which ends in a consonant, and the final consonant of the stem undergoes change. After this consonant the first consonant of the suffix is dropped as for the other consonant stems, and the suffix vowel **ъ** becomes **ь** after palatal consonant.

Examples: the past participle active of **МОЛИТИ** and **ПОУСЪТИТИ**

<i>Sing.</i>		<i>Dual</i>	
<i>Masc. &amp; Neut.</i>	<i>Fem.</i>	<i>Masc. &amp; Neut.</i>	<i>Fem.</i>
<b>МОЛЬ</b>	<b>МОЛЬШИ</b>	<b>МОЛЬША</b>	<b>МОЛЬШИ</b>

*Plur.*

<i>Masc. &amp; Neut.</i>	<i>Fem.</i>
<b>МОЛЬШЕ</b>	<b>МОЛЬША</b>

In some later texts the past participle active of these verbs is formed from the infinitive stem as for other verbs which have the infinitive stem in a vowel, and there is then no consonant change: **ПΟΥСТНЕВЪ** instead of **ПΟΥШТЬ**, etc.

The endings of the adjectival declension are then added to the participial stem, and the fem. sing. is in **-и**, the masc. plur. in **-е** as for the corresponding forms of the comparative of adjectives and the present participle active.

The long or pronominal form is formed as for the present participle active:

*Sing.*

*Masc.*     **ВЕДЪИ**, or **ВЕДЪИИ**, **ВЕДЪШИИ**, **ВЕДЪШАГЕГО**, **ВЕДЪШОУГЕМОУ**, etc.

*Neut.*     **ВЕДЪШЕГЕ**, **ВЕДЪШАГЕГО**, **ВЕДЪШОУГЕМОУ**, etc.

*Fem.*     **ВЕДЪШИИА**, **ВЕДЪШОУЖА**, **ВЕДЪШАТА**, **ВЕДЪШИИ**, etc.

## 2.58 The past participle passive

The past participle passive is formed by means of the suffixes **-н-** and **-т-**.

Verbs of Class I with infinitive stem in **-а-** add **-т-**. Some verbs of Class I with infinitive stem in **-ѣ-** also add **-т-**. Some verbs of Class I in **-и-** have a form with **-т-** as an alternative to the regular form with **-н-**.

Examples:

<i>Inf.</i>	<i>Past Part. Pass.</i>
<b>ПРОКЛАТИ</b>	<b>ПРОКЛАТЪ</b>
<b>ВЪЗЪАТИ</b>	<b>ВЪЗЪАТЪ</b>
<b>ПРОСТРѢТИ</b>	<b>ПРОСТРѢТЪ</b>
<b>ОТЪВРѢСТИ</b>	<b>ОТЪВРѢСТЪ</b> (N.B. vowel as present)
<b>БИТИ</b>	<b>БИТЪ</b>

All other verbs add **-н-**. If the infinitive stem ends in **-а-** or **-ѣ-**, the suffix is added directly to the stem:

Examples:

<i>Inf.</i>	<i>Past. Part. Pass.</i>
ДѢЛАТИ	ДѢЛАНЪ
ГЛАГОЛАТИ	ГЛАГОЛАНЪ
МИЛОВАТИ	МИЛОВАНЪ
РАЗОУМѢТИ	РАЗОУМЕНЪ
ТРЪПѢТИ	ТРЪПѢНЪ

If the stem ends in a consonant, the vowel -е- is inserted.

Examples: нести: несенъ, and also бити: бѣенъ, биенъ.

Verbs of Class II which retain their -нж- suffix in the aorist change ж to зв, and verbs of Class III where the present stem ends in з or оу add -в- to the present stem. The verbs шити and the compounds of вѣити also form the past part. passive in this way. Verbs of the type клати have both forms.

Examples:

<i>Inf.</i>	<i>Past Part. Pass</i>
ДВИГНАТИ	ДВИЖЕНЪ
РИНАТИ	РИНОВЕНЪ
ДЖТИ	НАДЖМЕНЪ
ОТЪКРОУТИ	ОТЪКРОВЕНЪ
ШИТИ	НЕШВЕНЪ
ЗАБѢИТИ	ЗАБЪВЕНЪ
КЛАТИ	ЗАКОЛЕНЪ/ЗАКЛАНЪ

Verbs of Class IV with infinitive stem in -н- form the past participle passive from the present stem; the vowel -е- is inserted. and the final consonant of the stem undergoes change.

Examples:

<i>Inf.</i>	<i>Past Part. Pass.</i>	<i>Inf.</i>
СЪЛОМИТИ	СЪЛОМЛЕНЪ	ХВАЛИТИ
ЛЮБИТИ	ЛЮБЛЕНЪ	МОЛИТИ
ВРАТИТИ	ВРАШТЕНЪ	СЪМОТРИТИ

*Past. Part. Pass*

ХВАЛЕНЪ  
МОЛЕНЪ  
СЪМОШТРОЕНЪ

## 2.591 The resultative participle (*л*-participle)

This is also an active participle, but it is only used as part of the compound tenses (perfect, pluperfect, conditional). It is formed by adding the suffix *-л-* to the aorist stem, except for verbs with suffixless stem in *-рѣ-*, where it is formed from the present stem. This participle is also an adjective, but it has nominative (short or nominal) forms only.

Examples: the resultative participle of *нѣсти*, *оумрѣти*, *знати*

<i>Sing.</i>			<i>Dual</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
нѣслъ	нѣсла	нѣсло	нѣсла	нѣслѣ	нѣслѣ
оумрѣлъ	оумрѣла	оумрѣло	оумрѣла	оумрѣлѣ	оумрѣлѣ
зналъ	знала	знало	знала	зналѣ	зналѣ
<i>Plur.</i>					
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>			
нѣсли	нѣслъи	нѣсла			
оумрѣли	оумрѣлъи	оумрѣла			
знали	зналъи	знала			

Final *т* and *д* are dropped before *л*: *плѣсти*, *плѣлъ*, etc.

2.5912 The participles may be combined with various tenses of the verb 'to be'.

The *л*-participle is combined with some of the tenses of 'to be' to form the perfect, the pluperfect, the future perfect and the conditional.

## 2.5913 The perfect

This is formed with the present tense of 'to be' as auxiliary.

Examples:

докончѣлъ есмь	I have finished
дѣлъ еси	You have given
сътворилъ естъ	He has made
варила естъ	She has anticipated



## 2.592 The non-finite forms

### 2.5921 The infinitive

The infinitive suffix is **-ТИ**. If the stem ends in a consonant this consonant may be dropped or modified according to 1.7

Examples:

	Class I	Class II	Class III	Class IV
<i>Stem.</i>	<i>Inf.</i>			
НЕС-	НЕСТИ	АВИГНАТИ	ДЕЛАТИ	МОЛИТИ
ВЕА-	ВЕСТИ	МНЯТИ	ПЪСАТИ	ХВАЛИТИ
ГРЕБ-	ГРЕТИ	РИНАТИ	ММЛОВАТИ	СЪДЕТИ
РЕК-	РЕШТИ	БЪГНАТИ	ДАРАТИ	СЛЪШАТИ
МОГ-	МОШТИ		АЪРАТИ	МЪУАТИ
ПЛОВ-	ПЛОУТИ			

### 2.5922 The supine

The suffix is **-ТЬ**. If the **Т** combines with a preceding **к** or **г** to give **-ШТ-** the final vowel is **-Ъ** according to the rules of consonant-vowel harmony.

Examples:

	Class I	Class II	Class III	Class IV
<i>Stem</i>	<i>Sup.</i>			
РЕК-	РЕШТЬ	АВИГНАТЬ	ЗНАТЬ	МОЛИТЬ
НЕС-	НЕСТЬ		МЪИТЬ	ВНДЕТЬ
			ВНТЬ	

### 2.5923 The verbal noun

This is formed in the same way as the past participle passive by means of the suffix **-М-** or **-Т-**, to which instead of the



adjectival endings the suffix *-нє/ѣ* is added. The noun thus formed is declined according to the *jo*-declension (type *знаменнє*).

Examples:

<i>Inf.</i>	<i>Past. Part. Pass</i>	<i>Verbal Noun</i>
прѣдати	прѣданъ	прѣданнє
знати	знанъ	знаннє
оучити	оученъ	оученнє
отъкрѣтити	отъкрѣвенъ	отъкрѣвеннє
видѣти	видѣнъ	видѣннє
отъпоустити	отъпоуштенъ	отъпоуштеннє

Such nouns may be formed from all verbs, so that they are also formed from intransitive verbs which have no passive participles.

Examples:

пасти	паденнє
страдати	страданнє
мльвати	мльваннє
ходити	ходженнє
сѣдѣти	сѣдѣннє

## 2.6 Adverbs

2.6.1 Adverbs are formed from various parts of speech. Adverbs derived from adjectives are formed by means of the loc. sing. masc.-neut. ending *-ѣ* or the acc. sing. neut. ending *-о*; *добро/добрѣ* well, *горько горькѣ* bitterly, *различно/различнѣ* differently, *вѣше* above.

Adverbs are formed from adjectives in *-ьск-* with the instr. sing. ending *-у*: *мирьскѣ*, *грьвѣскѣ*, *латинѣскѣ*.

The instrumental is also found in the adverbs *ноштинѣ*, *вельми*, *дѣла*.

2.62 Adverbial suffixes of place, time, etc., combine with the stems of the demonstrative, interrogative and relative pronouns to form adverbs of place, time and manner.

*Stem*

<i>k-</i>	КЪДЕ where	КАМО whither КЪДЕ	КЪДОУ, whence КЪДЕ, ОТЪ КЪДЪ	
	КОГДА when	КАКО how	КОЛИКО, how much КОЛЬМИ	
<i>nik-</i>	НИКЪДЕ nowhere НИКОГДАЖЕ never	НИКАМО nowhere	НИКОЛИКО none	
<i>j-</i>	НАДЕ, НАДЕЖЕ where ЕГДА when	РАМО, where РАМОЖЕ РАКО as	РАДОУ, whence РАДОУЖЕ ЕЛИКО, as much as ЕЛЪМА	
<i>t-</i>	ТОУ there	ТАМО there	ТЪДОУ, from there ТЪДЕ, ОТЪТЪДОУ	
<i>s-</i>	СЪДЕ here	СЪМО here	СЪДОУ, to here СЪДЕ, ОТЪСЪДОУ	СИЦЕ thus
<i>ov-</i>	ОВЪДЕ over there	ОВАМО over there	ОВДОУ from over there	ОВОГАД at that time
<i>on-</i>	ОНЪДЕ yonder	ОНАМО yonder	ОНДОУ from yonder	
<i>in-</i>	ИНЪДЕ elsewhere  ИНОГАД at another time	ИНАМО to else- where  ИНАКО in another way	ИНДОУ, from else- where  ИНДЕ	
<i>vs</i>	ВЪСЪДЕ every- where  ВЪСЕГАД always	ВЪСЪМО  ВЪСЪНО ВЪСАКО in every way	ВЪСЪДОУ, from everywhere ВЪСЪДЕ ОТЪВЪСЪДОУ	

1. *Use of Numbers and Cases**The Dual*

In addition to the singular and plural, OCS has a third category of number, the *dual*. This affects all parts of speech which show number, i.e. the noun, pronoun, adjective and the variable parts of the verb. The dual (and not the plural) is used when the noun, pronoun or adjective in question, or the subject of the verb, denotes *two* (as opposed to one, singular, and more than two, plural). Nouns denoting paired objects such as eyes, hands, etc., are therefore rarely in the plural. The dual is used consistently in all the OCS texts and as New Testament Greek does not have this category there can be no doubt that it was a living element of the Common Slavonic grammatical system.

In the following passage from the Gospels (Mark I, 16-21) the dual is illustrated by the words referring first to Simon and Andrew, then to James and John.

16. ХОДА ЖЕ ПРИ МОРИ ГАЛИЛЕИЦѢМЪ ВНАДѢ СИМОНА І АНДРѢИА БРАТРА ТОГО СИМОНА. ВЪМЕТАЮЩА МРѢЖА ВЪ МОРЕ; БѢШАТЕ БО РЫБАРЕ. 17. І РЕЧЕ ИМА ИСЪ: ПОНАДѢТА ВЪ СЛѢДЪ МЕНЕ. І СЪТВОРИЖ ВЪІ БЪІТИ ЛОВЦА УЛОВНОМЪ. 18. І АБѢ ОСТАВЬША МРѢЖА СВОИА ПО НЕМЪ ІДЕТЕ. 19. І ПРѢШЕДЪ ОТЪ ТЪДОУ ОУЗЪРѢ ИЪКОВА ЗЕВЕДЕОВА, І ІОАНА, БРАТРА ЕГО. І ТА ВЪ ЛАДИИ ЗАВАЗАЮЩА МРѢЖА. 20. І АБѢ ВЪЗЪВА Ё; І ОСТАВЬША ОТЬЦА СВОЕГО ЗЕВЕДЕА ВЪ ЛАДИИ СЪ НАЕМЪНИКЪІ ПО НЕМЪ ІДЕТЕ. 21. І ВЪНИДЪ ВЪ КАПЕРЪНАОУМЪ І АБѢ ВЪ СОВОТЪІ НА СОНЪИШТИ ОУУДАШЕ ІА.

*The Nominative*

The *nominative* is the case of the subject of the sentence. In OCS the nominative is distinct from the accusative only in the masculine plural and feminine singular of the regular declensions, and in the pronouns (masculine and feminine, but only partly). There is no special form for the neuter or for the *i*-declension.

Examples of the *masculine singular*:

оуслзшавъ же продъ ѿрѣ съмате са (М 2, 3)

отъвѣшавъ же ѿсѣ рече къ немуѡ (L 7, 40)

і пристѣпъ единъ книжаникъ рече емуѡ (М 8, 19)

се трѣсѣ великъ възистъ въ мори (М 8, 24)

і се весь градъ изидѣ противъ исѣви (М 8, 34)

пристѣпи къ немуѡ ѿнѣ. кланѣнѣ са емуѡ и гла (М 17, 14)

Examples of the *masculine dual*:

сърѣтете и дѣва бѣсѣна отъ жални исходашта люте сѣло (М 8, 28)

і авѣе прозърѣсте нма оун (М 20, 33)

Examples of the *masculine plural* (note consonant change):

въ слѣдъ его идѣ народи мнози (Мк 7, 1)

и ѣко сѣде пристѣпниѣкъ къ немуѡ ѡуеници его (М 5, 1)

ѿлвци же уродиша са (М 8, 27)

се влѣсви ѿ възстонъ прѣидоша въ герѣмъ (М 2, 1)

і ишедше раби ти на пѣти. съвзраша всѣа ѣже обрѣтѣ (М 22, 10)

отъпоустатѣ са еи грѣси мнози (L 7, 47)

Examples of the *feminine*:

адна ми естѣ всѣна властѣ. на небѣе и на земни (М 28, 18)

придѣ птица и позоваша ѣ (М 13, 4)

възистѣ боурѣ вѣтрѣна велиѣ (Мк 4, 37)

възистѣ тишина велиѣ (Мк 4, 39)

влѣнзи же влѣваѣхъ са въ ладниѣ (Мк 4, 37)

жена едина именемъ марѣта. приѣтѣ і въ домъ свои (L 10, 38)

Examples of the *neuter*:

бѣ же тоу стадо свино пасомо велие при горѣ (Мк 5, 11)

ѣжа желѣзна и пѣта съкроушаѣхъ са (Мк 5, 4)

сѣмѣ естѣ слово бѣже (L 8, 11)

да съвѣдетѣ са слово исана прѣка еже рече (J 12, 38)

The nominative is also the case of the complement of 'to be', whether expressed or understood:

АЗЪ ЕСМЪ ПАСТЫРЬ ДОВЕРЯИ (J 10, 11)  
СЕ БО ЕСТЬ ЗАКОНЪ И ПРОРОЦИ (M 7, 12)  
АЩЕ СѢНЬ РЕСИ БЖИИ. РЕЦИ КАМЕННОМУ СЕМОУ ДА БЖАТЪ ХЛѢБИ (M 4, 3)  
БЖАТЕ ЖЕ МЖДИ БКО ЗМИНА. И ЦѢЛИ БКО ГОЛЖБЕ (M 9, 16)  
МЪЗДА ВАША МНОГА РЕСЪ НА НБСИ (M 5, 12)  
ВЪИ ЕСТЬ СОЛЪ ЗЕМЛИ (M 5, 13)  
ЖАТВА ОУБО МНОГА. А ДѢЛАТЕЛЬ МАЛО (M 9, 3)

The nominative is also the complement of verbs of naming and calling, but the accusative is also found:

НИ НАРЦАГЕТЕ СЯ НАСТАВЬНИЦИ. БКО НАСТАВЬНИКЪ ВАШЪ ЕДИНЪ ЕСТЬ (M 23, 10)

*but* ВЪИ ГЛАДШЕТЕ МА ОУЧИТЕЛЪ И ГД (J 13, 13)

In many cases it is of course not possible to determine whether a noun is in the nominative or the accusative:

И НАРЕЧЕ НИА СИМОНУ ПЕТРУ (Mk 3, 16)

Occasionally the complement of 'to be' is not the nominative, but the preposition *въ* + accusative. This is a Semitism in Greek.

БЖАТЕ ОБА ВЪ ПЛЪТЬ ЕДИНЪ (M 19, 5)

СЪ ВЪИСТЪ ВЪ ГЛАВЪ ЖГЪЛЪ (M 21, 42)

ВЪИСТЪ ВЪ ДРЪВО ВЕЛИЕ (L 13, 19)

### *The Accusative*

The *accusative* is the case of the direct object, and is used in conjunction with transitive verbs. In the masculine plural it is distinct from the nominative for nouns of the *o/jo* declension:

И ПРИЗВАЕВЪ НАРОДЪИ РЕЧЕ НИМЪ. СЛЪШИТЕ И РАЗУМѢЙТЕ (M 15, 10)

ПАКЪИ ПОСЛА НИЪИ РАБЪИ (M 22, 4)

ПРИВЕСА КЪ НЕМОУ БЕСЪНЪИ МНОГЪИ. И ИЗГНА СЛОВОМЪ ДЪХЪИ (M 8, 16)

ОСТАВИ МЪЗТВЪНА ПОГРЕТИ СВОНА МЪЗТВЪЦА (M 8, 22)

The accusative is also distinct from the nominative for nouns of the *a/ja* declension in the singular, but not in the plural or for the neuter, nor for the other declensions:

І ВНАДѢВЪ НСЪ ВѢРЖ НХЪ. РЕЧЕ ОСЛАБЛЕНОУЕМОУ (М 9, 2)  
ДА ОУВѢСТЕ ЁНО ВЛАСТЬ ИМАТЪ СНЪ УЛѢУСКЪІ (М 9, 6)  
ДАСТЪ ИМЪ ВЛАСТЬ... ЦѢЛИТИ ВЪСѢКЪ НЕДАЖЪ И ВЪСѢКЪ БОЛЕЗНЬ  
(М 10, 1)  
БОИТЕ ЖЕ СЯ ПАЧЕ. МОГЪЩААГО И ДШЪ И ТѢЛО ПОГОУЕТИ (М 10, 28)  
ГЛА ОСЛАБЛЕНОУМОУ ВЪСТАВЪ ВОЗЪМИ ЛОЖЕ ТВОЕ (М 9, 6)

In the masculine singular of the *o/jo* declension the endings of the accusative are the same as those of the nominative, but when the noun denotes an adult, healthy, free male person (therefore someone who can be the originator of an action as well as its object) it is often distinguished from the nominative by having the endings which are characteristic of the genitive case.

ВНАДѢ УЛѢКА. НА ИЗІТЪНИЦИ СѢДАШТА. ИМЕНЕ МАТЕА (М 9, 9)  
ПРѢДАСТЪ ЖЕ БРАТРЪ БРАТРА НА СЪМРЪТЬ (М 10, 21)  
ІЖЕ ЛЮБИТЪ ОТЦА ЛИ МАТЕРЬ ПАЧЕ МЕНЕ НѢСТЪ МЕНЕ ДОСТОИИЪ (М 10, 37)  
ПОИТЪ НСЪ ПЕТРА И НѢКОВА И ИОНА БРАТРА ЕГО (М 17, 1)  
ВНАДѢ ТОУ УКА НЕ ОБЛЪУЕНА ВЪ ОДѢАННЕ БРАУЧНОЕ (М 22, 11)  
ОУДАРЪ РАБА АРХИЕРЕОВА. ОУРѢЗА ЕМОУ ОУХО (М 26, 51)

The word *сзѣнъ* may have the accusative *сзѣнъ* or *сзѣна*:  
ІЖЕ ЛЮБИТЪ СЪНЪ ЛИ ДЪШТЕРЬ ПАЧЕ МЕНЕ НѢСТЪ МЕНЕ ДОСТОИИЪ (М 10, 37).

The young, sick, or unfree do not have gen. = acc., nor do spirits:

ПОСЛѢДЪ ЖЕ ПОСЪЛА КЪ НИМЪ СЪНЪ СВОИ (М 21, 37)  
ДОНЪДАЖЕ ВИДАТЪ СЪНЪ УЛѢУСКЪІ (М 16, 28)  
СЕ ПРИВѢСА УЛѢКЪ НЕМЪ БѢСЕМЪ (М 9, 32)  
О КЪНАШИ БѢСЪ ИЗГОНИТЪ БѢСЪІ (М 9, 34)  
СЕ АЪЗЪ ПОСЪЛАЖ АНѢЛЪ МОИ ПРѢДЪ ЛИЦЕМЪ ТВОИМЪ (М 11, 10)  
ИЖЕ РЕЧЕТЪ НА ДЪХЪ СЪТЪІ НЕ ОТПОУСТИТЪ СЯ ЕМОУ (М 12, 32)

There are, however, several counter-examples:

ПОСЛА КЪ НЕМОУ ДРОУГЪ СЪТЪННЪ (Л 7, 6)  
АЩЕ ЖЕ СЪГРѢШИТЪ КЪ ТЕБѢ БРАТРЪ ТВОИ. ИДИ ОБЛИУИ И МЕЖДО СОВОУЖ И  
ТѢМЪ ЕДИНѢМЪ. АЩЕ ТЕБЕ ПОСЛОУШААТЪ ПРИОБРАЩЕШИ БРАТРЪ ТВОИ (М 18, 15;  
according to the New English Bible: if your brother commits a sin  
against you, go and take the matter up with him, strictly between  
yourselves, and if he listens to you, you have won your brother over)  
ИЖЕ ПРИЕМЛЕТЪ МА ПРИЕМЛЕТЪ ПОСЛАВШААГО МА (М 10, 40)

A characteristic of OCS is the 'second' or predicative accusative, used in conjunction with verbs such as 'make, create, elect, choose', also verbs of saying and thinking. This construction is a calque from Greek.

ХОТАТЪ ПРИТИ ДА ВЪСХЪИТАТЪ І И СЪТВОРАТЪ ЦѢРЬ (J 6, 15)  
КТО МА ПОСТАВИ СЪДИИЖ НАДЪ ВАМИ (Л 12, 14)  
ТЪІ УЛѢКЪ СЪІ ТВОРИШИ СЯ САМЪ БѢЪ (J 10, 33)  
АЩЕ ОНЪІ РЕЧЕ БОГЪІ (J 10, 35)  
УТО МА ГЛѢШИ БЛАГА (Мк 10, 18)  
ИМѢИ МА ОТЪРОУЪНА (Л 14, 18)

The accusative is used with nouns denoting a stretch of time:

МЪНОГЪІ ДЪНИ ПРОБѢЪИША (J 2, 12)  
ВЪСТААТЪ НОШЪІ И ДЪНЪ (Мк 4, 27)  
СЕ ДЪЪ СЪ ВАМИ ЕСМЪ ВЪСА ДЪНИ ДО СЪНОУЪУАНИѢ ВѢКА (М 28, 20)  
ЕЛИКО ВРѢМА СЪ СОВОУЖ ИМЪТЪ ЖЕНИХА (Мк 2, 19)  
ТОЛИКО ЛИ ВРѢМА СЪ ВАМИ ЕСМЪ И НЕ ПОЪНАЛИ МЕНЕ (J 14, 9)  
И ВЪИИЖ ДЕНЪ И НОШЪ... ВЪ ВЪПИИЖА (Мк 5, 5)

It is also used with nouns denoting a measure of distance:

ОСТЪПИ ОТЪ НИХЪ. ЁКО ВРЪЖЕННЕ КАМЕНИ (Л 22, 41)  
ГРЕБЪШЕ ЖЕ ЁКО ДЪВА ДЕСАТЕ И ПАТЪ СТАДИИ (J 6, 19)

The *genitive* is used in three types of construction: to define a noun or the equivalent of a noun, as the object of a verb, and in various adverbial constructions.

1. *The adnominal genitive*

A noun in the genitive may serve to define another noun or its equivalent. The noun in the genitive may denote the possessor of what is denoted by the other noun, or the whole of which the other noun is a part, but the connection between the two nouns is determined by the context and covers a broad range of relationships.

НА ПЯТЬ НАЗНЪ НЕ НАЕТЕ (М 10, 5)

СЕНЗИРА ПРИ КОРЕНИ ДРЪВА ЛЕЖИТЪ (М 3, 10)

The genitive is more frequent when the noun is qualified:

О ЦРЪВИ ТѢЛА СВОЕГО (J 2, 21)

МАРИѢ НЪКОВА МАЛАЕГО (Мк 15, 40)

In this construction the genitive is in competition with the dative, which is used in the same way, although the dative can often be interpreted differently (e.g. as dative of purpose or direction):

ПЯТЬ МОРО (М 4, 15)

АЗЪ ЕСМЪ ДВЪРН ОВЪЦАМЪ (J 10, 7)

Both constructions may be combined in the same sentence:

СЪНЕМЪ АРХАНГѢЛА МИХАНЛА И ПРЕПОДОВЪНЪИ МАТРОНѢ (Ass f 126a 7-8)

ВИДАТЪ ЛИЦЕ ОТЦА МОЕГО НЪСЪКААГО/ОТЦЮ МИ НЪСЪКОУМОУ (М 18, 10)

Both constructions are in competition with adjectives:

ВЪ ДОМЪ ПЕТРОВЪ (М 8, 14)

ОУЗЬРѢ ИГАНОВА ЗЕВЕДЕОВА (Мк 1, 19)

МАРИѢ НЪКОВЛѢ (Мк 16, 1; cf. the example given above)

ОТЪ НАЗАРЕТА ГАЛИЛЕНСКААГО (М 21, 11)



These constructions may be mixed in one sentence:

СЪКАЖИ НАМЪ ПРИТЪУЖ ПЛѢВЕЛЪ СЕЛЪНЪІХЪ (М 13, 36)  
ОТЪ ВИТАНИИА ГРАДЬЦА МАРИИНА И МАРЪТИ СЕСТРОЪІ (J 11, 1)

More rarely, an adjective is used although it is qualified:

СЪВЪРОША СЯ... НА ДВОРЪ АРХИЕРЕОВЪ НАРИЦАЕМОГО КАНѢФА (М 26, 3)

In the variants of the same text, all these can be found:

ВЪ ИМА ОУЧЕНИКА/ОУЧЕНИКОУ/ОУЧЕНИЧЕ (М 10, 42)

Use of the adjective may be impossible as this would give a different meaning, particularly in figurative expressions:

СНЪ МИРА (L 10, 6)  
ВЪ ДЕНЬ ГЛАДА (Ps Sin 36, 19)

The genitive is also used when the word in question is not a noun and so cannot be used to form an adjective:

ВЪІ ЖЕ ОУСЛЪІШИТЕ ПРИТЪУЖ СЪВЪШАДО (М 13, 18).

The genitive is also used, rather than an adjective, if plural number is to be expressed:

СЪВѢТЪ ІАЪІКЪ ... МЪІСЛИ ЛЮДЕИ ... СЪВѢТЪІ КЪНІАЪ (Ps Sin 32, 10).

A particular case of this construction is when the genitive defines a noun formed from a verb and denoting the action of the verb; the genitive is then subjective (it denotes the subject of the action of the verb) or objective (it denotes the direct object of the action of the verb):

НЕВѢРГЪШЕ ПОВЕЛѢНИА КЪНАЪЪ (Supr 212, 16; \*КНАЪИ ПОВЕЛѢША)  
ОТЪЕМЛЕТЪ СТРОЕНЬЕ ДОМОУ ОТЪ МЕНЕ (L 16, 3; \*СТРОИЪ ДОМЪ)

This construction is paralleled by an adjectival one:

ЗАПРѢТИ ... ВЪЗНЕНЬЮ ВОДЪНОУМОУ (L 8, 24; \*ВОДА ВЪЗНИТЪ СЯ)  
СЪТВОРЪ ВЪІ ЛОВЬЦА УЛОВѢУЪСКИІА (Supr 496, 3; you will catch men)

Like the genitive construction, the adjectival construction may be ambiguous if derived from a transitive verb:

ВЪ РАСЪАНИЕ ЕЛЛИНСКО (J 7, 35; the Hellenes disperse or are dispersed)

СТРАХА РАДИ ИЮДЕИСКА (J 7, 13; the Jews experience or inspire fear)

The genitive is also used to define numerals and certain pronouns (particularly **ЪДИНЪ**, **ДЪВА**, **ПРЪВИИ**, **ДРОУГЪИИ**, **ИМЕ**, **КОТОРЫИ**, **КЪТО**, **НИКЪТО**, **ЕТЕРЪ**, **ИИЪ**, **КЪЖДО**):

КАѢ ЕСТЬ ЗАПОВѢДЬ ПРЪВА ВЪСЪХЪ (Mk 12, 28)

ИМЕ ВАСЪ БЕЗЪ ГРѢХА ЕСТЬ (J 8, 7)

КОТОРОУМОУ ИХЪ БЛАДЕТЬ ЖЕНА (Mk 12, 23)

In this construction the preposition **ОТЪ** + genitive is also used, but this may be in imitation of the Greek original as it occurs much more rarely than in the original and almost always where Greek has a preposition, not the other way round:

КЪТО ЖЕ ОТЪ ВАСЪ ПЕНЪ: СЯ МОЖЕТЪ ПРИЛОЖИТИ (L 12, 25)

КОТОРАГО ОТЪ СЕДИИ (M 22, 28)

Another use of the genitive is the genitive of measure, or partitive genitive; in this case no other construction can be substituted:

ВЛѢКЪШТЕ МОЕЖЖ РЪИВЪ (J 21, 8)

It is used with **МЪНОГО**, **МАЛО**, **КОЛИКО**, **ТОЛИКО**, etc.

И ИМѢАХЪ РЪИВИЦЪ МАЛО (Mk 8, 7)

КОЛИКО ХЛѢБЪ ИМАТЕ (M 15, 34)

Since the numerals from 5 onwards were originally nouns, they are accompanied by the genitive, even when the numeral is in an oblique case:

ПО УЕТЪИРЕХЪ ДЕСАТЕХЪ ДЪНЬ ВЪИМАЕ (Cl0z 14a, 24)

БЛАИ ОБЛАСТЬ ИИЪИ НАДЪ ДЕСАТЫИХЪ ГРАДЪ (L 19, 17)

In later texts, and twice in the Gospels, the noun agrees in case with the numeral:

О ДЕСАТИ ДЕСАТЪ И ДЕСАТИ ПРАВЕДЪНИЦЕЪХЪ (L 15, 7; variant ПРАВЕДЪНИКЪ)

With the numerals from 11 to 19 the noun agrees with the numeral accompanying the phrase НА ДЕСАТЕ:

НЕ ДЗВѢ ЛИ НА ДЕСАТЕ ГОДИНѢ ЕСТЕ ВЪ ДЪНИ (J 11, 9)  
И ВЪЗАСА ОУКРОУХЪ ДЗВА НА ДЕСАТЕ КОША (Mk 6, 43)

In later texts the genitive plural is usually found:

ПРИЗВА ЪИ МЪЖЪ НИШТЪ (Supr 121, 12)

## 2. *The Adverbial Genitive*

The genitive of possession can be used as the complement of the verb 'to be':

ѢЖЕ СЯТЪ ОЦА МОЕГО (L 2, 49)

It is mostly found with the 3rd pers. pronoun:

БЛАЖЕНН НИШТИН ДЪХОМЪ ЪКО ТѢХЪ ЕСТЬ ЦРЪВННЕ НѢСНОЕ (M 5, 3)

It does not occur with the other persons, since the possessive adjective is always used instead:

ДА НАШЕ БЛАДЕТЪ ДОСТОѢННЕ (L 20, 14)

The genitive is used instead of the accusative when the verb is negative:

(1) In impersonal sentences with ВЪИТИ:

ЕДИНЪ ЕСТЬ И НѢСТЬ ИНОГО РАЗВѢ ЕГО (Mk 12, 32)  
СЪДЕ ЖЕ НИУСОЖЕ ТАКОВАДОГО (Supr. 491, 20)

The nominative also occurs if the existence of something is denied, particularly in contrast to the affirmation of the existence of something else:

НЕ СЯТЪ БОЗИ НЪ НЕСТЪ БОГЪ (Supr. 34, 14)

There are, however, instances where such an explanation is not possible and НИИЗТО(ЖЕ) and НИИУТО(ЖЕ) are fairly common:

НИИТОЖЕ БО ЕСТЪ ИЖЕ СЪТВОРИТЪ СИЛЪ (Мк 9, 39)

When the subject is not expressed the construction is personal: НЕ СЯТЪ (М 2, 18) НЕ БЪХЪ ТОУ (Supr. 314, 20), therefore in the 3rd person the construction may be assumed to be personal:

НЕЕСТЪ СЪДЕ (Мк 16, 6)

(2) With other verbs:

НЕ ЗНАДШЕ РЕА (М 1, 25)

БЛАДИТЕ НЕ ВЪДЖШТЕ КНИГЪ (М 22, 29)

The genitive is also found with the object of an infinitive or a participle which is part of a negative phrase:

ВИНА И СИКЕРА НЕ ИМАТЪ ПИТИ (L 1, 15)

НЕ ПРЪСТА ОБЛОВЪЗЪДЪШТИ НОГОУ МОЕЮ (L 7, 45)

Here again the accusative is often found instead; this occurs when the negation does not extend to the whole sentence:

НЕ ОТЪ ТРЪНЬЕ БО ЧЕШЪТЪ СМОКЪВИ (L 6, 44)

Such an explanation is not always possible, and OCS makes more use of the accusative than the other Slavonic languages. This is variously explained as influence of the original text, an archaic feature, or an innovation in the South Slavonic languages.

The genitive is used as the object of certain verbs:

БОЕДЪХЪ СЯ ЛЮДИИ (Мк 11, 32)

ОУЖАСЪША ЖЕ СЯ ВИДА ТОГО (Supr. 211, 17)

РАДОУИТЕ СЯ ВЕЛИКА СЪВѢТА (Supr. 452, 5)

УЗТО ЕШТЕ ТРѢБОУЕМЪ СЪВѢДѢТЕЛЬ (М 26, 65)

It is found with the verbs СЛОУШАТИ, СЪМОТРИТИ:

ПОСЛОУШААТЪ ГЛАСА МОЕГО (J 18, 37)

ИСПЛЪНИТИ has either the genitive or the instrumental:

ИСПЛЪНИША СЯ СТРАХОМЪ (L 5, 26)

ЛАУЖТАНА ИСПЛЪНИ БЛАГЪ (L 1, 53)

The genitive is also used with some adjectives:

ДА УИСТЪ БЛАДЕТЪ ГНѢВА (Supr. 407, 3)

The genitive of comparison is found with the comparative of adjectives:

НЕ ДѢША ЛИ БОЛЬШИ ЕСТЪ ПИШТА И ТѢЛО ОДЕЖДА (М 6, 25)

ДА БЛАДЕТЪ ВЪСѢХЪ МЪНЕН (Мк 9, 35)

The genitive of distance and in exclamations is found only in one late text:

БѢАШЕ БО ЦРЪКЪИ ПАТИ ПЪПРИШТЬ ОТЪ ГРАДА (Supr. 221, 23)

О СИЛЪИ ИСОУСОВИ (Supr. 437, 18)

The genitive is used to express the month in a date, e.g.

МѢСАЦА МАРТА ВЪ I̅ (Supr. 97, 24)

but in this case the word ДЪНЬ is understood and this is the genitive used to define a noun as described in the first section. There is no genitive of time in OCS.

The original meaning of the dative case is that of motion towards what is denoted by a noun or pronoun in the dative, but in OCS this concrete meaning is rare, having already been superseded to a large extent by the use of the preposition **къ** + dat. Where it is found with a verb of motion the meaning is often not purely spatial:

**ПРИБЛИЖИ МН СЯ ТѢЛОМЪ И ДУХОМЪ И ВѢРОУЖ** (Supr. 503, 5-6)

**СЕ ЦРЪЗ ТВОИ ГРАДЕТЬ ТЕБѢ КРОТОКЪ** (М 21, 5)

The dative is usual with transitive verbs like **нести** and its compounds:

**И НЕСЕ МАТЕРИ СВОЕЙ** (М 14, 11)

With **вести**, **сзлати**, and their compounds **къ** + dat. is usual. The choice between constructions with and without preposition may have been partly influenced by the original text, as the Greek accusative with preposition is usually rendered by a dative with preposition, whereas the Greek dative alone is rendered by the dative alone in OCS.

One of the most common uses of the dative is with verbs of commanding, obeying and its opposite, favouring and its opposite, giving (also taking away), saying, showing, promising and some others:

**ПЕТРЪ НАУЧАТЬ ПРѢТИТИ ЕМОУ** (Мк 8, 32)

**И БѢ ПОВИНОУЖА СЯ ИМА** (L 2, 51)

**ВРАЖЬДОУАХОУ МНѢ** (Ps Sin 54, 4)

**И СЪМРЪТИ НЕ ПРѢДАСТЬ МЕНЕ** (Ps Sin 117, 18)

**НѢСТЬ ДОБРО ОТАТИ ХЛѢВА УАДОМЪ** (М 15, 26)

**РЪЦИ КАМЕННЮ СЕМОУ ДА БЖДЕТЬ ХЛѢВЪ** (L 4, 3)

**ШЕДЪ ПОКАЖИ СЯ АР'ХИЕРЕОВИ** (М 8, 4)

**АШТЕ И ЦѢСАРЬСТВО НАМЪ ОБѢШТАВАЕШИ** (Supr. 2, 13)

It is also used with impersonal verbs meaning 'to seem, be similar to, liken to' and corresponding adjectives, and other adjectives such as **ДЛЪЖЕНЪ**, **ДОСТОИНЪ**, **РАВЕНЪ**, **СЪГЛАСЕНЪ**, etc.

НАКОЖЕ МЪНѢ СѦ МЪНИТЪ (Supr. 345, 14-15)  
ПОДОБИТЪ СѦ И СИМЪ СЛЪНЪЦЕ (Cloz 10a, 1)  
ОУПОДОБИЛЪ И МЖИЖЪ МЖДОУ (М 7, 24)  
БЖДЪ ПОДОБИНЪ ВАМЪ (J 8, 55)  
КОЛИЦЪМЪ ДЛЪЖЕНЪ ЕСИ ГНОУ МОЕМОУ (L 16, 5)

Likewise it is used with nouns, adjectives or verbs in impersonal constructions meaning 'it is good, fitting, necessary', etc.

МЪНѢ ПОДОБААТЪ ДѢЛАТИ ДѢЛА ПОСЪЛЪВЪШААГО МѦ (J 9, 4)  
ДОБРО ТЕБѢ БЖДЕТЪ (Ps Sin 127, 2)  
НѢСТЪ МИ ПОТРЕБА ГЛАГОЛАТИ О НЕМЪ (Supr. 272, 10-11)

The dative also denotes the person or thing for whom the action denoted by the verb is performed; this is the dative of advantage, (and its opposite), of destination or purpose.

ЗАКЛА ЕМОУ ТЕЛЕЦЪ (L 15, 30)  
ОТВЪРЪЗЪТЕ МНѢ ВРАТА ПРАВЪДЪ (Ps Sin 117, 19)

A similar use is the so-called 'ethic dative' which indicates emphasis or emotional involvement:

СЪМОТРИ ЖЕ МИ ВЪ СЕ МѢСТО (Supr. 90, 15)

The dative is also used to define an adjective:

И МЛИ ЕМОУ БЪША (М 6, 34)

It is found in sentences without verb (usually exclamations):

МИРЪ ДОМОУ СЕМОУ (L 10, 5)  
ГОРЕ ВАМЪ БОГАТЪИМЪ (L 6, 24)

A frequent construction is that of the possessive dative, which renders a Greek genitive in most cases; it indicates a close relationship between the noun in the dative and another noun in the same sentence (part of the body, family relationship, etc.):

НАУАТЪ ОУМЪИВАТИ НОСѢ ОУЧЕНИКОМЪ (J 13, 5)  
АЩЕ КОМОУ БРАТРЪ ОУМЪРЕТЪ (Мк 12, 19)

The possessive dative is found with 'to be':

И НЕ БѢ ИМА УАДА (L 1, 7)

АШТЕ БЪДЕТЪ ЕТЕРОУ ѿЛКОУ ѿ ОВЕЦЪ (M 18, 12)

A similar construction occurs with a qualifying adjective:

И РЪКА ДЕСНАА ЕМОУ БѢ СОУХА (L 6, 6; one text has ЕГО).

The *adnominal dative* is also a kind of dative of possession and is found in all constructions where the adnominal genitive occurs except for the genitive of respect (which occurs in place of the more usual instrumental) and the partitive genitive. The competition between the two constructions, dative and genitive, is shown under the heading 'genitive'.

A pronoun in the dative can replace the possessive pronouns МОИ, ТВОИ, СВОИ, but not ВАШЬ, НАШЬ; it can also replace the genitive of the 3rd person pronoun.

СНЪ ТИ ЖИВЪ ЕСТЪ (J 4, 51; another MS has ТВОИ)

ОУЗРѢ ИНА ДЪВА БРАТА ИГАНОВА ЗЕВЕДЕШВА И ІѰАНА БРАТА ГЕМОУ (M 4, 21)

The adnominal dative may define an animate noun (possessive dative or objective dative):

О КИНАШИ БѢСОУЪ. ИЗГОНИТЪ БѢСЪИ (Zog. M 9, 34; Mar. has БѢСЪ)

И СЪТВОРЪ ВА ЛОВЦА ѿКОУЪ (M 4, 19; from \*ЛОВИТЕ УЛОВѢКЪИ)

With inanimate nouns it can be possessive or defining:

ЗНАМЕННЕ ИОНѢ ПРОРОКОУ (Zog. M 16, 4; Mar. has ИОНЪИ ПРОРОКА)

НАСТА ВРЕМЪ ПРАЗДЕНЪСТВОУ НАШЕМОУ (Euch. Sin. 1b, 12-13)

ОБЛАУИТЪ СЯ ВЪ РИЗЪ ПРАВЪДѢ (Euch. Sin. 1b, 12-13)

It can also be objective, when the noun it defines is formed from a verb taking an object in the accusative or the dative:

О ПОСЛАНИИ ОБѢМА НА ДЕСАТЕ (Mar 76b, 6; from \*ПОСЪЛЕТЪ ОБѢМА НА ДЕСАТЕ)

И ВЪЗДАНИЕ ГРѢШНИКОУЪ (Ps Sin 90, 8; \*ВЪЗДАСТЪ ГРѢШНИКОУЪ)



If the original verb is intransitive the subjective dative may be present:

А ЖАТВА ЕСТЪ КОНЬУАННЕ ВѢКОУ (Zog. M 13, 39; from \*ВѢКЪ КОНЬУАЕТЪ СА)

МЪНОЖЬСТВО... УА-РЪШТИИХЪ ДВИЖЕНЬЕ ВОДЕ (J 5, 3; from \*ВОДА ДВИЖЕТЪ СА)

It is evident that the adnominal dative may be ambiguous, as it is sometimes possible to interpret it as the dative of purpose:

СВѢТЛЪНИИХЪ ТѢЛОУ ЕСТЪ ОКО (M 6, 22)

Similarly phrases such as ВРЕМЯ ПЛОДОУ (M 21, 34) can be interpreted as 'the time of...' or 'the time for...'.  
The dative also occurs in phrases such as ВЪ ВѢКЪІ ВѢКОУ which are originally Hebraisms.

Since adjectives used predicatively agree with the element which they refer to, the predicative dative occurs as well as the predicative accusative:

ДОВРЕДА ТИ ЕСТЪ ВЪНИТИ ВЪ ЖИВОТЪ ХРОМОУ. ЛИ БѢДНОУ. НЕЖЕ ДАВѢ РЖЦЕ И ДАВѢ НОСЕ ИМЪШТО ВЪВРЪЖЕНОУ ВЪИТИ ВЪ ОГНЬ ВЪУЗЪІ (M 18, 8)

The dative is used with infinitive constructions, for which see under the infinitive; one example may be given here:

ВЪІСТЪ ЖЕ ВЪ СОВОТЪ ВЪТОРОПРЪВЪІЖ. ІТИ ЕМОУ СЪВОУЪ СЪАННѢ (L 6, 1)

Finally the dative is found in the dative absolute construction; as this occurs only in conjunction with a participle, see under participles. The subject of the participial phrase is in the dative together with the participle:

И ВЪЛѢЗЪШЕМА ИМА ВЪ КОРАБЪ. ПРѢСТА ВѢТРОЪ (M 14, 32)

If there is no expressed subject, the participle alone occurs in the dative:

ПОУДАЕ ВЪІВЪШТО. ПРІАЕ ҃КЪ (Cloz 14b, 19)

In the case of the participle 'to be', the complement, if any, is also in the dative:

ПЛѢВАМЪ ЛЪГЪКАМЪ СЪШТАМЪ ОУДОЕВЪ ВѢТРОМЪ ОТЪНОСАТЪ СЯ (Supr. 127, 25-7).

### *The Instrumental*

The basic function of the instrumental is that of an adverbial modifier of manner in the broad sense. The numerous different shades of meaning overlap and some examples are open to different interpretations.

(1) The instrumental denotes the instrument with which the action of the verb is carried out:

КОПИЕМЪ ЕМОУ РЕБРА ПРОВОДЕ (J 19, 34)

И ИДЪ ВЪ ПОУСТО МѢСТО КОРАБЛЕМЪ ЕДИНИ (Mk 6, 32)

АЗЪ ОУБО КРЪСТИХЪ ВЪ ВОДОУ А ТЪ КРЪСТИТЪ ВЪ ДЪХОМЪ СЪЗЫМЪ (Mk 1, 8)

This includes the instrumental of price:

КОУПИМЪ ДВѢМА СЪТОМА ПѢНАУЪ ХЛѢБЪ (Mk 6, 37)

It also includes what something is shining, burning, or 'crawling' with:

ВЪСНЪИПѢ ЗЕМЛѢ ИХЪ ЖАБАМИ (Ps Sin 104, 30)

(2) The instrumental may denote a part of the body or state of mind accompanying the action, and is then qualified by an adjective:

НЪ ИЖЕ УНСТОМЪ ОУМОМЪ И НЕЗЛОБНОМЪ СРЪЦЕМЪ ПРИХОДАТЪ (Supr. 338, 5)

This is, however, also expressed by the preposition *съ*:

ДОБРОТА ТИ ЕСТЬ СЪ ЕДИНЕМЪ ОКОМЪ ВЪ ЖИВОТЪ ВЪНИТИ (M 18, 9)

(3) Instrumental of manner:

ДА БЛАДЕШИ МЯЧУЕНИКЪ ВОЛЕѢЖ (Supr. 82, 10)  
РЕЧЕ КЪ ЦѢСАРОУ ДРЪЗОСТИѢЖ (Supr. 194, 7)

This includes the tautological instrumental, consisting of a noun closely related in meaning, and usually also in form, to the verb, and it occurs with and without qualifying adjective; this construction is a Semitism in Greek which has been passed over into OCS.

ВЪЗРАДОВАША СЯ РАДОСТИѢЖ ВЕЛИЕѢЖ ЗѢЛО (М 2, 10)  
ЖЕЛѢНЬЕМЪ СЕ ВЪЖДЕЛѢХЪ ПАСХА ЪСТИ СЪ ВАМИ (L 22, 15)

A kind of instrumental of manner is that of a noun denoting a group, the verb being in the plural:

И ВЕСЕЛѢАХЪ СЯ ВЪСѢМЪ ДОМОМЪ (Supr. 541, 16)

(4) Instrumental of metamorphosis; this denotes a temporary form or shape in which what is denoted by the noun appears or is transformed, often by supernatural agency. There is no instrumental of comparison in OCS, so that the interpretation 'in the X manner' or 'looking like an X' is excluded.

И АБѢЕ ВЪСТАВЪ НА ПРАВЪДААГО БЛАДЪНИМЪ ЕМОУ НАПАДЕ БЕСОМЪ (Supr. 521 5)

ИЛИ ЖИВОТНОМЪ. ВНАѢННЕМЪ АВЛѢѢ СЯ. ИЛИ ЗМНЕВОМЪ. ИЛИ ЗВѢРИНОМЪ  
ЛИЦЕМЪ. ИЛИ КОУРЕННЕМЪ. ИЛИ ДЪИМОМЪ ЕТЕРОМЪ. ВИДИМЪ. ИЛИ ЪКО ОГНЬ  
ВЪЗГАРАѢ СЯ. ИЛИ ПРИВНАѢННЕМЪ СЯ АВЛѢѢ. ЪКО СЕ МЪЖЕСКЪ ПОЛЪ. ИЛИ  
ЖЕНЕСКЪ. ИЛИ ГАДОМЪ ИЛИ ПТИЦЕѢЖ (Treb 35b, 26 ff; or appearing in  
the form of an animal, or of a serpent, or in the shape of a wild  
beast, or visible as a vapour or smoke of some kind, or flaring up  
like fire, or appearing as a spectre, whether it be male or female,  
or as a reptile or a bird).

(5) Instrumental of measure:

(a) With the comparative:

НИЧУМЪ ЖЕ МЪНЪШИ ГЕСИ ВЪ ВЛѢНАХЪ (М 2, 6)

(b) Instrumental of the nouns derived from numerals by means of the suffix -ица indicating how many times the action is repeated:

ИЖЕ ОСТАВИТЪ БРАТРИИЖ ЛИ СЕСТРЫІ... ИМЕНЕ МОЕГО РАДИ. СЪТОРИЦЕИЖ ПРИМЕТЪ (M 19, 29)

И АШТЕ СЕДМОРИЦЕИЖ СЪГРѢШТЪ ВЪ ТА (L 17, 4)

(6) Instrumental of place; this is found with verbs of motion, indicating over what or through what the movement takes place:

НЪ ИИѢМЪ ПЯТЕМЪ ШТИДОША (M 2, 12)

НЕ ВЪХОДИИ ДВѢРЬИИ ВЪ ДВОРЪ ОВЪИИИ (J 10, 1)

With this second meaning other constructions are also found:

ПОДВИЗАТЕ СѦ ВЪНИТИ СЕВОЗѢ ТѢСНАА ВРАТА (L 13, 24)

(7) Instrumental of time; to indicate the time when the action denoted by the verb takes place, only the form **НОШТИИЖ** is found (and the adverb **ДЪНЬИЖ** formed by analogy; **ДЪНЬЕМЪ** does not occur in this sense):

ВЛЪКЪ НОШТИИЖ ПРИСѢДѦШЕ ОУ ТѢЛА... ДЪНЬИЖ ЖЕ ОРОЛОУ ТО ЖЕ СКОУЧАВАИШТОУ ДѢЛО (Supr. 537, 28-30)

It is used to indicate the time during which the action takes place:

МОЖЕМЪ БО СЕ СТВОРИТИ. АШТЕ ДОШТЕМЪ ЕДИНѢМЪ ДЪНЕМЪ (Cloz 8b, 18)

(8) Instrumental of respect; this covers the instrumental of nouns modifying verbs, adjectives and other nouns:

ДА И ТѢЛОМЪ ИЦѢЛѢЕТЪ. И ДЪИИИЖ СЪПЕТЪ СѦ (Euch. Sin. 28a, 8)

ѢКО ТѢЛОМЪ МАЛЪ БѢ (L 19, 3)

СИЦА БѢ И ЗМИИИ СЛАДЪКА БЕСѢДОИИЖ. НЪ ГОРЬКА ЛЪСТИИИЖ (Supr. 351, 8-9)

ИЖЕ БѢ ДЛЪЖЕНЪ ЕМОУ СЪТОМЪ ПѢИИИИИ (M 18, 28)

With nouns it is used only with **ИМЕНЕМЪ** and **РОДОМЪ**:

ЖЕНА ИѢКТО КАПАДОКИИИ РОДОМЪ ВАСИЛИИИИ ЖЕ ИМЕНЕМЪ (Supr. 297, 27)

(9) Instrumental of cause:

НЪ СВОЕЖ РѢМОУ ЛѢНОСТИЖ ВЪСЕ ВЪІСТЪ (Supr. 414, 19)

ИЗНЕМОЖЕ НИШТЕТОЖ КРѢПОСТЬ МОѢ (Ps Sin 30, 11)

МЪНѢТИ НАУЗНАЖЪ. РАКО СЪЛОУУАЕМЪ НѢКЗИМЪ ОЖИ ЛАЗАРЪ (Supr. 314, 4)

In addition to the adverbial functions listed above, the instrumental is used with certain verbs:

(1) With verbs meaning 'to shake, nod, wave', usually with nouns denoting parts of the body:

ПОКЪІВАЖШЕ ГЛАВАМИ СВОИМИ (М 27, 39)

ПОМНЪѢЖШЕ ОУИМА (Ps Sin 108, 25)

ПОТРАСЪ ИМЪ РЪКОЖ (Supr. 35, 13)

(2) With verbs meaning 'to rule, govern':

ТЪІ ВЛАДЕШИ ДРЪЖАВОЖ МОРЕСКОЖ (Ps Sin 88, 10)

ИМЖШТАГО ВЛАСТЬ ВЪ ДЪНЬ СЪДЪЗЪІИ ДОУШЕЖ И ТѢЛОМЪ (Supr. 157, 12)

(3) With verbs meaning 'to swear':

ЗАКЛИНАЖ ТА БЪМЪ ЖИВЪІМЪ (М 26, 63)

The connection with the instrumental of instrument or means is obvious in the above. With other verbs there is no evident connection:

ѢКО ОЖЕНИ СЪ ВЪЖ (Мк 6, 17)

НЕ П'ЦѢТЕ СЪ ОУТРОШЪНИИМЪ (Supr. 547, 9)

МНОЖСТВОМЪ БОГАТЪСТВА СВОЕГО ХВАЛАШЕ СЪ (Ps Sin 48, 7)

Another function of the instrumental is to denote the agent of the action denoted by the verb in passive constructions. It occurs with the present participle passive:

И БЪДЕТЕ НЕНАВІДИМИ ВЪСЪИ. ИМЕНЕ МОЕГО РАДИ (М 10, 22)

It also occurs with the past participle passive, but here the construction with **отъ** also occurs:

**ТОГДА ВЪЗВЕДЕНЪ БЪИСТЪ НСЪ ДЪХОМЪ ВЪ ПОУСТЫИНЪ (М 4, 1)**

With reflexive verbs the construction with **отъ** is preferred, but the instrumental is also possible:

**СИИ НАРЕЧЕ СЯ ПРЪПРОСТЪИИ ВЪСЕМЪ БРАТИИЪ (Supr. 174, 4)**

**АЗЪ ТРЪБОВАИЪ ТОВОИЪ КРСТИТИ СЯ (Zog. М 3, 14)**

The true passive, where the instrumental denotes the agent, cannot always be distinguished from other constructions; this is particularly the case when the instrumental denotes a person who may be thought of not as the agent but the means by which the result of the action is achieved, the true agent being the Lord. In the case of inanimates, mostly abstract, it is most likely that these are not to be regarded as agents in OCS, even if such expressions are derived from or are translations of Greek sentences involving personification. Some examples are:

**ДА ПРОСЛАВИТЪ СЯ ИМА ТВОЕ. ИНОИЪ ОУБОГЪИМЪ РАБОМЪ ТВОИМЪ (Supr. 103, 20-21; > I glorify Your Name, or it is glorified through me?)**  
**ВЪСА ПОДЪНЕБЕСЪСКАНА. ПРОСВѢТИША СЯ. АПОСТОЛЬСКОМЪ ПРОПОВѢДАННЕМЪ (Supr. 186, 1-2; their preaching enlightens, or through their preaching?)**

**СВѢТОМЪ БЪГОРАЗОУИИЪ. ВЪСЪ МИРЪ ОЗАРЪЕТЪ СЯ (Euch. Sin. 2b, 8; the light enlightens the world, or God enlightens the world by His light?)**

cf. also:

**ЗАКОНЪ МОСЪТОМЪ ДАНЪ БЪИ (J 1.17; NEB 'the law was given through Moses'; the Greek preposition used here means 'through' and is unambiguous)**

The instrumental of quality consists of a noun qualified by an adjective, the whole phrase being in the instrumental and defining a noun so that it is the equivalent of an adjective:

и бѣ на сонъмиштихъ ихъ. ѿкъ нечистоу дѣмь (Mk 1, 23)  
мужоу правъдиноу и доброу житиимъ (Supr. 294, 11)  
кроткъ бо и бѣ-зълости бѣаше и рѣчию простъ (Supr. 46, 30)

Finally the instrumental is also found in predicative function, as the complement of verbs meaning 'to be, to become, to call or name'; this use is rare and is not found at all in the Gospels, and some of the examples quoted can be interpreted differently. The complement of such verbs is usually in the nominative. Some of the least controversial examples are:

родили неже глаголю. и сиротоу дѣтишь не бѣдетъ (Supr. 237, 16)  
не бѣди никтоже иродоу тоу. не бѣди никтоже зълъ (Supr. 420, 10)  
дѣвоу бо бѣ еѡа. не оубо бѣ мужа познала (Supr. 489, 9)  
да того радмо и нарече сѧ херсонтанемъ (Supr. 542, 6)  
зовъ отца отцемъ (Supr. 310, 4)

### *The Locative*

The *locative* without preposition has a relatively restricted use in OCS. It is used to indicate place, time, and with a small number of verbs.

The locative of place is restricted to place-names:

свѣтаго отца нашего феофора архиепископа цѣсариградѣ (Ass 135b, 13)

Many examples are doubtful as they can be interpreted otherwise. The adverbs горѣ, долѣ, долоу, вѣрхоу, вѣнѣ, низоу are derived from the locative of place. As there are many more examples of the locative of place in Old Russian and Old Czech, it is possible that this very limited use is due to the influence of the Greek original, which is more precise since the equivalent concept

is usually expressed by means of a preposition, or by the dative which is not correlated to the Slavonic locative in the Gospels.

The locative of time is also rare, and is used only with nouns denoting a unit of time such as ЛѢТО, ЗИМА, НОШТЬ, ПОЛЪ НОШТИ, ПОЛЪ ДЪНЕ, ОУТРО, ЧАСЪ (but not ДЪНЬ which occurs only with ВЪ or in the instrumental):

МОЛИТЕ ЖЕ СЯ ДА НЕ БЛАДЕТЬ ВѢСТВО ВАШЕ ЗИМѢ (М 24, 20)

СЪНО ДЪНЕСЬ СЖШТЕЕ. А ОУТРОѢ ВЪ ОГНЬ ВЪЗМѢТОМО (М 6, 30; but Sav оутро)

With ЧАСЪ and ЛѢТО the locative occurs only with a definite pronoun:

И ИЩЕЛѢ ОТРОКЪ ТОМЪ ЧАСѢ (М 17, 18; but one text has ОТЪ ТОГО ЧАСА)  
ИЖЕ БѢ АРХИЕРЕН ТОМЪ ЛѢТѢ (J 18, 13; in Sav only, the other texts have ЛѢТОУ ТОМОУ)

The adverbs НЫНѢ and ПОЗДѢ are of the same origin.

The locative without preposition occurs with a small number of verbs, chiefly КОСНѢТИ, ПРИКОСНѢТИ and other verbs formed with the prefix ПРИ-, but the dative and ВЪ + accusative are also found.

И ПРОСТѢРЪ ОЖИЖ КОСНѢ СЯ ЕМЬ ИС (Zog. М 8, 3)

И ПРИЛЕЖА ЕМЪ (L 10, 34)

It is much rarer with verbs formed with the prefix НА-:

ВЪСИСТЪ ЖЕ НАЛЕЖАШТЮ ЕМЪ НАРОДОУ (Zog. L 5, 1)

It is also found with ЗАЗЪРѢТИ, ПОТЪКНѢТИ СЯ, ОПРѢТИ СЯ.

It must be remembered that the locative has the same ending as the dative in some declensions, therefore it is not always possible to tell which case is present. The locative with verbs is almost unknown in the other Slavonic languages and this must be regarded as an archaism.



The *vocative*, and not the nominative, is used when a noun is isolated, as in calling or addressing or in exclamations, and is not an element forming part of the construction of a sentence, but a complete sentence by itself. Such a noun may be in apposition to another noun or pronoun, or be used in conjunction with an imperative sentence.

БЖЕ ХВАЛА ТЕБЕ ВЪЗДААХЪ (L 18, 11)

ени о҃тѣ (M 11, 26)

ОТРОКОВИЦЕ ВЪСТАНИ (L 8, 54)

Any adjective accompanying a noun in the vocative is in the nominative:

о҃тѣ стѣи (J 17, 11)

нѣмѣи и глѡу҃хѣи дѣше (Mk 9, 25)

ѡ роде невѣр҃ныхѣи и развращен҃ныхѣи (M 17, 17)

радоу҃и сѧ цѣр҃кѡи и роде҃нскѣхѣи (M 27, 29)

Adjectives in nominal function are in the vocative:

БЕЗОУМЬНЕ ВЪ СЪР҃ХЪ НОЩЬ ДОУШѦ ТВОЕХЪ ИСТАВААХЪТЪ ОТЪ ТЕБЕ (L 12, 20).

In all the examples quoted above, the Greek original has the nominative, which occurs instead of the vocative under certain conditions. This shows that in Slavonic the vocative was fully preserved and that the nominative could not be substituted.

## 2. Adjectives

Adjectives are used in the *short form* (following the same declension as nouns) and the *long form* (that is, the short form to which is added the corresponding form of the pronoun \*и).

Generally speaking, the short form and the long form have different functions, the short form indicating that the noun it accompanies is indefinite whereas the long form shows that the noun is definite (e.g. *a* good man as opposed to *the* good man), but in some

instances, particularly in later texts, the distinction may be blurred owing to various causes (scribal error, difference in dialects, trend towards more generalised use of long form, particularly in the plural).

A distinction must be drawn between defining adjectives (which cannot be used predicatively and cannot be used in the comparative) and qualifying adjectives which describe the noun they accompany. In OCS defining adjectives are formed from nouns by means of the suffixes **-ьск-**, **-ов-**, **-ин-**, [j], those in **-ьск-** being derived mostly from inanimates and the others from animates.

Adjectives in **-ьск-**, **-ов-**, **-ин-**, [j] are usually in the short form and are derived from proper names, identifying the noun as belonging to a particular place or a particular person:

**ВЪ ГРАДЪ ГАЛИЛЕНСКЪ** (L 1, 26)

**ВСѢ СТРАНА ИЕРДАНСКА** (M 3, 5)

**ВЪ ПРѢДѢЛЫ ИЮДЕНСКЫ** (M 19, 1)

**ВРАТА АДОВА** (M 16, 18)

**ВЪ КЯПѢЛЬ СИЛОУАМЛѢЖ** (J 9, 11)

**ОТЪ СѢМЕНЕ ДѢА** (J 7, 42)

**СИѢЖ ЖЕ ДЪШТЕРЬ АВРАМЛѢЖ** (L 13, 16)

**ЦѢЛОВАННЕ МАРИННО** (L 1, 41)

*but* **ДО ПРѢСЕЛЕННѢ ВАВИЛОНСКААГО** (M 1, 17)

Adjectives singling out one person from others bearing the same name are in the long form:

**ИЮДА ИСКАРИОТЪСКЫ** (M 10, 4)

If they are derived from common nouns, these adjectives are also in the short form:

**ВЪ УРѢВѢ ИИТОВѢ** (M 12, 40)

**ВЪ ДОМѢ КЪНАЖЪ** (M 9, 23)

**СКВОЗѢ ИГЪЛИНѢ ОУШИ** (Mk 10, 25)

**ВЪ РАЦѢ УЛѢВЪСЦѢ** (L 9, 44)

**ОТЪ РАВЪИНЫ АРХИЕРЕОВЪ** (Mk 14, 66)

Defining adjectives which accompany nouns which have a unique reference are in the long form (with some exceptions). Adjectives

like **десны, лѣвы, вышнии, нижьни, предьни, другыи**, are in the long form (in English they are accompanied by the definite article: *the* last man, *the* left hand, *the* other people, etc.).

Qualifying adjectives describing common nouns are in the short form or in the long form depending on whether they are indefinite or definite:

**вѣдѣхъ та ємо жестокъ еси ѿлкъ** (М 25, 24)

**на всѣхъ же день великъ** (М 27, 15)

**Всѣхъ** + participle: In general the long form is found where there is an article in the original Greek, and either the short form or the long form where Greek has no article. In a string of participles only the first must be long, for the others the form is optional:

**всѣхъ слышави словеса моѣ си и не твораша ихъ** (М 7, 26)

**всѣхъ слышавѣи отца и навѣхъ придехъ къ мѣнѣ** (J 6, 45)

*but* **всѣко оубо древо не твораште плода добра** (Ass. L 3, 9)

The short form is used with **стеръ, единъ, нѣки**:

**и пришедеши едина вдовица оубога. взрѣже дѣвѣ лептѣ** (Мк 12, 42)

With the vocative it is usually in the long form:

**и се стеръ пристѣпъ реку ємоу. оучителю благаи** (М 19, 16)

The long form is used when the noun is definite, that is, when it has already been mentioned or is already known from the general context:

**тѣгда похѣтъ и дѣволъ. въ свѣти градъ** (М 4, 5)

The long form is also used when a noun is in the singular but implies every entity denoted by that noun:

**добрѣи ѿлѣхъ отъ добраго сѣкровишта износитъ добраѣ** (М 12, 35)

This means the same thing as the indefinite noun and so both the long form and the short form may be found:

**кто оубо естъ верны рабъ и мѣдрѣи** (М 24, 45; one text has **вернѣи, мѣдрѣи**)

Adjectives used as nouns are usually in the long form, particularly if they are in the plural, but there is a certain amount of hesitation, and there is a tendency in later texts to use the long form where one would expect the short form. In general there is a trend towards the long form as attribute and the short form as predicate for all adjectives, but in the OCS texts this is only just beginning to show.

БЛАЖЕНИ НИШТИИ ДѢЛОМЪ (М 5, 3)

### 3. *The Personal Pronoun*

The personal pronouns of the third person have no nominative case, as the person and number of the subject are already expressed by the personal ending of the verb. Therefore the pronoun *и* never appears in the nominative except in the compound form (relative pronoun) *иже*, *раже*, *еже* and their dual and plural forms. Sometimes, however, it is necessary to introduce a subject pronoun, either for emphasis (in which case the pronoun *съ* can also be interpreted as a demonstrative: 'this (man) here') or because of a change of subject.

*Съ* 'this (man) here' is found in direct speech and refers to a subject who is present:

І АНГЕЛѢХЪ СЯ ВЪСН НАРОДИ ГЛѢШЕ. ЕДА СЪ ЕСТЬ СЪНЪ ДѢВЪ. ФАРИСЕЙ ЖЕ СЛЪШАВЪШЕ РѢША. СЪ НЕ ИЗГОНИТЪ БѢСЪ. ТЪМНО О ВЕЛЪЗѢВОЛѢ КЪНАСН БѢСЪ (М 12, 23-4)

ТЪГДА ЗАПРѢТИ ОУЧЕНИКОМЪ СВОИМЪ. ДА НИКОМОУЖЕ НЕ РЕКАТЪ. ЪНО СЪ ЕСТЬ НЪСЪ ХЪ (М 16, 20)

ДѢЛАТЕЛЕ ЖЕ ЕГДА ОУЗЪРѢША СЪНЪ. РѢША ВЪ СЕБѢ. СЪ ЕСТЬ НАСЛѢДЪНИКЪ (М 21, 38)

ПОСЛѢДЪ ЖЕ ПРИСТЪПЪША ДЪВА ЛЪЖА СЪВѢДѢТЕЛѢ РѢСТЕ. СЪ РЕЧЕ МОЖЪ ОАЗОРНИ ЦРЪКВѢ БЖИГЪ. І ТРЪМИ ДЪНЪМИ СОЗДАТИ РЪЖ (М 26, 60-1)

І ВИДѢВЪШИ И РАБЪИНИ ПАКЪІ НАУАТЪ ГЛѢТИ КЪ СТОУАШТИМЪ. ЪНО СЪ ЕСТЬ ОТЪ НИХЪ (Мк 14, 69)

*Съ* can also be the antecedent of a relative clause or of a participle in the adjectival (long) form:

ПРѢТРОПѢВЪІ ДО КОНЪЦА СЪ СЪНЪ ВЪДЕТЪ (М 10, 22)

СЪ БО ЕСТЬ О НЕМЪЖЕ ЕСТЬ ПИСАНО (М 11, 10)

А СЪАНОЕ НА КАМЕНИ. СЪ ЕСТЬ СЛЪШАИ СЛОВО (М 13, 20)

Tъ refers to a person who has just been mentioned and indicates that this person now becomes the subject; its function is therefore to show a change in subject:

азъ оубо крѣстихъ въ водоу а тѣ крѣститъ въ дѣломъ стѣимъ  
(Мк 1, 8)

і фарисѣи глѣхъ емоу. виждъ... і тѣ глѣше нмъ (Мк 2, 24-5)  
ишедъ же не можааше глѣти къ людемъ. і разоумѣша ѣно видѣние  
видѣ въ цркви. і тѣ бѣ помавашъ нмъ. і прѣзиваше нѣмъ (L 1,  
22)

се отецъ твои и азъ. скрѣваща искаадохѣ тебе. і рече къ нмъ. что  
ѣно искаашета мене... і та не разоумѣсте (L 2, 48-50)

і запрѣти нмъ да никомоу же не повѣдатъ великоже имъ тѣ заповѣдааше  
(Мк 7, 36)

Онъ implies a stronger contrast and is almost always followed by the particle же:

і рѣгадохъ (са) емоу. онъ же изгнавъ вса. поятъ отца отроковница  
и матеръ. і иже бѣша съ нмъ. і въниде идеже бѣ отроуа лежа (Мк 5,  
40)

рече црѣ дѣвници проси оу мене емоу же аште хоцешн... она же  
ишедши рече къ матери своен. чесо прошъ. она же рече главъ іиодана  
крѣстителѣ (Мк 6, 22-4)

і дие пославъ црѣ вонна. повелѣ принести главъ его. онъ же шедъ  
оуцѣннъ и въ темьници (Мк 6, 27-8)

пристѣпше къ нему оуцѣници его глѣша... онъ же отвѣштавъ рече  
нмъ... (Мк 6, 35-7)

прнде къ нмъ по мору ходу... они же видѣвше и по мору ходашъ  
непштиваша призракъ бѣти (Мк 6, 48-9)

сирѣ притѣуж рече нмъ ис. они же не разоумѣша (J 10, 6)

Tъ may refer to a previously mentioned съ, but онъ is in contrast to a preceding pronoun, meaning 'that other one'; in this sense онъ also occurs in cases other than the nominative.

и съ бѣ старѣи мѣтаремъ. і тѣ бѣ богатъ (L 19, 2)

бѣистъ ѣнъ. посланъ отъ бѣ. има емоу іоанъ. съ прнде въ  
свѣдѣтельство... да вси вѣрѣ иматъ имъ. не бѣ тѣ свѣтъ... (J 1,  
6ff)

І БѢ АННА ПРОРОУИЦА. ДЪШТИ ФАНОУИЛЕВА. ОТЪ КОЛѢНА АСОУРОВА. СИ  
ЗАМАТОРѢВЪШИ ВЪ ДЪНЕХЪ МНОСѢХЪ. ЖИВЪШИ СЪ МЪЖЕМЪ ЖЪ ЛѢТЪ. ОТЪ  
АБЪВЪСТВА СВОЕГО. И ТА ВЪДОВА ДО ОСМИ ДЕСАТЪ И ЧЕТЫРЪ ЛѢТЪ... І  
ТА ВЪ ТЪ УАСЪ ПРИСТАВЪШИ ИСПОВѢДААШЕ СЯ ГѢИ (L 2, 36-7)

СЪНИДЕ СЪ ОПРАВЪДААНЪ ВЪ ДОМЪ СВОИ. ПАЧЕ ОНОГО (L 18, 14)  
ВАМЪ ДАНО ЕСТЬ РАЗУМѢТИ. ТАИНА ЦѢРСТВИЪ. НѢБЕСКААГО. ОНѢМЪ ЖЕ НЕ  
ДАНО ЕСТЬ (M 13, 11)

Съ follows immediately a preceding sentence, whereas the  
clause with тъ is joined to the preceding by the conjunction и.  
Both refer to a person who has just been mentioned; whereas онъ  
refers by contrast to one who has been mentioned before; съ and тъ  
are therefore both 'the latter', while онъ is 'the former'; cf.  
the following:

ПРИДЕ ЫЛЪЗЪ БОГАТЪ ОТЪ АРИМАТѢИ... СЪ ПРИСТЪПЪ КЪ ПИЛАТОУ ПРОСИ  
(M 27, 57-8)

І СЕ ПРИДЕ МЪЖЪ КЪ ИСОУ. ЕМОУ ЖЕ БѢ ИМЯ ИАИРЪ. І ТЪ КЪНАЗЪ  
СЪНЪИШТИО БѢ (L 8, 41)

І АВНЕ ПОСЪЛАВЪ ЦѢРЬ ВОИНА. ПОВЕЛѢ ПРИННЕСТИ ГЛАВЪ ЕГО. ОНЪ ЖЕ ШЕДЪ  
ОУСЕКНЪ И ВЪ ТЕМЪНИЦИ (Mk 6, 27-8)

#### 4. *The Verb*

The *present tense* has a very wide range of meaning, covering  
every time which is not specifically and exclusively past. It  
occurs with perfective and imperfective verbs; perfective verbs  
cannot be used to denote an action as going on specifically at the  
time of speaking, otherwise there is no temporal difference between  
aspects, any meaning such as 'future' being due to the context and  
not to the tense or aspect.

I. Action taking place at the time of speaking (imperf. only):

СЕ МАТИ И БРАТРѢ ТВОѢ ВЪНѢ СТОИАТЪ (M 12, 47)

НЕ ИМАМЪ СЪДЕ ТЪКИО ПАТЬ ХЛѢБЪ И ДВѢ РЪБѢ (M 14, 17)

II. Action taking place over a more or less protracted period of time including past and future, and actions taking place continuously, repeatedly, or at all times (statements of general validity):

(a) With imperfective verb:

ВАШИ ЖЕ БЛАЖЕНѢИ ОУИ ЪКО ВИДИТЕ. І ОУШИ ВАШИ ЪКО СЛЪШИТЕ (М 13, 16)

СЕГО РАДИ СИЛЪІ ДѢЯХЪ СЯ О НЕМЪ (М 14, 2)

ПО УЗТО ОУЧЕНИЦИ ТВОИ ПРЕСТАПАХЪХЪ ПРЕДАНИѢ СТАРЕЦЪ. НЕ ОУМЪЛВАХЪХЪ БО РАЖЪ СВОИХЪ ЕГДА ХЛѢБЪЪ ХАДЪХЪ (М 15, 2)

ПЪТИ БѢЖИЮ ВЪ ИСТИНѢ ОУУШИ (М 22, 16)

ВЪСѢ ЖЕ ДѢЛА СВОѢ ТВОРАХЪ ДА ВИДИШИ БЛАХЪХЪ УЛѢНЪІ (М 23, 4)

ГОРЕ ВАМЪ КЪЗНИКЪУИНА И ФАРИСѢИ. ЛИЦЕМѢРИ. ЪКО ЗАТВАРЪАТЕ ЦѢРКОВНЕ НѢСКОЕ ПРЕДЪ УЛѢНЪ. ВЪІ БО НЕ ВЪХОДИТЕ. НИ ВЪХОДАШТИНЪХЪ ОСТАВЛЪАТЕ ВЪЗНИТИ (М 23, 14)

(b) With perfective verb; the meaning is the same, but the action is seen in its definitive aspect:

ВЪСИ БО ПРИЕМЪШЕН НОЖЪ НОЖЕМЪ ПОГЪЗІВЪХЪХЪ (М 26, 52; one text has ПОГЪЛВАХЪХЪ)

Since there is no tense denoting an action that has been going on in the past and is still going on at the time of speaking (the perfect does not have this meaning), this is conveyed by the present tense together with a phrase denoting extent of time:

МИЛОСРЪДОУАХЪ О НАРОДѢ. ЪКО ЮЖЕ ТРИ ДЪНИ ПРИСѢДАХЪ МЪНѢ. І НЕ НИМЪХЪ УЕСО ЪСТИ (М 15, 32)

СЕ ТОЛНКО ЛѢТЪ РАБОТААХЪ ТЕБѢ (L 15, 29)

III. The action is hypothetical, possible or intended:

In this case the verb is often perfective, as the perfective can have modal value:

ТЪІ ЛИ МОН ОУМЪЛЪШИ НОХЪ (J 13, 6)

ГІИ КОЛЬ КРАТЪІ СЪГРѢШИТЪ БРАТРОЪ МОН ВЪ МЪ. І ОТПОУШЪА ЕМОУ (М 18, 21)

The perfective present is normal in final clauses:

І МОЛѢХЪ И ДА ТАКЪМО ПРИКОСНѢТЪ СЯ ВЪСКРЪСЛИИ РИЗЪІ ЕГО (М 14, 36)

The present tense is used to denote future actions (see Future).

There is no historic present in OCS. Where this occurs in NTG to denote an action which is wholly past from the point of view of the time of speaking, the OCS text has the aorist:

ВЪ ОУТРЕИ ДЕНЬ ВНАѢ ИСА ГРАДЪШТА КЪ СЕБѢ. И ГЛА СЕ АГНЕЦЪ БЖИИ  
СЕ АГГЛЪ ГНЪ РАВИ СЯ (М 2, 13)

ПО НЕМЪ ИДЪ ОУЧЕНИЦИ ЕГО (Мк 6, 1)

ЕГДА ПРИБЛИЖИ СЯ ВЪ ИМЪ (Мк 11, 1)

#### *The expression of future meaning*

There is no future tense in OCS. The fact that a verb denotes a future action or state is to be inferred from the context, and future action is one of the meanings of the present tense. Perfective verbs, which cannot denote action taking place at the time of speaking, very often occur with future meaning, although the present of perfective verbs is not itself a future tense. Imperfective verbs can also have future meaning.

1. In main clauses:

(a) With perfective verb:

БЛАЖЕНИ ПЛАЧУЩИ СЯ РАКО ТИИ ОУТЪШАТ СЯ. БЛАЖЕНИ КРОТЪЦИИ РАКО ТИИ  
НАСЛѢДАТЪ ЗЕМЛЪ. БЛАЖЕНИ АЛЪЧУЩИИ И ЖЕДАЩИИ ПРАВЪДЪІ РАДИ РАКО ТИИ  
НАСЪІТАТЪ СЯ. БЛАЖЕНИ МИЛЪТИВИИ РАКО ТИИ ПОМИЛОВАНИ БЪДАТЪ. БЛАЖЕНИ  
УИСТИИ СРЪЦЕМЪ РАКО ТИ БЪ ОУЗРАТЪ. БЛАЖЕНИ СЪМИРАЮЩЕИ СЯ РАКО ТИИ  
СНОВЕ БИ НАРЕКАТЪ СЯ (М 5, 4-9)

ПО ТРЕХЪ ДЪНЕХЪ ВСТАНЪ (М 27, 63)

І ОУБЪРЪТЪ І И ОУБЪЕНЪ ВЪІВЪ. ВЪ ТРЕТИИ ДЕНЬ ВЪСКРЪСНЕТЪ (Мк 9, 31)

ТАКО БЪДЕТЪ ВЪ СЪКОНЪУАНИЕ ВѢКА СЕГО. ПОСЪЛЕТЪ СЪНЪ УЛЪВЪУСЪІ АНГЪЛЪІ  
СВОЯ. І СЪБЕРЪТЪ ОТЪ ЦРЪСТВИЕ ЕГО ВЪСА СНАНЪДЪЛЪІ (М 13, 40-1)



In deliberative sentences the perfective corresponds to a Greek aorist subjunctive:

УТО БЛАГО СЪТВОРИЖ (М 19, 16)

In commands and prohibitions quoted from the Old Testament, the perfective corresponds to the future tense in Greek, which is itself a feature borrowed from Hebrew:

НЕ ПРЕЛЮБИ СЪТВОРИШИ (М 5, 27)

ВЪЗЛЮБИШИ ИСКРЪНѢГО СВОЕГО (М 5, 43)

(b) With imperfective verb:

This use is very frequent in the Gospels, and denotes an action in the future (not necessarily the immediate future) which will last for an unspecified length of time or be repeated an unspecified number of times. This use is no longer found in the modern Slavonic languages, as they have a future tense.

ПО ВЪСКРЪСНОВЕНИ ЖЕ МОЕМЪ. ВАРЪЖЕ ВЪ ВЪ ГАЛЛИЛЕИ (М 26, 32)

ОТЪПОУСТИ ЯЖ НАКО ВЪПНЕТЪ ВЪ СЛѢДЪ НАСЪ (М 15, 23)

ДО КОЛѢ БѢЖЕ ВЪ ВАСЪ. И ТРЪПЛАЖЕ ВЪ (Л 9, 41)

ЮЖЕ НЕ МНОГО ГЛАЖЕ СЪ ВАМИ (J 14, 30)

Sometimes the imperfective present is used to translate a Greek future; in Greek the future did not have aspect but is common in the New Testament because it was artificially maintained by tradition. The present indicative was used as well, but also, in subordinate clauses, the aorist of the subjunctive. To all these possible tenses and moods there corresponds only the present tense in Slavonic. Cf. the following, where the Greek future indicative is translated by the imperfective present where one might expect the perfective:

ѢШТЕ НАЖ ОУГОВОРАЖ МѢСТО ВАМЪ (J 14, 3)

2. In subordinate clauses:

In this type of clause the action denoted by the verb may be possible, supposed or in some other way hypothetical, since it

depends on the main clause. In this case the verb is perfective, even though it may denote repeated action. Future meaning if at all present is due to the context and is not inherent in the verb form; very often the verb of the original is in the present tense.

ЗАПОВѢДѢ ИМЪ НСЪ ГЛА. НИКОМУЖЕ НЕ ПОВѢДИТЕ ВИДѢНИИ. ДОНЪДЕЖЕ СЪНЪ  
УЛВУСЪНЪ ИЪ МРЪТВЪЗІКЪ ВЪСКРЪСНЕТЪ (М 17, 9)

СЪВѢТЪ СЪЗТОРИША НА НЪ ДА ОБЛЪСТАТЪ І СЛОВОМЪ (М 22, 15)

І ГЛАШЕ ИМЪ ИДЕЖЕ КОЛНЖЪДО ВЪНИДЕТЕ ВЪ ДОМЪ. ТОУ ПРѢБЪЗІВАНТЕ  
ДОНЪДЕЖЕ ИЪИДЕТЕ ОТЪ ТЪДѢ (Мк 6, 10)

The subordinate clause usually has a verb in the present tense even when the verb in the main clause is clearly future; cf. the following with the periphrastic future:

ГЛАЖ БО ВАМЪ НЕ ИМАТЕ ВИДѢТИ МЕНЕ. ДОНЪДЕЖЕ РЕЧЕТЕ. БЛГНЪ ГРАДЪ І  
ВЪ ИМА ГНЕ (М 23, 38)

НЕ ИМАТЪ ОСТАТИ СЪДЕ КАМЕНЬ НА КАМЕНИ ИЖЕ НЕ РАЗОРИТЪ СЯ (М 24, 2)

*The so-called 'periphrastic future'*

This is usually formed with ИМѢТИ as auxiliary:

ТАКО И СЪНЪ УЛВУСЪНЪ ИМАТЪ СТРАДАТИ ОТЪ НИХЪ (М 17, 12)

The various ways of expressing the future can be seen in the prophecy in the 13th Chapter of Mark:

- 2 НЕ ИМАТЪ ОСТАТИ СЪДЕ КАМЕНЬ НА КАМЕНИ. ИЖЕ НЕ ИМАТЪ РАЗОРИТИ СЯ
- 4 РЪЦИ НАМЪ КОГДА СЕ БЪДЕТЪ. І КОЕ БЪДЕТЪ ЗНАМЕННЕ. ЕГДА ИМАТЪ  
СЪКОНЪУАТИ СЯ ВЪСѢ СЯ
- 6 МНОЗИ БО ПРИДЪТЪ ВЪ МОЕ ИМА... І МНОГЪ І ПРѢЛЪСТАТЪ
- 7 ЕГДА ЖЕ ОУСЛЪЗИШИТЕ БРАНИ...
- 8 ВЪСТАНЕТЪ БО РАЪЗІКЪ НА РАЪКЪ... И БЪДЪТЪ ТРЪСИ ПО МѢСТА
- 9 І БЪДЪТЪ ГЛАДИ И МАТЕЖИ. НАУАЛО БОЛЕЗНЕМЪ СЯ. ...ПРѢДАДАТЪ БО  
ВЪ І ВЪ СЪНАТИИ. І НА СЪНЪИШИКЪ ВЪЕНИ БЪДЕТЕ И ПРѢДЪ ЦЪРІИ  
СТАНЕТЕ
- 11 НЕ ПЪЦЕТЕ СЯ ПРѢЖДЕ УТО ВЪЗГЛАГОЛЕТЕ

ХОТѢТИ is also used as an auxiliary, more often implying intention or inclination, while ИМЕТИ rather implies an inevitable outcome or destiny; but there are many instances where this additional meaning seems so weak that the construction in fact amounts to a future tense. This embryonic future tense is to a large extent dependent on similar constructions in the original, where the simple future did not have aspect and was being replaced by other forms. The OCS tense system is based on the opposition past/non-past, with 'future' as one of the many shades of meaning of the present tense.

#### *Note on Aspect*

The use of aspects is similar to that found in the modern Slavonic languages, particularly the South Slavonic languages, where the perfective can have present, not future, meaning in subordinate clauses. However, there are important differences, as it appears that many verbs, such as ИТИ, could be of both aspects, and for some verbs it is difficult to determine which aspect is present. Some of these do not have the same aspect as their modern cognates. In view of the controversial and inconclusive state of our knowledge of aspects in OCS, only a few essential points are made here:

- (1) Suffixless verbs become perfective when prefixed, e.g. МЪИТИ - ОУМЪИТИ.
- (2) Verbs formed by means of the suffixes -ВА-, -РА-, remain imperfective when prefixed: ОУМЪИТИ - ОУМЪИВАТИ, ОСТАВИТИ - ОСТАВАРАТИ. This is often accompanied by a change in the vowel preceding the suffix: ЗАТВОРИТИ - ЗАТВАРАТИ.
- (3) Alternations of the type а/и usually indicate imperfective/perfective pairs: ПОСТЪПАТИ - ПОСТЪПИТИ.
- (4) The suffix -НХ- alternating with а or another vowel, often indicates that a verb is perfective: ПОГЪИВАТИ - ПОГЪИВНАТИ.
- (5) Some verbs like ХОДИТИ denote repeated or continuous action and remain imperfective when prefixed.

The contrast of perfective and imperfective independently of temporal denotations is well illustrated in M 12, 43-5, where the action is told in the present tense as an individual example of what may happen at all times:

ЕГДА ЖЕ НЕУИСТЫ ДѢХЪ ИЗНАЕТЪ (perf.) ОТЪ УЛВНА. ПРѢХОДИТЪ (imperf.) СКОЗѢ БЕЗДНАА МѢСТА. ИШТА ПОКОѢ И НЕ ОБРѢТААТЪ (imperf.). ТЪГДА РЕУЕТЪ (perf.) ВЪЗВРАШТЪ СЯ (perf.) ВЪ ХРАМЪ МОИ ОТЪ НЪЖДОУЖЕ ИЗНАЪ. І ПРИШЕДЪ ОБРАШТЕТЪ (perf.) ПРАЗДЕНЪ. ПОМЕТЕНЪ. ОУКРАШЕНЪ. ТЪГДА ИДЕТЪ (perf.?) И ПОИМЕТЪ СЪ СОВОУЖ СЕДМЪ ИНѢХЪ ДѢХЪ. ЛЮШТЪШЬ СЕБЕ. І ВЪШЕДЪШЕ ЖИВЕТЪ (imperf.) ТОУ. І БЖАТЪ ПОСЛЕДЪНЪЕ УЛВНА ТОГО ГОРЪША ПРЪВЪЗІХЪ.

### *The Aorist*

With *perfective* verbs:

This is the most common tense for narration of single events taking place at some definite time in the past without reference to other events either taking place at the same time or subsequently. This tense is also used to denote the beginning or end of an action which is itself lasting:

САМУ ОСТА ВЪ ГАЛИЛЕИ (J 7, 9; He remained in Galilee, i.e. at one point He stayed there instead of going away)  
ПРЪВЪЗІСТЪ ТОУ (J 10, 40; He settled there)

The action may be repeated but taken as a whole:

ВЪСИ БО ОТЪ ИЗЪВЪЗІТКА СВОЕГО ВЪВРЪГЪ (Mk 12, 44; they could well spare what they all cast in)  
МЪНОЖИЦЕИ І ВЪ ОГНЪ ВЪВРЪЖЕ (Mk 9, 27)

With *imperfective* verbs:

This aspect is found instead of the perfective with verbs of motion and of perception, also *НАСТИ* and *ИМѢТИ*. Possibly some of these verbs are of both aspects (this seems likely in the case of the verbs of motion) or the continuity of movement or perception is stressed:

ВЪ УТВЪРЪТЪЛЪЖ ЖЕ СТРАЖЪ НОЩИ ІДЕ КЪ НИМЪ ІСЪ ХОДА ПО МОРТО (М 14, 25)

И БѢША ВСИ (М 14, 20)

and the frequent phrase

СЛЪШАСТЕ, ЯКО (you have heard that...)

The aorist in itself does not imply that an action is completed, only that it is past; it can be used to denote continuous or repeated action:

АЗЪ ОУБЕ КРЪСТИХЪ ВЪІ ВОДОУЖ (Мк 1, 8)

АЗЪ ВСЕГДА ОУУНХЪ НА СЪНЪМНШТИ (J 18, 20)

With verbs of saying either the perfective or the imperfective may be used; in both cases the aorist implies a definite statement, etc., made by a definite speaker in the past: "he said" is usually РЕЧЕ (perfective) but with emphasis on process: АЗЪ ГЛАХЪ ВСЕМОУ МИРОУ (J 18, 20).

The imperfective aorist is also used in negations where the whole action is denied:

ПО ВСА ДЪНИ СЪДѢАХЪ ПРИ ВАСЪ ВЪ ЦРКВЕ И НЕ ЯСТЕ МЕНЕ (М 26, 55)

### *The Imperfect*

This tense denotes an action that took place in the past and lasted for an indefinite time, either continuously or repeatedly. It sets the background against which the narration develops, and is in contrast with other past tenses, particularly the aorist. An utterance containing a verb in the imperfect is incomplete unless it also contains another past tense, not necessarily in the same sentence but as part of the sequence of narration. Since the imperfect essentially denotes a process taking place in time, it is almost always formed from imperfective verbs. It is sometimes difficult to decide whether a particular shade of meaning is to be ascribed to the fact that the verb is in the imperfect tense rather than to the fact that it is imperfective. The imperfect tense expresses a time relation (pastness, simultaneity with the action of other verbs, time perspective within the narration), whereas aspect

is connected with how the speaker views the action (process versus achievement, duration versus momentariness, etc.).

МНОЗИ БОГАТИ ВЪМЪТААХЪ МНОГА (Мк 12, 41)

МОАНЫ ЖЕ ВЪЗЪБРАНѢАШЕ НЕМЪ (М 3, 14)

ИСКААХЪ НА ИСА СЪВѢДѢТЕЛЬСТВА... І НЕ ОБРЪТААХЪ (Мк 14, 55)

ВЪПРАШАШЕ И АШТЕ ЧЪТО ВИДИТЪ (Мк 8, 23, *but* ВЪПРОСИ КЪНИЖНИКЪІ (Мк 9, 16); in the first case the Greek original has the imperfect, in the second the aorist)

КЛАНѢШЕ СЯ ЕМОУ (М 8, 2; imperfect in Greek) but cf.

ПОКЛОНИША СЯ ЕМОУ (М 14, 33; aorist in Greek)

The imperfect introduces a long speech or a number of statements, or the reported speech of indefinite people:

ГЛААХЪ ЖЕ ИРОДЕН. ВИЖДЬ КАКО ЛЮБЛѢАШЕ И. ЕДИНИ ЖЕ ОТЪ НИХЪ РѢША... (J 11, 36-7)

Sometimes the use of the imperfect seems due solely to the original:

ОУСТРОМЪИ СЯ СТАДО ПО БРЪГОУ ВЪ МОРЕ... І ОУТАПААХЪ ВЪ МОРИ (М 5, 13)

The imperfect can also be formed from perfective verbs (not from prefixed verbs formed from stems denoting repetition, since these cannot be perfective). However, since the meaning of the perfective aspect (action seen as point without extension in time, moment of completion of action) is difficult to combine with the meaning of the imperfect tense (duration for an indefinite time, habitual or repeated action) it is extremely rare. It does occur once in the Gospels:

И ВНАДѢВЪШЕ ЕДИНЪІ ОТЪ ОУЧЕНИКЪ ЕГО НЕУНСТАМА РЪКАМА СИ РѢЧЪ НЕ ОУМЪВЕНАМА БЪАШТА КЛѢВЪІ ЗАЗЪРѢАХЪ (Мк 7, 2; Authorised Version: 'they found fault'; perhaps this could be paraphrased as 'this had struck them as being objectionable and they remained in that attitude')

Elsewhere it is also rare but occurs several times:

БЛЪЖЕ СЯ ОУТЪКНѢШАСЯ, КЛАНѢШАСЯ СЯ ЕМОУ (Cloz 582; 'he [the blind man] bowed in the direction of whatever he bumped into': here the imperfect expresses habitual action, and the perfective aspect expresses completion of each separate instance).

НИ ЕДИНО ДѢЛО ЕЖЕ НЕ ПОДВИГНѢШАСЯ ОУМЪ (perfective aspect denotes that result was achieved; imperfect tense denotes that the effect was achieved habitually or repeatedly in the past: 'there was not one single thing that did not have the effect of stimulating the mind')

ОВЪ КОЛѢНОМА ЛИЦЕ ПОКРЪИВАШАСЯ, А ДРОУГЪЗИНЪ ЗАДЪХНѢШАСЯ СЯ, А ИИЪ ТАКО МРЪТЕВЪ ОУЧѢПАШАСЯ (Supr. 353; this is taken from a description of how a group of Christian martyrs suffered their fate; 'one of them covered his face with his knees, another lay prone choked, and yet another was rigid as if dead'; the perfective shows that the process was completed, he was choked not choking, the imperfect seems to imply duration while other actions were taking place).

These examples show that it is possible to separate tense and aspect, although the differences may become blurred owing to the development of aspects, the decline of tenses and the discrepancy with the Greek system where tense and aspect are even less clear.

### *The Perfect and Pluperfect*

The *perfect* indicates that the action of the verb has taken place at a time which is past from the point of view of the time of speaking, and that this action is related to the events which are mentioned by the speaker or are understood from the context to be taking place at the time of speaking. Very often this relation is that of action and its results, or an action and the state it leads to but this is not always the case. A perfect tense by itself does not constitute a complete utterance, although it may constitute a complete sentence, as it implies that the action of a verb in the perfect leads to, or results in, or in some way influences, the action of a verb in the present or future tense.

ОТЪВѢШТАША И РѢША ЕМОУ. ВЪ ГРѢСѢХЪ ТЪІ РОДИЛЪ СЯ ЕСИ ВЕСЬ. <sup>?</sup> ТЪІ ЛИ  
НЪІ ОУЧИШИ (J 9, 34; you were born in sin, [and now] you want to  
teach us)

РЕЧЕ ЕМОУ РАВЪЗНИ ВѢМЪ ЪКО ОТЪ БѢ ПРИШЕЛЪ ЕСИ ОУЧИТЕЛЬ. НИКТОЖЕ БО  
НЕ МОЖЕТЪ ЗНАМЕНИИ СИХЪ ТВОРИТИ. ЪЖЕ ТЪІ ТВОРИШИ (J 3, 2; you are  
from God since no one can work these wonders)

І СТОАХЪ ЛЮДИЕ ЗЪРАШТЕ. ПОДРѢЖААХЪ ЖЕ И И КЪНАСИ ГЛЪЖЩЕ СЪ НИМИ.  
ІНЪІ ЕСТЬ СЪПСЛЪ ДА СПСТЪ И СЯ (L 23, 35; he saved others; now let  
him save himself)

<sup>?</sup> І ГЛЪААХЪ ЪКО ХЪ ВГАДА ПРИДЕТЬ. ЕДА БОЛЬША ЗНАМЕНИЕ СЪТВОРИТЬ. ЪЖЕ СЪ  
ЕСТЪ СЪТВОРИЛЪ (J 7, 31; whether he will work greater wonders than  
this man did)

.А. ТАЛАНЪТЪ МИ ЕСИ ПРѢДАЛЪ. СЕ ДРОУГЪЖЪ.А. ТАЛАНЪТЪ ПРИОБРЕТЬ ИМИ  
(M 25, 20)

БЛАДЕТЬ БО ТОГДА СКРЬБЪ ВЕЛИЕ. ЪКАЖЕ НѢСТЬ БЪІЛА ОТ НАЧАЛА ВЪСЕГО  
МИРА ДО СЕЛЪ. НИ ИМАТЪ БЪІТИ (M 24, 21)

Sometimes the perfect is used when the emphasis is not on the  
verb, as the fact that the action of the verb has taken place is  
already known, but on some other element in the sentence, e.g. the  
circumstances of the action.

ДАШТЕ ОТЪПОУЩЪ НА НЕ ЪДЪША ВЪ ДОМЪІ СВОЯ ОСЛАБѢИХЪ НА ПЪТИ.

ДРОУСИ БО ИХЪ ИЗ ДАЛЕЧЕ СЯТЪ ПРИШЛИ (Mk 8, 3)

ИЗ ОУСТЪ МЛАДЪНЕУ И СЪСЪИТИХЪ СЪВЪЗШИЛЪ ЕСИ ХВАЛЪ (M 21, 16)

ОНЪ ЖЕ РЕЧЕ ЕМОУ. ПРАВЪ СЪДИЛЪ ЕСИ (L 7, 43)

If the verb is reflexive, it corresponds sometimes to an  
English *present* passive construction:

АЦЕ СОТОНА СОТОНЪ ИЗГОНИТЬ. НА СЯ РАЗДѢЛИЛЪ СЯ ЕСТЬ КАКО ОУБО  
СТАНЕТЪ ЦѢТВЕНЕ ЕГО (M 12, 26; is divided against himself)

СЕГО РАДИ ОУПОДОБИЛО СЯ ЕСТЬ ЦѢРЪТВЕНЕ НѢСКОЕ УЛЪКОУ ЦѢРОУ (M 18, 23;  
is likened to a king)

It may correspond to a predicative adjective:

ОТРОКОВИЦА НѢСТЬ ОУМЪРЪЛА НЪ СЪПИТЬ (Mk 5, 39; is not dead)



It follows from the above that the perfect cannot be used in a main or only clause as the central core of a statement, cf.:

ВѢРА ТВОЯ СѢ ПСЕ ТА. І СѢ СЕНА ВЗІСТА ЖЕНА ОТЪ УАСА ТОГО (М 9, 22)  
КОТОРАГО ОТЪ СЕДЬМИ ВЛАДЕТЪ ЖЕНА. ВЪСИ БО ИМѢША ЕЖ (М 22, 28; for  
she had been the wife of each of them)

cf. also the sentence already quoted above:

.А. ТАЛАНТЪ МИ ЕСИ ПРѢДАЛЪ. СЕ ДРОУГЪ ЕЖ .А. ТАЛАНТЪ ПРИБОРѢТЪ МИИ  
(М 25, 2); according to the New English Bible: you left five bags  
with me; look, I have made five more)

The *pluperfect* is used in a similar way, but instead of referring to the present it refers to a time which is past from the point of view of the time of speaking.

НИКОЖЕ НЕ ВЪЗЛОЖИ ОЖКЪ НА НЬ. ЕКО НЕ ОУ БѢ ПРИШЕЛЪ ГОДЪ ЕГО (J 7,  
30; His time was not yet at hand)

ВНАѢ ДЪВА АНѢЛА ВЪ БЛАХЪ СЕДАШТА... ІДЕЖЕ БѢ ЛЕЖАЛО ТѢЛО ИСВО (J 20,  
12)

СЖЕДА ЖЕ И ИЖЕ И БѢАХЪ ВНАѢЛИ ПРѢЖДЕ ЕКО СЛѢПЪ БѢ. ГЛААХЪ НЕ СЪ ЛИ  
ЕСТЪ (J 9, 8; they had seen him.. and now they said)

І БѢАХЪ СЕДАШТЕ ФАРИСѢИ. І ЗАКОНООУЧИТЕЛЕ. ИЖЕ БѢАХЪ ПРИШЛИ ОТЪ  
ВЪСѢНОНА ВЪСИ (L 5, 17)

Cf. also the following passage, where the participle is equal to an adjective in a parallel construction:

ДА ВЕСЕЛИМЪ СЯ. ЕКО СѢНЪ МОИ СЪ МРЪТВЪ БѢ И ОЖИВЕ. ІЗГЪБЕЛЪ БѢ И  
ОБРЕТЕ СЯ (L 15, 24; was dead... was lost).

The *conditional* occurs in two construction types.

I. In the more frequent type it is used in two-member constructions of the 'unreal condition' kind, that is to denote an action that would have taken place if an unfulfilled condition had been satisfied, it being manifest or implied that it has not been or cannot be satisfied. The subordinate clause (if-clause or protasis) is introduced by the conjunction **аще** and the conditional mood is used both in the subordinate clause and the main clause (or apodosis). No distinction is made between present and past conditional.

(a) Both the main verb and the subordinate verb refer to an action which has not taken place in the past:

аще би вѣдѣлъ гнѣ храма. въ нѣмъ стражъ татъ придетъ. вѣдѣлъ оубо би. | не би оставилъ подозрѣти храма своего (М 24, 43)

оуиже емоу би възило. аште би камень жрѣновеиъ възложенъ на възрѣ его. | възрѣженъ въ море. неже да снанидалисаатъ малѣихъ сиихъ единого (Л 17, 2)

аште не би отъ бѣга възилъ съ. не моглъ би творити нивесоже (Ј 9, 33)  
гнѣ аште би съде възилъ. ни би братрѣ мои оуирилъ (Ј 11, 21)

(b) Both the main verb and the subordinate verb refer to an action which does not take place in the present or at any time in general:

аште еисте имѣли вѣрѣ ено зрѣно горюшьно. глдали еисте сѣнаминѣ сен. въздери са и възсани са въ море. и послоушала би васъ (Л 17, 6; variant възисте)

аште бѣ отѣцъ вашъ би възилъ. любили ма еисте (Ј 8, 42)

аште во еисте вѣрѣ имали мосеови. вѣрѣ еисте али и мѣнѣ (Ј 5, 46)

аште ма еисте вѣдѣли. и отѣца моего еисте вѣдѣли (Ј 8, 19)

аште уада авраамѣ възилн. дѣла авраамѣ творили еисте (Ј 8, 39)

аште ма еисте знали и отѣца моего знали еисте оубо (Ј 14, 7)

Sometimes one clause refers to the past and the other to the present or to no particular time; it is not always possible to make a distinction and it is often a matter of interpretation:

ДОВЕРБА БИ БЗИЛО ЕМОУ АШТЕ СА БИ НЕ РОДИЛЪ (М 26, 24)

АШТЕ НЕ БИ БЗИЛЪ СЪ ЗЪЛОДЕИ. НЕ БИМЪ ПРѢДАДИ ЕГО ТЕБѢ (J 18, 30;

variants БЗИ, and БЗИХОМЪ, БИХОМЪ)

СЪ АШТЕ БИ БЗИЛЪ ПРѢЪ. ВѢДЕЛЪ БИ ОУБО КТО И КАКОВА ЖЕНА ПРИКАСААТЪ  
СА ЕМЪ (L 7, 39)

АШТЕ БИСТЕ ЛЮБИЛИ МА. ВЪЗДРАДОВАЛИ СА БИСТЕ (J 14, 28; variant  
БЗИСТЪ)

АШТЕ ОТЪ МИРА БИСТЕ БЗИЛИ. МИРЪ ОУБО СВОЕ ЛЮБИЛЪ БИ (J 15, 19;  
variant БЗИСТЕ)

АШТЕ НЕ БИМЪ ПРИШЕЛЪ И ГЛАЛЪ НИМЪ. ГРѢХА НЕ БЪ НИМѢИ (J 15, 22;  
variants БЗИХЪ, БЗИША)

Occasionally a modal verb is found instead of the if-clause:

ПОДОБАШЕ ТИ ОУБО ВЪДАТИ СЪРЕБРО МОЕ... ТРЪЖНИКОМЪ. I ПРИШЕДЪ АЪЪ  
ВЪЗЛАЪ ОУБО БИМЪ СВОЕ СЪ ЛИХВОИЖЪ (М 25, 27)

In the following example the present is found instead of the  
expected conditional in the main clause:

НЕ ИМАШИ ОБЛАСТИ НА МЪНѢ НИКОЕИЖЕ. АЩЕ НЕ БИ ТИ ДАНО СЪ ВЪИШЕ  
(J 19, 11; variant БЗИ)

The main clause may be without verb:

АШТЕ ЛИ ЖЕ НИ РЕКАЪ БИМЪ ВАМЪ (J 14, 2; 'if it were not so I would  
have told you')

I ЁКО ПРИБЛИЖИ СА ВИДЕВЪ ГРАДЪ ПЛАКА СА О НЕМЪ ГЛА. ЁКО АШТЕ БИ  
РАЗΟΥМЕЛЪ ВЪ ДЪНЪ СЪ ТВОИ. I ТЪИ ЁЖЕ КЪ МИРОУ ТВОЕМОУ. НЪИНѢ ЖЕ  
ОУКРЪИ СА ОТЪ ОУИИЖЪ ТВОЕИЖЪ (L 19, 41-2; 'if only you had known...')

The conditional is not used for any other types of conditional  
sentences, and no distinction is made between 'real' and 'hypo-  
thetical' conditions, cf. the following:

АЩЕ МЕНЕ НЪГЪНАША. И ВАСЪ ИЖАЕНЪТЪ (J 15, 20; both events are  
certain, one has already happened: indicative in Greek)

АЩЕ И ВЪСИ СЪБЛАЖНАТЪ СА О ТЕБѢ. АЪЪ НИКОИЖЕ НЕ СЪБЛАЖНИЖЪ СА  
(М 26, 33; both events are likely to happen: indicative in Greek)

but:

АЩЕ СЪБЛАЖНААТЪ СА ОЖКА ТВОЕ. ОТЪСЪИИ ИЖЪ (Мк 9, 43; one event is  
hypothetical, the other only a possibility: subjunctive in Greek)

аште речеѡъ сѣ небесе. по ѹзто оубо не ꙗса емоу вѣрзи. аште ли речеѡъ отъ ѡлкѣ. бонѡъ сѣ народа (М 21, 26; in both cases what the speakers might say is only a possibility, which they feel it might not be prudent to realize: subjunctive in Greek)

II. In the second type of construction the conditional is used in dependent clauses in which the action of the verb is seen as possible or desirable, mostly in final clauses, indirect commands and questions; final clauses and indirect commands are introduced by the conjunction **да** and indirect questions by interrogative pronouns. This construction is not frequent as the more usual one is with the indicative.

*Final clauses:*

мѡножицеѣѣ ꙗ въ огонь вѣрѣже. ꙗ въ вода да и би погоубилѣ (Мк 9, 22)  
посѣлаша къ немоу единѣ отъ фарисеи ꙗ иродиѣнѣ да и бѣ обѣстили  
словомъ (Мк 12, 13)

ꙗ дрѣждаѣѣ и да не би отѣшелѣ отъ нѣхѣ (Л 4, 42)

ꙗ вѣса и да вѣрѣѣ горзи... да и бѣ низѣринѣли (Л 4, 29)

ꙗ вѣстѣ же належашѣо емоу народоу. да бѣ слѣзѣли слово бѣже  
(Л 5, 1)

приношаѣѣ же къ немоу и млѣденѣца. да би сѣ нѣхѣ носнѣлѣ (Л 18, 15)

мѣнѣ николиже не далѣ еси козлате. да сѣ дроуѣгзи монѣи вѣзѣселилѣ  
сѣ бѣмѣ (Л 15, 29; variant вѣзѣлѣ)

*Indirect commands:*

ꙗ видѣвѣше и молиша. да би прѣшелѣ отъ прѣдѣлѣ нѣхѣ (М 8, 34)

молѣаше же и единѣ отъ фарисеи да би ѣлѣ сѣ нимѣ (Л 7, 36)

се сотона проситѣ васѣ да би сѣлѣ ѣко пшеницѣ (Л 22, 31)

*Indirect questions:*

сѣвѣтѣ творѣѣѣ на нѣ како и бѣ погоубили (Мк 3, 6)

не оцѣѣѣѣ ѹзто бѣ отѣвѣшѣтали емоу (Мк 14, 40; variant бѣша)

вѣниде же помѣшленне вѣ нѣ. кѣзто нѣхѣ вѣшѣте би вѣилѣ (Л 9, 46)

This construction occurs also, but only rarely, with **ХОТѢТИ**:

НЕ ХОТѢШЕ ДА БИ И КЪТО УГОЛЪ (Мк 7, 24)

ОБАЧЕ ВРАГЪИ МОА ТЪИ. НЕ ХОТѢВЪШАНА МЪНЕ ДА ЦѢРЬ БИМЪ БЪИЛЪ НАДЪ  
НИМИ. ПРѢВЕДЪТЕ СЪМО (L 19, 27)

Both types of construction can occur in the same sentence together:

АШТЕ ОТЪ СЕГО МИРА БИ БЪИЛО ЦѢРЬТВО МОЕ. СЛОУГЪИ ОУЕО МОА  
ПОДВИСАЛИ СА БЪИША. ДА НЕ ПРѢДАНЪ БИМЪ ИРОДѢКОМЪ (J 18, 36; variant  
БИША)

The second construction may correspond to a Greek optative, but the more usual construction in this case is the future indicative:

СЛЪИШАВЪШЕ ЖЕ РѢША ДА НЕ БЪДЕТЪ (L 20, 16)

ПОМЪИШАВЪШЕ ВЪ СЕБѢ КАКОВО СЕ БЪДЕТЪ ЦѢЛОВАНИЕ (L 1, 29; AV 'what  
manner of salutation this should be', NEB 'what this greeting might  
mean')

### *Participles*

*Participles*, like adjectives, show number and gender, and are declined like adjectives with some slight differences. Like the finite forms of the verb, they also have tense, but only the two basic ones: present (or rather, non-past) and past. These are relative tenses: the present participles indicate simultaneity, at least partial, with the action of the main verb, and the past participles indicate pastness with reference to the time of action of the main verb.

The resultative or *l*-participle is only used to form compound tenses (perfect, pluperfect and conditional). The passive participles, present and past, are used with the verb 'to be' (for this use see 'passive voice') and as adjectives, e.g. НАСЛѢДОВАЮЩИЕ  
ОУГОТОВАНОЕ ВАМЪ ЦѢРЬСТВЕНЕ (М 25. 34).

The principal functions of the active participles are as follows:

1. The participle is the nucleus of a phrase which stands in the same relation to the subject as the predicate does. This participial phrase is a kind of second predicate which is also secondary, that is, it denotes an action which is less important from the point of view of the speaker than the action denoted by the main verb. The participial phrase is not a subordinate element, it is not subordinated to the main verb. The participle in this construction is always in the nominative, and agrees with the subject in gender and number. It may be present or past, and may be placed before the main verb, in which case it is closely associated with the subject when expressed, as is shown by the word order and punctuation. Such a sentence is often best translated into English by two main verbs:

АЪЗЪ ПРИШЕДЕЪ ИСЦѢЛИТИ И (I shall come and heal him; M 8, 7)

ВЪСТАВЕЪ НАИ (Arise and go; L 17, 19)

И КОСНѢВЪ ВЪ ОУХО ЕГО ИСЦѢЛИ И (He touched his ear, or, Touching his ear He healed him; L 22, 51)

It may also be best translated as a subordinate clause:

ХОДА ЖЕ ПРИ МОРИ ГАЛЛИЛЕНСЦѢ. ВИДЕЪ СИМОНА (As He walked, while walking, when walking, by the Lake of Galilee He saw Simon; Mk 1, 16).

Compare the following:

ПРИХОДАШТЕ ЦѢЛИТЕ СѦ (Come and be healed; L 13, 14)

МОЛАШТЕ ЖЕ СѦ НЕ ЛИХО ГЛѢТЕ (When you pray do not speak too much; M 6, 7)

The fact that the participial phrase is independent of the main predicate is shown not only by the word order, but also by the fact that the participial phrase, together with the subject if expressed, is sometimes separated from the rest of the sentence by a conjunction, either *и* or *а* (more rarely *ти* or *та*). This is, however, not frequent in OCS as there is no such construction in Greek.

КРЪСТЪ СЪ НѢ. И ВЪЗНАСЕ ОТЪ ВОДЪИ (Jesus having been baptized came out of the water; Zog. M 3, 16)

The participle may also be placed after the main verb. In this case it is usually to be translated by various types of subordinate clause, depending on the context:

И ПРИДЕ КЪ НИМЪ ПО МОРОУ ХОДА (And He came to them walking on the water; Mk 6, 48)

ВЪЗРАДОВАША ЖЕ СЪ ОУЧЕНИЦИ ВНАБЪВЪШЕ ГѢ (The disciples rejoiced when they saw the Lord, or, on seeing the Lord; J 20, 20)

It may also be translated by a preposition plus verb form:

СЪГРЕШИХЪ ПРѢДАВЪ КРЪВЪ НЕПОВИНЪНЪ (I sinned by betraying, or, when betraying, innocent blood; M 27, 4)

И ДИВЛѢАХЪ СЪ ИРОДЕН ГЛѢЖШЕ. КАКО СЪ КЪННГЪИ ОУЧЕТЕЪ НЕ ОУУЪ СЪ (and the Jews wondered, saying: how can He know the books without having learnt; J 7, 17)

The present participle may complete the meaning of the main verb:

ПРИДЕ ИШТА ПЛОДА НА НЕИ (He came to seek fruit on it; L 13, 6)

СТОБѢАХЪ ЛЮДНЕ ЗЪРАШТЕ (People stood watching, or, stood and watched; L 23, 35)

Sometimes the participial phrase is separated from the rest of the sentence by a conjunction; it is then to be translated by a finite verb; such a construction is rare in OCS:

І ТЪ ВѢ СТОА ПРИ ЕЗЕРѢ ГЕННЕСАРЕТЬСЦѢ. І ВНАБЪВЪ ДЪВА КОРАВЦА (and He was standing by the Lake of Gennesaret, and saw two boats; L 5, 1-2).

The participle of verbs of saying is often used to introduce direct speech, even when the main verb is also a verb of saying; this tautologous use is due to the Greek original, where it is derived from Hebrew:

ПРИДОША КЪ НИМЪ ГЛѢЖШЕ... ВЪПРОСИ НА ГЛѢА...

So far we have considered only cases where the subject of the participial phrase is identical with that of the main verb. When there are two different subjects there are two finite verbs if the actions of the verbs are of equal importance from the speaker's point of view. When it is necessary to subordinate one verb to the other a subordinate clause, introduced by a subordinating conjunction, may be used, but by far the most frequent mode of subordination in OCS is that of a participial phrase. The participle and its subject are then in the dative case, and this construction is called the dative absolute. It corresponds to the Greek genitive absolute and the Latin ablative absolute. Examples:

І ВЪЛЕЗЪШЕМА НМА БЪ КОРАБЪ ПРѢСТА ВѢТРЪ (and when they had entered the boat the wind stopped; M 14, 32)

СИЦЕ ЖЕ РЕМОУ СЪМЪІСЛЪШІО. СЕ АГГЛЪ ГНЪ ВЪ СЪНѢ РАВИ СМЪ РЕМОУ (After he had thought this, behold the angel of the Lord appeared to him in a dream; M 1, 20)

И СЪХОДАШЕМЪ НМЪ СЪ ГОРЪІ. ЗАПОВѢДЕ НМЪ НСЪ (and as they were coming down the mountain, Jesus told them; M 17, 9)

І ВЪХОДАШІО ЕМОУ ВЪ ЛАДИЦЪ. МОЛѢШЕ И ВѢСНОВАВЪІ СМЪ (and as He entered the boat, the man who had been possessed asked him; Mk 5, 18)

СЕ ВЪШЕДЪШЕМА ВАМА ВЪ ГРАДЪ. СЪРАШТЕТЪ ВЪІ ҃ЛКЪ (behold as you go into the town, a man will meet you; L 22, 10)

СЪБРАВЪШЕМЪ ЖЕ СМЪ НМЪ. РЕЧЕ НМЪ ПИЛАТЪ (when they had gathered together Pilate said to them; M 27, 17).

2. The nominal (short) participle is also used as the complement of various verbs.

(a) It may be the complement of the verb 'to be', and forms a kind of compound tense of the type 'I am writing'. The meaning, however, is not the same as that of the English construction since it can be used with the imperative and can denote a permanent or recurring state. Examples:

ОТЪ СЕЛѢ ҃НЪІ БЪДЕШИ ЛОВЕА (Hence you will be a fisher of men; L 5, 10)

БЪДИ ОУВѢШТАНА СМЪ СЪ СЪПРЪРЪМЪ СВОИМЪ СКОРО (Make your peace with your enemy quickly; M 5, 25)



(b) The participle may be the complement of other verbs which require a complement in the nominative:

МЪНѢДѢЖЪ ДѢХЪ ВИДАШТЕ (They thought they saw a ghost; L 24, 37)

A participial phrase is also found with verbs of stopping:

ѢКО ЖЕ ПРѢСТА ГЛА РЕЧЕ КЪ СИМОНУ (When He stopped speaking, He said to Simon; L 5, 4)

СЪВРЪШИ ИСЪ. ЗАПОВѢДАНА ОБЪМА НА ДЕСАТЕ (Jesus stopped preaching to the Twelve)

However, the construction with the infinitive is much more frequent.

(c) The participle may be the complement of a verb requiring a complement in the accusative:

ОБРѢТЕ ОТРОКОВИЦЪ ЛЕЖАЩЪ НА ОДРѢ И БѢСЪ ИШЕДЪЩЪ (He found the maiden lying on the bed, and the devil gone out; Mk 7, 30).

This construction is particularly frequent with verbs of perception:

АЗЪ БО УРОУХЪ СИМЪ ИШЕДЪЩЪ ИЗЪ МЕНЕ (L 8, 46)

ВИДЕ ИСЪ СТОМЪШТА (J 20, 14)

It is less frequent with verbs of saying:

ѢКО ГЛАТЕ О ВЕЛЪЗЕВОУЛѢ ИЗГОНАШТЕ МА БЕСЪИ (as you say that I exorcise devils in the name of the devil; L 11, 18)

3. The participle may modify a noun, or it may itself, as any other adjective, function as a noun. In this function the participle is either long or short. The long participle usually (but not always) corresponds to a participle or other construction with article in Greek. It is to be translated as a relative clause, or sometimes as a participle.

(a) As adjective:

И СЪВѢДѢТЕЛЬНОУЮЦА О МЕНѢ ПОСЛАВЪІ МЯ ОЦЬ (and my Father who has sent Me will bear witness for Me; J 8, 18)

ПОДОБНИ СЯТЬ ОТРОУИШТЕМЪ СѢДАШТЕМЪ НА ТРЪЖИШТИИХЪ (they are like children sitting on the market-place; L 7, 32)

Рече же и къ единемъ надѣржштемъ са на са (He said to some who were relying on themselves; L 18, 9)

Бѣдахъ же едини негоджжшше въ себе (there were some who were disapproving within themselves; Mk 14, 4)

и гла ѣкоу имжштоуемоу соухъ ржжж (and He said to the man who had a withered hand, or, with a withered hand; Mk 3, 3)

(b) As noun:

Се изиде сѣан сѣатъ (behold a sower went forth to sow; Mk 4, 3)

Видѣвъ мене видѣ отца (he who has seen Me has seen My Father; J 14, 9)

The participle in this function may be used with the imperative, when the nominative is found (there is no special form for the vocative);

отидѣте отъ мене дѣлажштен безаконне (go away from Me, you who transgress the law; M 7, 23)

разорѣши цркъвъ. і трѣми деньми сзздааѣ сзпаси себе (You who were going to pull down the temple and build it up again within three days, save yourself; M 27, 40)

The same construction is found in the following example, where the participle is not in apposition to the pronoun, as it does not agree with it:

горе вамъ смѣжштен са (Woe to you who laugh, L 6, 25).

The short form of the participle is also found with ѣко. It agrees with the noun or pronoun it describes:

і тъ оклеветанъ бзистъ къ нему. ѣко растауаѣ имѣнне его (and he was denounced to him because he wasted his property, literally: as wasting; l 16, 1)

привѣсте ми ѹлѣа сего. Ёко развращаѣша люди (you brought me this man because he corrupted the people, literally: as corrupting; L 23, 14).

### *The Infinitive*

The *infinitive* is an invariable form of the verb, it is used mostly, as in Modern Russian and many other European languages, as the complement of another verb when the subject of both verbs is the same.

можете имъ добро творити (Мк 14, 7)

не възможе единого часа повздѣти (Мк 14, 37)

платъ же. хота народову похоть сътворити. поусти имъ вараж (Мк 15, 15)

они же науча скарзѣти и глати ѣмоу (Мк 14, 19)

начатъ оужасати са и тжжити (Мк 14, 33)

и науча еднимъ плъвати на нь и прикръивати лице ѣго и мжжити и.

и глати ѣмоу. проръци намъ. хрѣсте (Мк 14, 65)

The infinitive phrase can be the object of a transitive verb:

не бди ёко и лицемѣри. ёко лрѣватъ на сомнѣшнихъ и въ стъгнахъ на распятихъ стѣаште молити са (М 6, 5).

The infinitive phrase can also be the subject of 'to be':

добро естъ намъ съде вѣити (Мк 9, 5).

The infinitive of 'to be' takes a complement in the nominative:

хощеши ли цѣлъ вѣити (J 5, 6).

The infinitive phrase can also be the complement of a noun:

исплзни са врѣша родити еи (L 1, 57)

(See impersonal constructions for use of the infinitive with modal words)

The infinitive phrase can express purpose with verbs of motion, but this construction is often replaced in OCS by the supine, or, more frequently, by a finite construction:

СЕ ЧЛОВѢКЪ ИДЕТЬ ЖРЪТИ

ДРОУЖИИ ИДЪТЪ ОСМВРЪНИТИ СЯ ВЪ ТРѢБАХЪ

ПРИДЕ КЪ ПОЛЕМОУ И ИЖЕ БѢДЪХЪ СЪ НИМЪ ВЪЗЪИСКАТИ И ВЛАУИТИ

КРЪСТИНАМЪ НА ТРѢБЪ!

*but*

СЕ ИЗНАЕ СЪЯИ ДА СЪЕТА (М 13, 3; Greek has the infinitive)

The infinitive phrase of purpose may be introduced by the conjunction **НАКО**:

СЪВѢТЪ СЪТВОРИША ВЪСИ ДРЪНЕРЕН И СТАРЪЦИ ЛЮДЬСЦИ НА ИСА. ЪКО  
ОУБИТИ И (М 27, 1; Slav. has **НАКО ДА ОУБИНЪТЪ И**).

In OCS the infinitive is also used with a different subject, mostly with verbs of saying or thinking; the subject of the infinitive phrase is then in the accusative:

ВЪИ ЖЕ КОГО **ША** ГЛЪТЕ ВЪИТИ (М 16, 15).

This construction is a calque from Greek and the normal construction is with a finite verb, which is also more frequent in NTG. In any case NTG has the infinitive and accusative only if the reported speech is brief and given in summary form, otherwise the author reverts to direct speech.

The infinitive is also used to express result instead of a clause with a finite verb. In this case the subject of such a clause is in the dative, and the whole phrase is introduced by the conjunction **НАКО(ЖЕ)**. This is a calque from Greek and is not found in the other Slavonic languages.

И ИЩЕЛИ **НА**. ЪКО НАРОДОУ ДИВТИ СЯ (М 15, 30-1)

ВЪИВААТЪ ДРЪВО. ЪКО ПРНТИ ПТИЦАМЪ НѢСКЪИМЪ І ВИТАТИ НА ВѢТВѢХЪ  
ЕГО (М 13, 32)

ТРЪХЪ ВЪИСТЪ ВЪ МОРЕ. ЪКО ПОКРЪИВАТИ СЯ КОРАБЕЮ ВЪЗНАМИ (М 8, 24)

In Greek the infinitive phrase can also appear in other functions normally fulfilled by nouns, e.g. after prepositions, because they are introduced by a declinable article which indicates their function in the sentence. Slavonic has no article and therefore such constructions are usually rendered by a finite construction, but occasionally the original construction is retained. The article is then usually translated by the neutral relative pronoun *ѡже* if the infinitive phrase corresponds to a nominative phrase in Greek:

СИ СЯТЪ СКВРЪНАШТАА ЎЛНА. А ѡЖЕ НЕ ОУМЪЗВЕНАМИ ОЖНАМИ БЪТИ. НЕ СКВРЪНИТЪ ЎЛНА (М 15, 20)

ѡЖЕ СЪСТИ О ДЕСНАЖ И О ШЯЖ МЕНЕ НЪСТЪ МЪНЪ СЕГО ДАТИ (М 20, 23)

УТО ЕСТЪ ѡЖЕ ИЗ МРЪТВЪІХЪ ВЪСКРЪСНАТИ (Мк 9, 10)

If there is a preposition the Greek infinitive is translated by a verbal noun in *-нне/-тне*:

ГЪ ЖЕ НЪСЪ ПО ГЛАННИ ЕГО КЪ НИМЪ. ВЪНЕСЕ СЯ НА НЕБО (Мк 16, 19)

ВИДЪВЪЗ Я СТРАЖАШТА ВЪ ГРЕБЕННИ (Мк 6, 48)

ВЪСА І НА ПРОПАТНЕ (М 27, 31)

ВЪСТЪ БО ОТЕЦЪ ВАШЪ НИЖЕ ТРЪБОУЕТЕ. ПРЪЖДЕ ПРОШЕНІЕ ВАШЕГО (М 6, 8)

І ЗА ОУМЪЗНОЖЕНІЕ БЕЗАКОНІЕ. ІСАКНЕТЪ ЛЮБВИ МЪНОГИХЪ (М 24, 12)

### *The Supine*

The *supine*, like the infinitive, is invariable and is used as the complement of certain verbs. Unlike the infinitive, it is restricted to use with verbs of motion and of sending, and has the same meaning as the infinitive of purpose. It is not used consistently in the texts, being often replaced by the infinitive or a finite clause. It must, however, have been a feature of Common Slavonic, as there is no parallel form in New Testament Greek.

ПРИДОХОМЪ ПОКЛОНИТЪ СЯ ГЕМОУ (М 2, 2)

ПРИШЕЛЪ ЕСИ СЪМО ПРЪЖДЕ ВРЪМЕНЕ МЪУИТЪ НАСЪ (М 8, 29)

ВЪСА СЪ НЪМЪ ИНА ДВА ЗЪЛОДЪА ОУБЕНЪ (L 23, 32)

The object of a transitive verb is in the genitive case:

ІАЖ РЪІВЪ ЛОВИТЬ (J 21, 3)  
ПРИАЖ ОВРЪЗЪАТЬ ОТРОУАТЕ (L 1, 59)  
БЛАГОСЛОВЬЕНЪ ГРАДЪІ СЪМРЪТИ ПРОКЛАТЬ А ВЪСКРЪСЕНИА НАМЪ  
ОВНОВИТЬ РАБОТЪІ ИЗЪАВИТЬ А СЪНАБОЖЬСТЕНА ПОДАТЬ (Supr 342, 9)  
ДА НЕ ВЪЗВРАТИТЬ СЯ ВЪСПАТЬ ВЪЗЪАТЬ РИЗЪ СВОИХЪ (M 24, 18)  
ПРИАЕ ЖЕНА ОТЪ САМАРИНА ПОУРЪТЪ ВОДЪІ (J 4, 7)  
ТОУНЕ ПРИАЕ ХРЪСТЕ ПРОЛИТЬ КРЪВЕ СВОЕИА (Cloz 5v 33)  
ИЗНАЕ НАИАТЬ ДЪЛАТЕЛЬ ВИНОВАДОУ СВОЕМОУ (M 20, 1)

Sometimes the accusative is found instead, probably by contamination with the infinitive construction:

ПРИАЕ ИСОУСЪ ВЪЗНИСАТЬ И НАПРАВИТЬ ИЗГЪІВЪШЕЕ  
БОГЪ СЪІА СВОЕГО ПОСЪЛА РАЖДАЕМА ОТЪ ЖЕНЪІ СЯШТАНА ПОДЪ ЗАКОНОМЪ  
ИНСКОУПИТЬ (Cloz 6v 4)

Some MSS have an infinitive construction where other MSS have a supine:

ИЗНАЕТЕ... АТИ МА/АТЬ МЕНЕ (M 20, 55)  
НАЖ ОУГОТОВАТИ МЪСТО ВАМЪ/ОУГОТОВАТЬ МЪСТА (J 14, 2)

Occasionally the infinitive construction has the genitive where one would expect the accusative:

ПРИАЕ... СЛЪІШАТИ ПРЪМЪДОСТИ СОЛОМОНА (L 11, 31; one MS has  
СЛЪІШАТЬ)  
МИРА ПРИАЪ ДАТИ НА ЗЕМЛЪЖ (L 12, 51)  
ПОСЪЛА МА ІСЦЪЛИТЬ СЪНРОУШЕНЪІХЪ СЪРАЦЕМЪ (Zog. 4, 18)

Sometimes a different phrase is used:

ПОСЪЛА РАБЪІ... ПРИИАТИ ПЛОДЪІ ЕГО/ИМАТЬ ВІНА СВОЕГО (M 21, 34)

*The verb 'to be'*

The verb 'to be' may be absent in exclamations, questions and statements of general validity. This applies particularly to the

present tense:

аъзъ бѣ авраамъ (Мк 12, 26)

се съде хъ (Мк 13, 21)

More rarely the past or the imperative may be omitted:

и се гла с нѣсз гла (М 3, 17)

гъ съ товорѣ (L 1, 28)

блаженн нишин, etc. (Mt 5, 3 ff.)

Usually the verb 'to be' is not omitted in OCS, although it may be absent from the Greek original:

тъі еси хъсз (Мк 8, 29)

достоннъ бо естз дѣлатель мззззз своенъ (М 10, 10)

і се въззписте глаща. что естз нама и тебе нѣсе снѣ бѣни (М 8, 29)

они же рѣша что естз намъ тзі оуърши (М 27, 4)

въсѣ възможна тебе сжтз (Мк 14, 36)

### *Impersonal verbs*

Some verbs are used only impersonally in the 3rd person singular. They take an indirect object in the dative.

**довѣлетъ:** It is sufficient:

покажи намъ отъца и довелетъ намъ (J 14, 8)

довѣлетъ оученикоу да бждетъ ѣкоже оучитель его (М 10, 25)

**достонтъ:** It is proper:

аште достонтъ уѣноу поустити женоу своѣ. по въсѣком винѣ (М 19, 3)

не достонтъ тебе имѣти жензѣ филиппа брата своего (Мк 6, 18)

не достонтъ намъ оувити никогоже (J 18, 31)

достонтъ ли намъ несаревн данъ дати (L 20, 22)

**подобаѣтъ:** must, is to, has to:

подобаатъ емоу нти вѣ (i.e. въ иероусалимъ) (М 16, 21)

илин подобаатъ прити прѣжде (М 17, 10)

ПОДОБАДЪ СНОУ УЛЪУСКОУМОУ. МЗНОГО ПОСТРАДАТИ (Мк 8, 31)

НЕ ПОДОВАШЕ ЛИ И ТЕБѢ ПОМИЛОВАТИ КЛѢВРѢТА ТВОЕГО (М 18, 33)

Obligation is also expressed by the noun **НЕВОЛѢ**, which is a translation of Greek ἀνάγκη.

**НЕВОЛѢ** БО ЕСТЬ ПРТИ СКАНДАЛОМЪ (М 18, 7).

There are no impersonal expressions of the type градом побило рожь, or меня знобит found in Russian.

For other impersonal constructions see Infinitive.



1. Tsar Samuel's inscription in memory of his father, mother and brother.

This commemorates Tsar Samuel's father, mother and brother. The right-hand bottom corner is missing, but the text can be re-constructed. The date given is 61, i.e. 983 A.D.

+ ВЪНМАШТЪЧАНСЪ  
 ННАНСТАГО АΟΥХ АА  
 ЗЗСАМОНАБРАБЪБЪ\*  
 ПОЛАГАЯПАМАТЕ  
 ШНМАТЕРИИБРАТ  
 АИ КРЪСТЪХЪСНЪ  
 НМЕНАΟΥСЗПЪЦЪ  
 ІСОЛАРАБЪБЪ\*Н  
 БЪАВАВЪНАПНСА  
 ХЪТООТЪСЪТВС  
 ΥΖ:Φ̄ᾹНΝΖ ΑΗ

Въ нма штъца и сѣнна и сватааго доуха азъ самонль рабъ божи  
 полагаѣхъ памать штъцоу и матери и братоу на крѣстѣхъ снхъ. Имена  
 оусопъшихъ никола рабъ божи рипсимѣ давнѣзъ написа же са въ лѣто  
 отъ сътвореннѣ мироу ѿ ф̄ а̄ индикъта ѿ.

Прѣжде оубо Словѣне не имѣху кнѣгъ, нѣ чрѣтами и рѣзани чѣтѣху и гатааху погани сѣще. крѣстивше же са римскыи и грѣчскыи писмены нѣждааху са писати словѣнскѣ рѣчь безъ оустроениа. нѣ како можетъ са писати добрѣ грѣчскыи писмены богъ, или животъ, или зѣло, или црѣквѣвь, или чашиниѣ, или широта, или ѣдѣ, или ждоу, или юность и инѣ подобныи снмъ; и тако бѣша многа лѣта.

По томъ же часѣколюбець богъ строиашъ вѣстк и не оставѣа чловѣча рода безъ разоума, нѣ вѣса къ разоумоу привода и спасеннѣю, помилославъ родъ словѣнскѣ, послаа намъ свѣтаго Константина философа нарицаемаго Кирила, мѣжа правдѣна и истинна, и сѣтвори намъ писмена три десѣте и осмь ова оубо по чиноу грѣчскыиху писменъ, ова же по словѣнскѣи рѣчи.

Се же сѣтъ писмена словѣнскѣа, снце ѣ подобаетъ писати и глаголати а, в, г, и прочѣк даже до ѡ.

Дроузи же глаголаѣтъ чесоמוу же сѣтъ словѣнскыи кнѣгъ; ни того бо кестъ богъ сѣтвориашъ, ни то аггѣли, ни сѣтъ нѣдеконѣнзи, шко жидовскыи и римскыи и елипскыи, нѣже отъ конѣ сѣтъ, и приѣтѣ сѣтъ богомъ.

И дроузи мѣнѣтъ, шко богъ самъ естѣ сѣвориашъ писмена, и шко трѣи ѡзыкъ повелѣ богъ кнѣгамъ бѣти, шкоже въ юѡггѣли пишѣтъ и бѣ дѣка написана жидовскыи и римскыи и елипскыи, а словѣнскыи нѣстѣ тоу тѣмъ же нѣсѣтъ словѣнскыа кнѣгъ отъ бога.

Кѣ тѣмъ что глаголемъ, или что речемъ къ тацѣмъ безоумѣнымъ: обѣче речемъ отъ свѣтѣху кнѣгъ, шкоже наоучѣомъ са шко вѣса по радоу бѣваѣтъ отъ бога, а не отъ иного нѣстѣ бо богъ сѣвориашъ жидовскѣа ѡзыка прѣжде, ни римскѣа, ни елипскѣа, нѣ снрѣскѣи, нѣмже и адамъ глагола, и отъ адама до потопа, и отъ потопа, донѣдеже богъ раздѣли ѡзыкъ при стѣзпотоверении, шкоже пишѣтъ размѣшеномъ же бѣмъшѣмъ ѡзыкомъ, и шкоже са ѡзыци размѣсиша, тако и нрѣви и обѣчан и оустѣви и законѣи и хѣтросѣти на ѡзыкъ, бгупѣтѣномъ же землемѣрениѣ, а перьсомъ и хѣльдеомъ и аснрѣомъ звѣздочѣтннѣю, вѣзшѣвѣннѣю, врачѣваннѣю, чарованнѣю и вѣса хѣтросѣть чловѣча, жидовомъ же свѣтѣа кнѣгъ, въ нѣхъже кестъ писано, шко богъ небо сѣвори и зѣмля и вѣса, бже на нѣи, и чловѣка и вѣса по радоу, шкоже пишѣтъ. елипномъ же грамѣтннѣю, риторннѣю, философнѣю. нѣ прѣжде сѣго елипѣи не имѣху сконѣа ѡзыкомъ писменъ, нѣ финнѣскыи писменъ писааху своѣа сн рѣчь, и тако бѣша многа лѣта. По томъ же многомъ лѣтомъ мнѣвѣшѣмъ, божиемъ повѣлѣннѣю обрѣте са сѣдѣ десѣтъ мѣжъ, нѣже прѣложиша отъ жидовскѣаго на грѣчскыи ѡзыкъ, а словѣнскыа кнѣгъ и кнѣгъ свѣтѣи Константинѣ нарицаемѣи Кирилѣ, и писмена сѣвори и елипнѣю прѣложи въ малѣху лѣтѣху, а онѣи мѣнози многу лѣтъ, сѣдѣ нѣхъ писмена оустроѣи, а сѣдѣ десѣтъ прѣложение. тѣмъ же словѣнскѣа писмена свѣтѣнша сѣтъ и чѣстнѣиша, свѣтъ бо мѣжъ сѣвориашъ ѣ кестъ, а грѣчскѣа елипѣи погани. аще ли кѣто речѣтъ шко нѣстѣ оустроѣиашъ добрѣ, понеже са пострашѣтъ и иещѣ, отвѣтъ речемъ снмъ и грѣчскыи такоже многаждѣ сѣтъ пострашѣи, Якилаа

и Симахъ и по томъ ини мнози. оудобѣе бо естъ послѣжде потворити, неже прѣже сѣтворити.

Ище бо въпросиши кзникѣчныа грѣчьскыа глагола' кѣто въ естъ писмена сѣтвориаш, или кзники прѣложиаш, или въ кое врѣма; то рѣдаци отъ нихъ вѣдате. аще ли въпросиши словѣньскыа боукара глагола' кѣто въ писмена сѣтвориаш естъ или кзники прѣложиаш; то вси вѣдате и отвѣщавше рекѣтъ свѣтъ Константинъ философа, нарицаемый Кириаш. тѣхъ нашь писмена сѣтвори и кзники прѣложи и Меодиде братъ юго. сѣтъ бо ище живи, иже сѣтъ видѣли нхъ. и аще въпросиши' въ кое врѣма; то вѣдате и рекѣтъ. яко въ врѣмена Муханла цѣсара грѣчьска и Бориса кнѣза калгарьска и Растица кнѣза моравьска, и Коцели кнѣза вѣльньска' въ лѣто же отъ сѣзданниа всѣго мнра 'стѣг'

### 3. From the Life of Methodius.

Прилоуи же ся въ ты дни Ростиславъ кнѣзь Словѣньскъ съ Слатопѣкомъ посласте из Моравы къ цѣсарю Муханлоу, глаголюща тако: яко божеиѣ милостыи сѣдраки исми, и сѣтъ въ ны вѣшли оуцители мнози хръстѣани из Влахъ и из Гръкъ и из Нямъць, оуцители ны раздиуть. А ны Словѣне проста уды и не имамъ, иже ки ны настаиваш на истина и разоумъ сѣздакъ. То добрии владыко, посли тамъ иже, иже ны испраентъ вѣсма правды. Тѣгда цѣсарь Муханлъ реуе къ философоу Константиноу: слышиши ли, философе, реуе съж? инъ сего да не можетъ сѣтворити развѣ тебе. Тѣ на ти дари мнози, и помъ братъ свои игоумень Меодиде, иди же. Ка бо еста Солоунишина, да Солоунише вси унисто Словѣньскыи вѣсдоушеть. Тѣгда не смѣте са отърѣсти ни Бога ни цѣсари, но словеси свѣтаго апостола Петра, якоже реуе: Бога конте са, цѣсари утъте. Изъ велика слышавъша реуе, на молитвѣ са наложише и съ нязми, иже влахъ тогоже доуха, ижеже и си. Да тоу мѣи Богъ философоу Словѣньскыи кнѣнги, и лѣе оустроишь писмена и вѣсда сѣстала, иати ся штъ Моравьскаго, помъ Меодиде.

4. The alphabet prayer (The acrostic is intended to help in memorizing the alphabet; as words cannot begin with ѡ, ѣ, or ѝ, other letters are used).

- 1 ДЗЬ СЛОВОМЪ СМЫ | МОЛИЖ СЯ БОГОУ:
- 2 Боже, всен тварн | н знднтелю
- 3 Внднмънмъ | н невнднмънмъ,
- 4 Господа доуха послан жнежщяго
- 5 Да въздъхнеть въ срьдце мн слово,
- 6 Еже бждеть | на оупеухъ всьсмъ,
- 7 Жнежщннмъ въ заповѣдъхъ тн.
- 8 Сѣло бо ксть | свѣтнабннкъ жнзнн.
- 9 Законъ твои, | свѣтъ стъзамъ того,
- 10 Нже нщеть | евангельска слѣа
- 11 Н проснтъ са дары твоа прннати.
- 12 Н летнтъ нынѣ словенско плема.
- 13 Къ крщенню обратиша са всн,
- 14 Люднѣ твои | нареши са хоташе.
- 15 Многости твоа, | боже, просатъ сѣло.
- 16 Нъ мнѣ нынѣ пространо слово даждь.
- 17 Отъче, сыноу | н прѣсватън доуше,
- 18 Просашоуемоу помощи отъ тебе.
- 19 Ржце бо свои въспрь въздѣтъ прнсно,
- 20 Снаж прннати | н мждрость оу тебе.
- 21 Ты бо дакши | достоинномъ снаж,
- 22 Упостась же | всьскжѣ цѣаншн.
- 23 Фараоша ма | зльовн нзбавн
- 24 Керовскж | мн мысль н оумъ даждь.
- 25 У, чьстнаа, | прѣсватана тронце,
- 26 Печаль моѣ | на радость прѣложн,
- 27 Целомждрьно | да начьнж псати
- 28 Чюдеса твоа | прѣднвѣнаа сѣло,
- 29 Шестькрлатъхъ | снаж възспрнмъ.
- 30 Шествоуѣж | нынѣ по слѣдоу очнтелю.
- 31 Нменн юю | н дѣлоу послѣдоуѣа,
- 32 Явѣ сътвориж | евангельско слово,
- 33 Хвалж въздаа | тронци въ божествѣ,
- 34 Яже поеть | всьскън въздрастъ
- 35 Юнъ н старъ | своимъ разумомъ.
- 36 Гдзыкъ новъ | хвалж въздаа прнсно
- 37 Отъцоу, сыноу | н сежтоуемоу доухоу.
- 38 Юмоу же чьсть | н дръжава н слава
- 39 Отъ всена тварн | н дъханнн
- 40 Въ вса вѣкы | н на вѣкы аминъ.

Въ онѣ. възведенъ бысть ꙗко дѣломъ  
 въ поустынь. ѿскуситъ сѧ отъ  
 днѣвола. ѿ поць сѧ днѣ м ѿ ноци  
 м послѣдъ възвѣща. ѿ пристѣнь  
 ѿскуситель рече ёмоу. аще снѣ  
 ёси вѣри. рѣци да каменнѣ се хлѣ  
 би вѣждѣтъ. онѣ же отвѣщаеъ ре  
 че. ꙗко ёсть не о хлѣбѣ единомъ жи  
 въ вѣдетъ члѣкъ. нѣ о всакомъ глѣ.  
 ѿсходѣшии отъ вѣтъ вѣри. то  
 гда ꙗко днѣвола въ ) стѣ градѣ  
 ѿ постави ꙗко вратѣ црквиѣмъ. ѿ  
 рече ёмоу. аще снѣ ёси вѣри. вѣрзи  
 сѧ долѣ. ꙗко во ёсть. ꙗко агломъ сво  
 имъ заповѣсть о тебѣ. ѿ на рѣкахъ  
 възвѣмѣтъ тѧ. да не когда прѣтъ  
 вѣши о каменъ ногъ своѣхъ. рече же  
 ёмоу ꙗко пакы ꙗко ёсть. не ѿскусиши  
 га ꙗко скоѣго. пакы поѣтъ ꙗко днѣвола.  
 на горѣ вѣсокъ зѣло. ѿ показа ёмѣ  
 црствниѣ мира. ѿ слави ѿхъ. ѿ рече  
 ёмѣ вса си тебѣ дами. аще падѣ по  
 клониши ми сѧ. тогда рече ёмоу ꙗко. ѿ  
 ди за ма сононо. ꙗко во ёсть гоу воу тво  
 ёмоу поклониши сѧ. ѿ томѣ единомѣ  
 послѣужиши. тогда ꙗко остави днѣвола.

6. A prayer on going to bed.

∴ **М**О ЛѢЖИЩЕ НА ЛОЖИ ∴  
Ѿ ТИДИ СОТНО . ОТЪ СИХЪ ДВѢ  
РЕН . І ОТЪ СИХЪ ЧЕТЫРЬ ЖГО  
ЛЪ . СЪДЕ ТЕБѢ . НѢСТЬ МѢСТА .

НИ ПРИЧАСТНѢ . СЪДЕ ПЕТРЪ . СЪДЕ  
ПАВЛА . СЪДЕ СТОЕ СВѢАНЕ . СЪДЕ  
АЗЪ ПОКЛАНКЪ СЯ . ЛЕЩИ ХОЩЪ .  
БЪ ИМА ОЦА И СТАГО ДУА . НЫНѢ ∴.

7. A prayer on planting a vine.

∴ **М**О ЕГДА ХОТАЩЕ ВИНОГРИ  
∴ ДЪ САДНИ ∴.

**Т**ы еси **Х**Ѣ ВИНОГРАДЪ ИСТИННЪ  
НЫН . І ОЦА ТВОИ ДѢЛАТЕ  
ЛЪ ЕСТЬ . ТЫ СВЕА АПАЪ  
ЛОЗНЕ НАРЕКАЪ ЕСИ . ТЫ НАКЪ  
ОТЪ ЕНЮПТА ПРѢНЕСЕ . И ИЗГЪ

НА ВЪЗЪИКЪ И НАСАДИ БЯ . ТАКО  
ЖДЕ И НЫНѢ . ПРИВЪРН НА ВИНОГРА  
ДЪ СЪ . І НАСАДИ И . І ОУКОРЕНИ И . І  
ОУГЛАБЕН МЪТЬ ТЕБЪ НА НЪ . ОГРА  
ДИ И ОСТРОГОМА . БЪХУДОУ И И

СХУДОУ ЕГО . ИЗБАВИ ОТЪ СНѢГА .  
І ОТЪ МРАЗА . І ОТЪ ГРАДА НО  
СИМА БОУРИЖ **Ш**Е ТЪКО МИЛОСТИ  
ВЪ ЧКЛЮБИЦА БЪ ЕСИ . І ТЕБѢ ∴.

	ПѢСНЬ ДѢВЯТАЯ АСНАѢ ЕГО ОУСТРО <sup>СЛАВ</sup> ХСѢІ 1
	ГѢ въцѣсарі сѣ да радуѣтъ сѣ землѣ —
	Да възвеселятъ сѣ оцѣ мѣносі — Сѣлакъ і мранѣ окръ- стѣ его — правѣда і сѣдѣ исправленіе прѣстола его —
СѢ	огнь прѣдѣ нимѣ прѣдѣ ідетѣ 3 і поплантѣ окръ врагы его —
СѢ	свѣтишиа мѣлннѣ его възселе- 4 нжж — видѣ і подвижа сѣ землѣ —
	Горы ѣко воскѣ растаашѣ сѣ отѣ лица гѣѣ утѣ лица гѣѣ въсея землѣ —
	Възвѣстишиа небѣса правѣдѣ 5 і видѣшиа въсі людіе сла- вѣ его —
	Да постыдыатѣ сѣ въсі кланѣвж- 7 штеі сѣ истоуканымѣ — хѣва- лыштеі сѣ о ідолѣхѣ своихѣ — поклоните сѣ емоу въсі аѣглѣ его —
ОУ	сѣлаши і възвеселѣ сѣ 8 сіонѣ — і възрадоваши сѣ дѣштері іудѣискѣ —
СѢ	ждовѣ твоихѣ ради гѣі) ѣко ты 9 гѣ въшьнеі по въсеі землі — сѣло прѣвъзнесе сѣ надо въсѣ- мі еѣѣ
Лю	бѣшті гѣ ненавидите зѣла — 10 хранитѣ гѣ дѣшѣ прѣподовѣныхѣ своихѣ — із-д-ржкѣ грѣшникѣ ізвѣитѣ ѣ —
СѢ	ѣтъ восѣ праведьнікоу) 11 і правѣмѣ сѣдѣцемѣ весе- ліе —
Въ	звеселѣнте сѣ праведьні 12 о гѣ — ісповѣдите памѣ- тѣ стѣнѣ его —

The variable words are given in the nominative singular for nouns and adjectives (nominal forms of adjectives), and infinitive for verbs. The meaning given may only be that which applies in the context of the passage in which it occurs.

The student is reminded that in Glagolitic texts there is no letter corresponding to Cyrillic **Ѡ**, the transcription uses only **Ѣ**, so that e.g. **ВОЛѠ** appears as **ВОЛѢ**. Also that **Ѣ** may appear as **Ь**, or vice versa, or **Ѣ** appear as **О** and **Ь** as **Е**, and that **Ѣ** and **Ь** may be absent in certain positions.

<b>АВНЕ, АВЬЕ</b>	immediately, at once
<b>АВНТИ СѦ</b>	see <b>ѠВНТИ СѦ</b>
<b>АВРАМЪ</b>	of Abraham
<b>АГНЬЦЪ</b>	lamb
<b>АДОВЪ</b>	of Hell
<b>АЗЪ</b>	I
<b>АЛЪКАТИ</b>	to hunger
<b>АМИНЪ</b>	amen
<b>АНѢЛЪ</b>	(usually abbreviated to <b>АНѢЛЪ</b> ) angel
<b>АПОСТОЛЪ</b>	(often abbreviated to <b>АПѢЛЪ</b> ) Apostle
<b>АРХАНѢЛЪ</b>	Archangel
<b>АРХИЕПИСКОПЪ</b>	archbishop
<b>АРХИЕРЕН</b>	high priest, archpriest
<b>АСОУРОВЪ</b>	of Asher
<b>АЩЕ</b>	if, whether
<b>БЕЪ</b>	without
<b>БЕЪЗАКОННѢ</b>	lawlessness
<b>БЕЪДЪНЪ</b>	deserted
<b>БЕЪЗОУМЪНЪ</b>	mad
<b>БЕСѢДА</b>	talk, conversation
<b>БИТИ</b>	to beat
<b>БЛАГОСЛОВЪНЪ, БЛАГОСЛОВЪНЪ</b>	(usually abbreviated to <b>БЛѢНЪ</b> ) blessed
<b>БЛАГО</b>	good, good things
<b>БЛАГЪ</b>	good



БЛАЖЪНЪ	blessed
БЛАТЪНЬСКЪ	of Pannonia
БЛИЗЪНЦЪ	twin
БЛЪГАРЬСКЪ	Bulgarian
БЛЪДИТИ	to err
БЛЪДЪНЪ	wanton, licentious
БО	for (conj.; always as second element in a sentence)
БОГАТЪ	rich
БОГАТЪСТВО	wealth
БОГОРАЗЪУМИЕНЕ	knowledge of God
БОГЪ	(usually abbreviated to БГЪ) God
БОЖИИ	(usually abbreviated to БЖИИ) God's, of God
БОЖЪСТВО	divinity
БОЛЕЗЪНЪ	disease, sickness
БОЯТИ СЯ	to fear, to be afraid
БРАНЪ	wedding
БРАНЪ	war, battle
БРАТРИНА	brothers
БРАТЪРЪ, БРАТЪ	brother
БРАУЪНЪ	bridal; of the wedding
БРЪГЪ	bank
БОУКАРЪ	scribe
БОУРА	storm
БЪДЪТИ	to watch
БЪИВАТИ	to be, to happen
БЪИТИ	to be, to become
БЪДЪНЪ	poor; infirm
БЪЛЪ	white
БЪСТВО	flight
БЪСЪ	devil
БЪСЪНОВАТИ СЯ	to be possessed
БЪСЪНЪ	possessed (by a devil)
БЪВЪЛОНЬСКЪ	of Babylon
БЪРАБА	Barrabas
БЪРАТАТИ	to await
ВЪШЪ	your (plur.)
ВЕЛИИ	big, great

ВЕЛИКЪ	big, great
ВЕЛЬБЯЖАЪ	camel's, of camel
ВЕЛЬЗЕБОЛЪ	Beelzebub, ruler of the devils
ВЕСЕЛЯТИ СЯ	to rejoice
ВЕШТЬ	thing
ВНАЗ	sight
ВНАДЪНИ ГЕ	vision
ВНАДЪТИ	to see
ВИНА	cause; fault
ВИНО	wine
ВИНОГРАДАЪ	vineyard
ВИСЪТИ	to be suspended
ВИТАНИ ГЯ	Bethany
ВИТАТИ	to live
ВЛАДЪ И КА	ruler
ВЛАДЪТИ	to rule
ВЛАСТЬ	power
ВЛАСЪ	hair
ВЛАЧИТИ	to drag
ВЛЪКЪ	wolf
ВЛЪНА	wave
ВЛЪНЕНИ ГЕ	agitation
ВЛЪНИТИ СЯ	to be agitated
ВЛЪХЪЪ	sorcerer, magician, Magus
ВЛЪШТИ	to drag
ВРАГЪ	enemy
ВРАТА	gates
ВРЪТИЩЕ	sack-cloth
ВОДА	water
ВОДЪНЪ	of the water
ВОИНЪ	soldier, warrior
ВОЛЯ	will
ВОЛЕ НЪ	voluntarily, by one's own choice
ВРАЖЪДОВАТИ	to be hostile
ВРЪГНАТИ	to throw
ВРЪЖЕНИ ГЕ	throw
ВРЪЖЕННЕ КАМЕНИ	a stone's throw
ВРЪХОУ	above
ВРЪЩА	time

ВЪ	in, into
ВЪВРЪГНАТИ	to throw in, to cast
ВЪДАТИ	to give
ВЪЖДЕЛѢТИ	to desire
ВЪЗДАЛКАТИ	to get hungry
ВЪЗДЪХНАТИ	to inspire
ВЪЗЪБРАНИТИ	to deny, prevent
ВЪЗЪБРАНИТИ	to forbid
ВЪЗВЕСТИ	to lead up
ВЪЗЪРАТИТИ СѦ	to go back
ВЪЗЪГАРАТИ СѦ	to catch fire
ВЪЗЪГЛАГОЛАТИ	to say
ВЪЗДАНИТЕ	reward
ВЪЗДАТИ	to render
ВЪЗДРАСТЪ	age (of man)
ВЪЗДЪРАТИ	to be pulled up
ВЪЗДѢТИ	to lift up
ВЪЗДѢРАТИ	to lift up
ВЪЗЪИСКАТИ	to seek out
ВЪЗЛОЖИТИ	to lay, to place
ВЪЗМОЖЕНЪ	possible
ВЪЗМОШТИ	to be able to
ВЪЗЪПИТИ	to cry out
ВЪКОУПѢ	together
ВЪЛѢСТИ	to get in
ВЪМОШТИ	to be able to
ВЪЗЪЛЮБИТИ	to love
ВЪЗЪНЕСТИ СѦ	to be borne up
ВЪЗЪРАДОВАТИ СѦ	to rejoice
ВЪЗЪВАТИ	to call
ВЪЗЪРАТИ	to take
ВЪЛИВАТИ	to pour in
ВЪМЕСТИ	to throw in, to cast in
ВЪМЕТАТИ	to cast in
ВЪНИТИ	to go in (on foot)
ВЪНѢ	outside
ВЪПИТИ	to cry out, to clamour
ВЪПРАШАТИ	to ask
ВЪПРОСИТИ	to ask

ВЪСАДИТИ СѦ	to be planted
ВЪСКРИЛИТЕ	edge (of garment)
ВЪСКРЪСЕНИТЕ	resurrection
ВЪСКРЪСНОВЕНИТЕ	resurrection
ВЪСКРЪСНАТИ	to resurrect
ВЪСНЪЗІПЪТИ	to swarm with, to 'crawl' with
ВЪСПРИМАТИ	to receive
ВЪСТАТИ	to get up, arise
ВЪСТОКЪ	East
ВЪСЪЗІТТИ	to seize
ВЪТОРИЦЕТА	for the second time
ВЪТОРОПРЪВЪ - ВЪТОРОПРЪВАТА СОБОТА	the second Sabbath after the Great Easter Sabbath
ВЪХОДЪ	entrance
ВЪДОВА	widow
ВЪДОВИЦА	widow
ВЪСЕГДА	always
ВЪСЬ <sup>1</sup>	all, whole
ВЪСЬ <sup>2</sup>	village
ВЪСЪАКЪ	every, all
ВЪІ	you (plur.)
ВЪІМНЪ	continually
ВЪІСОКЪ	high
ВЪІСПРЪ	up, upwards
ВЪІШЕ - СЪ ВЪІШЕ	from above
ВЪІТА	neck
ВЪДЪТИ	to know
ВЪКЪ	age; eternity
ВЪРА	faith
ВЪТВА	branch
ВЪТРЪ	wind
ВЪТРЪНЪ	wind (adj.)
ВЪЧЪНЪ	eternal
ГАДЪ	reptile
ГАТАТИ, ГАДАТИ	to divine
ГЛАВА	head
ГЛАВА ЖЪЗЛА	corner store

ГЛАГОЛАТИ	(usually abbreviated to ГЛ҃ТИ) to say, to speak
ГЛАГОЛЪ	word
ГЛАДАЪ	hunger, famine
ГЛАСЪ	voice
ГЛОУХЪ	deaf
ГНѢВЪ	anger
ГОДИНА	hour
ГОДАЪ	time
ГОЛЖЕЪ	dove, pigeon
ГОНИТИ	to drive
ГОРА	hill, mountain
ГОРЕ	woe
ГОРѢ	above, up
ГОРЬКЪ	bitter
ГОР҃ЮШЬНЪ	of mustard
ГОСПОДЬ	lord, master
ГОСПОДЬНЪ	(usually abbreviated to Г҃НЪ) of the Lord
ГОТОВЪ	ready
ГРАДЪ <sup>1</sup>	town, city
ГРАДЪ <sup>2</sup>	hail
ГРАДЬЦЪ	village, small town
ГРЕТИ	to row
ГРЬУЬСКЪ	Greek
ГРѢХЪ	sin, error
ГРѢШЬНИКЪ	sinner
ГРАСТИ	to come, to approach
ДА	that, in order to
ДАВИДОВЪ	(usually abbreviated to Д҃ВЪ) of David
ДАЖЕ ДО	until
ДАЛЕЧЕ	far
ДАНЫ	tribute
ДАРЪ	gift
ДАТИ	to give
ДА҃ТИ	to give
ДВИЖЕНІЕ	movement
ДВОРЪ	hall (of a house), forecourt, courtyard
ДВѢРИ	door

ДЕСНЪ	right
О ДЕСНЪ	on the right hand
ДЕСАТЬ	ten
ДИВИТИ СЯ	to be surprised, to wonder
ДИВЪ	wonder
ДИАВОЛЪ	devil
ДЛЪЖЬНЪ	owing, due
ДОБРОТА	virtue
ДОБРО	good
ДОЛОУ	down, downwards
ДОЛЕ	below, down
ДОМЪ	house
ДОНЫДЕЖЕ	until
ДОСТОИНЪ	worthy
ДОСТОЯНИЕ	inheritance
ДРЕВЛЕ	before
ДРУГУ <sup>1</sup>	friend
ДРУГУ <sup>2</sup>	other, second
ДРЪЖАВА	power
ДРЪЖАТИ	to hold
ДРЪЗОСТЬ	boldness, daring
ДРЪВО	tree
ДОВЪХЪ	(usually abbreviated to ДЪХЪ) spirit
ДОВША	(usually abbreviated to ДША) soul
ДВЕА, ДВѢ	two
ДЪСКА	board; the inscription on the Cross
ДЪШТИ	daughter
ДЪНИ ДЪ	by day
ДЪНЬ	day
ДЪНЬВЪНЪ	daily, of day
ДЪНЬСЪ	today
ДЪИМЪ	smoke
ДЪИХАННЕ	breath; living creature
ДЪВИЦА	girl, maiden
ДЪВЬСТВО	girlhood
ДЪЛАТЕЛЬ	worker, labourer; peasant, farmer
ДЪТИЩЪ	child
ДЪЛАТИ	to do
ДЪЛО	affair, business; work
ДЪЛАТИ СЯ	to be done, performed
ДЪВА	maiden, virgin

ЖАБА	frog
ЖАЛЪ	tomb
ЖЕ	and, but, however
ЖЕДАТИ	see ЖАДАТИ
ЖЕЛЪЗЪНЪ	of iron
ЖЕЛЪНИТЕ	desire, longing
ЖЕНА	woman
ЖЕНИХЪ	bridegroom
ЖЕНЬСКИ	female
ЖЕСТОНЪ	hard, cruel
ЖИВОТЪ	life
ЖИВОТЪНЪ	of an animal
ЖИВЪ	alive, live
ЖИДОВЪСКИ	Jewish, Hebrew
ЖИТИТЕ	life
ЖРЪНОВЪНЪ - КАМЕНЬ ЖРЪНОВЪНЪ	millstone
ЖРЪТВА	sacrifice
ЖРЪТИ	to sacrifice
ЖИЗНЪ	life
ЖАДАТИ	to thirst
ЖАТВА	harvest
ЗЪЛО	very
ЗАВАЗАТИ	to repair
ЗАДЪХНАТИ СЯ	to choke
ЗАЗЪРЪТИ	to find fault, to be indignant
ЗАКЛАТИ	to slaughter
ЗАКЛИНАТИ	to adjure
ЗАКОНООУЧИТЕЛЪ	teacher of the law
ЗАКОНЪ	law
ЗАМАТОРЪТИ	to grow old
ЗАПОВЕДАТИ	to charge with, to command; to tell
ЗАПОВЕДЪ	order, law, command
ЗАПОВЕСТИ	to tell
ЗАПРЪТИТИ	to forbid
ЗАТВАРНАТИ	to close
ЗАТВОРИТИ	to close
ЗВЕРИНЪ	of a wild beast
ЗЕВЕДЕОВЪ	of Zebedee

ЗЕМЛѢНѢ, ЗЕМЛѢ	earth
ЗИЖДИТЕЛѢ	creator
ЗИМА	winter; зимѣ in winter
ЗМИНА	snake, serpent
ЗМИНѢВЪ	of a snake, of a serpent
ЗНАМЕНИТЕ	sign, omen
ЗНАТИ	to know
ЗРЬНО	grain
ЗЪВАТИ	to call
ЗЪЛОБА	wickedness
ЗЪЛОДѢИ	evil-doer, criminal
ЗЪЛЪ	wicked
ЗЪРѢТИ	to look
И	and
*И, *Ѣ, *Ѣ	he, she, it (not used in nom. sing.)
ИГЛИНЪ	of a needle
ИДЕЖЕ	where (subordinating conj.)
ИЕРДАНЬСКЪ	of the Jordan
ИЖДЕКОНЪНЪ	from all time
ИЖЕ	who (rel. pron.)
ИЗБАВИТИ	to deliver, to free
ИЗБЪРАТИ	to choose
ИЗБЪИТЪНЪ	more than one needs
ИЗВЛЪСТИ	to drag out
ИЗГЪНАТИ	to drive out
ИЗГЪИБНЪТИ	to get lost
ИЗИТИ	to go out, to come out (on foot)
ИЗЛИТИ	to pour out
ИЗНЕМОЩИ	to become weak
ИЗРАИЛЕВЪ	(often abbreviated to <i>изрѣвѣ</i> ) of Israel
ИЛИНА	Elias
ИМѢНИТЕ	property
ИМѢТИ	to have
ИМА	name
ИНДИКЪТЪ	Indiction (cycle of 15 years)
ИНЪ	other, another



Иоанъ	John; ИОАНЪ КРЪСТИТЕЛЬ (abbreviated to КРЪСТИТЕЛЬ) John the Baptist
Иона	Jonas
Иорданъ	Jordan
Иродигане	Herodite, a follower of Herod
Иродъ	Herod
Искаріотъскъ   Ирода Искаріотъскъ	Judas Iscariot
искати	to seek
искоуѣситель	tempter
искоуѣсити	to tempt
искрънь	neighbour
искоупити	to redeem
искоушати	to tempt
исплънити се	to be filled
исплънь	full
исповѣдати се	to confess; to give thanks
истина	truth
истазати	to demand back
исходити	to go out, to come out (on foot)
исходъ	exit
исцѣлѣти, ицѣлѣти	to be healed
искияти	to dry up
Исоусъ	Jesus (usually abbreviated to Иѣсъ)
ити	to go, to come (on foot)
Иѣковль	of James
Иѣковъ	James
Ирода	Judas
Ироден	Jew
Ироденскъ	of the Jews
како	how
каковъ	of what kind
камениге	stones
Кападокиса жена Кападокиса	a woman from Cappadocia
Кесаревъ	Caesar's
Кирилъ	Cyril
китовъ	of the whale

КЛАННАТИ СЪ	to bow
КЛЕВЕРЪТЪ	companion
КОГДА	when (interr.)
КОЗЛА	kid
КОЛИЖЬДО	how often
КОЛИКЪ	how much
КОЛЬ	how much, how many
КОЛЪ	when (interr.)
КОЛѢНО	family, generation; knee
КОМЪ - ОТЪ КОМА	from the beginning
КОМЪЦЪ	end
КОМЪДНИКЪ	end
КОПИКЪ	spear
КОРАВИЦЪ	little boat
КОРАВЪ, КОРАВЪЛЪ	boat, ship
КОРЕНЬ	root
КОСНАТИ СЪ	to touch
КОТОРЪЗИ	which (of several)
КРАТЪ	once; ДЪВА КРАТА twice
КОЛЬ КРАТЪ!	how many times
КРОТЪКЪ	meek
КРЪВЪ	blood
КРЪСТИТЕЛЪ	(abbreviated to КРЪСТИТЕЛЪ) the Baptist
КРЪСТИТИ	to baptize
КРЪСТИТИ СЪ	to be baptized
КРЪСТИНИНИКЪ	Christian
КРЪСТЪ	cross
КРЪПОСТЪ	strength
КОУПИТИ	to buy
КОУРЕНИКЪ	steam
КОШЪ	basket
КЪ	to, towards
КЪНИГА	book, letter (of the alphabet)
КЪНИГИ	the Scriptures; writings
КЪНИГЪУНИ	scribe
КЪНИЖЪНИКЪ	scribe
КЪНАЖЪ	prince's
КЪНАЗЪ	prince
КЪТО	who (interr. pron.)
КЪПЕЛЪ	pool

ЛАДИЦА	boat
ЛАДИНА	boat
ЛАКАТИ	to hunger
ЛАКЪТЪ	ell (measure of length)
ЛЕЖАТИ	to lie
ЛЕПТА	a small coin, mite
ЛЕТЪТИ	to fly
ЛЕШТИ	to lie down
ЛИЦЕ	face
ЛИХВА	interest (on money)
ЛИХО	too much
ИЗ ЛИХА	to excess
ЛИЦЕМЪРЪ	hypocrite
ЛОВИТИ	to catch
ЛОВЬЦЪ	hunter, huntsman
ЛОЖЕ	bed
ЛОЗИНЕ	vines
ЛЪЖЪ	false
ЛЪГЪКЪ	light (in weight)
ЛЪСТЬ	deceit
ЛЪНОСТЬ	idleness
ЛЪТО	year; summer
ЛЮБИТИ	to love
ЛЮБЪЛ	love
ЛЮДИНЕ	people
ЛЮТЪ	furious, mad, fierce
МАЛО	little, few
МАЛЪ	small, little
ИЪКОВЪ МАЛЪИН	James the Less
МАРИИНЪ	Mary's, of Mary
МАРТЪ	March
МАТИ	mother
МИЛОСРЪДОВАТИ	take pity
МИЛОСТИВЪ	(abbreviated to $\text{ММЛТМВЪ}$ ) merciful
МИЛОСТЬ	mercy
МИЛЪ	deserving pity
МИЛИ РЕМОУ БЪША	He took pity on them
МИНАТИ	to pass

МИРОЗ <sup>1</sup>	peace
МИРОЗ <sup>2</sup>	world
МЛАДЕНЬЦЬ	infant
МЛАДЬНЬУЬ	of infants
МОН	my
МОЛТИИ СѦ	to pray
МОРСКИ	of the sea
МОРЕ	sea
МОШТИ	to be able to
МОРАЗ	frost
МОРТВЪ	dead
МОРТВЬЦЬ	dead body, corpse
МОРЪЖА	net
МНОГАЖЪДЪ I	many times
МНОЖИЦЕ IЖ	many times
МНОГО	much, many, numerous; great
МНОЖЕСТВО	multitude
МЪЗДА	reward
МЪНЪТИ СѦ	to seem
МЪИСЛЬ	thought
МЪИТАРЬ	publican (in the Bible; i.e. a Tax-collector)
МЪИТЬНИЦА	customshouse
МЪИСЛЬ	thought
МЪЖДО	between
МЪСТО	place
МЪСАЦЬ	month
МЪДРОСТЬ	wisdom
МЪДРО	wise
МЪЖЬ	man
МЪЖЬСКИ	male
МЪЧЕНИКИ	martyr
МЪЧИТИ	to torment
МЪТЕЖЬ	confusion; tumult

НА	on, in, at; against
НАВЪЗІКНЪТИ	to be accustomed
НАГЪЗ	naked
НАДЪЗ	over, above
НАИМЪННИКЪ, НАЕМЪННИКЪ	labourer, hireling
НАЛЕЖАТИ	to crowd upon
НАПРАВТИ	to direct, to guide
НАРЕШТИ	to call
НАРЕШТИ СѦ	to be called
НАРИЦАТИ СѦ	to be called, to call oneself
НАРОДЪЗ	crowd, multitude, people
НАСАДИТИ	to settle
НАСЛѢДИТИ	to inherit
НАСЛѢДЪНИКЪ	heir
НАСТАВЪННИКЪ	teacher, master; leader
НАСТАТИ	to come to pass
НАСЪЗІТИТИ СѦ	to be filled, satisfied
НАОУЧИТИ СѦ	to learn, to be taught
НАУАЛО	beginning
НАУАТИ	to begin
НАШЪ	our
НАЪАТИ	to hire
НЕБЕСЪНЪ	(usually abbreviated to $\text{НЕСНЪ}$ , $\text{НЕСНЪ}$ ) of heaven
НЕБО	(usually abbreviated to $\text{НБ-}$ , $\text{НБ-}$ ) sky, heaven
НЕБРЪШТИ	to neglect, to disregard
НЕВИДИМЪ	unseen, invisible
НЕВѢРЪНЪ	faithless
НЕГОДОВАТИ	to disapprove

НЕДЖГЪ	illness, ailment
НЕЖЕ	than
НЕЗЪЛОБИВЪ	innocent
НЕНАВНАДЕТИ	to hate
НЕПОВИНЪНЪ	innocent
НЕПЪЩЕВАТИ	to think, to believe
НЕСТИ	to carry
НЕУИСТЪ	unclean, impure
НИЗЪОУ	below
НИЗЪРНИЖТИ	to throw down
НИКОЛИ	never
НИКЪТО	nobody
НИЧЪТО	nothing
НИЩЕ ТА	poverty
НИЩЪ	beggar (adj.), poor
НОГА	foot
НОЖЪ	knife
НОСИТИ	to carry, bear
НОЩЪ	night
НОЩНЪЖ	by night
НЪИНЪ	now
НЪКЪТО	some, a certain
НЪКЪЗІ	a certain
О	at, on, about; because of; concerning
ОБА, ОБЪ	both
ОБАЧЕ	however
ОБЛАСТЪ	power
ОБЛАЧУТИ СЯ	to dress
ОБЛЕШТИ	to dress
ОБЛИЧУТИ	to accuse; to denounce
ОБЛИЧУТИ СЯ	to be accused, denounced
ОБЛОБИЗЪТИ	to kiss
ОБЛЪСТИТИ	to deceive
ОБНОВИТИ	to renew
ОБРАТИТИ СЯ	to be converted
ОБРЕСТИ	to find
ОБРЕТАТИ	to find

ОБЪДОВАТИ	to eat
ОБЪЩЕВАТИ	to promise
ОБЪ ... ОБЪ	one..., another...
ОВА ... ОВА...	some..., others...
ОВЬЦА	sheep
ОВЬУЪ	sheep's, of the sheep
ОГНЬ	fire
ОГРАДИТИ	to fence in
ОДРЪ	bed
ОДЕЖДА	clothing
ОДЕЯНИЕ	clothing
ОЖЕНИТИ СЯ	to marry (of a man)
ОЖИТИ	to come to life
ОЗАРЯТИ СЯ	to be enlightened
ОКЛЕВЕТАТИ	to slander; to accuse
ОКО	(dual оум) eye
ОНЪ	that, that (one) yonder; he
ОПРАВЪДАТИ	to justify
ОПРЕТИ СЯ	to learn, to rest upon
ОСКВРЪНИТИ СЯ	to defile oneself
ОСКРЪБЕТИ	to become grieved
ОСЛАБЛЕНЪ	paralyzed man
ОСЛАБЕТИ	to become weak
ОСТАВИТИ	to leave
ОСТАВЛЯТИ	to leave, to let
ОСТАТИ	to stay
ОСТРОГЪ	stockade
ОСТЯПНИ	to move off, to move away
ОСЪДИТИ	to condemn
ОТИТИ	to go away
ОТРОКОВИЦА	maiden, girl
ОТРОКЪ	boy, youth
ОТРОУЩЕ	child
ОТЪ, Ш	from
ОТЪВРЪСТИ	to open
ОТВЪЩАТИ	to reply
ОТЪНОСИТИ СЯ	to be carried away
ОТЪПОУСТИТИ	to forgive

ОТЗРОУЪНЪ	absent
ИМЪИ МА ОТЗРОУЪНА	count me out
ОТЪСЪШИ	to cut off
ОТЪРАТИ	to take away
ОТЪЦЬ	father (often abbreviated to <i>оць, отьць</i> )
ОЦЪПАТИ	to stiffen

ПАКЪИ	again
ПАМАТЬ	memorial
ПАСТИ <sup>1</sup>	to fall
ПАСТИ <sup>2</sup>	to graze
ПАСТЪРЬ	shepherd
ПАСХА	Easter, Passover; Jewish paschal bread
ПАУЕ	more
ПЕЧАЛЬ	sorrow
ПЕШИ СА	to care
ПИСМА	letter (of the alphabet)
ПИТИ	to drink
ПИСАТИ	see ПЪСАТИ
ПИЩА	food
ПЛАКАТИ СА	to lament
ПЛОДЪ	fruit
ПЛЪНЪ	full
ПЛЪВАТИ	to spit
ПЛЪТЬ	flesh
ПЛЪВА	chaff
ПЛЪВЕЛЪ	weed
ПЛЪМА	tribe, race
ПО	after (with loc.)
ПОВЪДЪТИ	to watch, to stay awake
ПОВЕЛЪНИЕ	order, command
ПОВЕЛЪТИ	to order, to command
ПОВИНОВАТИ СА	to submit
ПОВЪСТИ	to tell
ПОГАННИЪ	pagan
ПОГРЕТИ	to bury



ПОГОУБИТИ	to destroy
ПОГЪІБАТИ	to perish
ПОГЪІБНАТИ	to perish
ПОДВИГНАТИ	to move, to stir
ПОДВИСАТИ СЯ	to move oneself, to struggle
ПОДОБАТИ	to be fitting, appropriate
ПОДОБАТИ СЯ	to be like
ПОДОБИТИ СЯ	to be like
ПОДОБЪНЪ	like, similar to
ПОДРАЖАТИ, ПОДРЪЖАТИ	to mock
ПОДЪНЕБЕСЬСКАНА	the earth
ПОДЪРЪІТИ	to undermine
ПОЪДЪ	late
ПОЪНАТИ	to know, to recognize
ПОЪОБАТИ	to peck
ПОКАЗАТИ	to show
ПОКАНАТИ СЯ	to repent
ПОКЛАНЪНИЕ	worship
ПОКЛАНЪНАТИ СЯ	to bow
ПОКЛОНИТИ СЯ	to bow
ПОКОИ	rest
ПОКРЪІВАТИ	to cover
ПОКЪІВАТИ	to nod
ПОЛАГАТИ	to place, to lay
ПОЛЪ <sup>1</sup>	sex
ПОЛЪ <sup>2</sup>	half; ПОЛЪ ДЪНЕ midday; ПОЛЪ НОШТИ midnight
ПОМАВАТИ	to wave
ПОМЕСТИ	to sweep
ПОМИСАТИ	to blink, to nod
ПОМИЛОВАТИ	to take pity
ПОМОЩЬ	help
ПОМЪІШЛЪНИИТЕ	thought
ПОМЪІШЛЪНАТИ	to reflect
ПОПЕЛЪ	ashes
ПОСЛОУЖИТИ	to serve
ПОСЛОУШАТИ	to listen; to obey
ПОСЛЕДОВАТИ	to follow
ПОСЛЕДЪ	afterwards

ПОСЛЕДЪНЪ	last
ПОСЛЕДЪНЪА	last state
ПОСТАВИТИ	to place
ПОСТИТИ СЯ	to fast
ПОСТРАДАТИ	to suffer
ПОСТРАНАТИ СЯ	to be organised
ПОСЪЛАТИ	to send
ПОТРЕБА	need, necessity
ПОТРАСТИ	to shake
ПОТЪКНАТИ СЯ	to stumble
ПОХОТЬ	pleasure
ПОУРЕТИ	to draw (water)
ПОУЧЕНИЕ	
ПОРАСАТИ	to gird
ПОРАСАТИ СЯ	to gird oneself
ПОРАТИ	to take
ПРАВДА	truth
ПРАВЪ	rightly
ПРАВЪДЪНЪ	just
ПРАВЪДИВЪ	just, righteous
ПРАВЪДНИКЪ	just man
ПРАЗДЪНЪ	empty
ПРАЗДЪНСТВО	leisure; festival day
ПРИ	near, by
ПРИБЛИЖИТИ СЯ	to approach
ПРИВЕСТИ	to bring
ПРИВИДѢНИЕ	spectre
ПРИВЛЕШТИ	to drag in
ПРИВОДИТИ	to bring
ПРИЗРАКЪ	ghost
ПРИЗЪВАТИ	to summon, to call
ПРИЛЕЖАТИ	to look after
ПРИЛОЖИТИ	to add
ПРИНЕСТИ	to bring
ПРИОБРЕСТИ	to find, acquire
ПРИСНО	always
ПРИСТЪПИТИ	to approach, to come near
ПРИСѢДѢТИ	to remain by, to sit near
ПРИТИ	to come, to arrive (on foot)

ПРИТИ ВЪ СЛѢДЪ	to follow
ПРИТЪУГА	parable
ПРИХОДИТИ	to come
ПРИЧАСТИЕ	part
ПРИМАТИ	to accept, to take
ПРОБОСТИ	to pierce
ПРОЗЪРѢТИ	to regain one's sight
ПРОКЛАТИ	to curse
ПРИКРЪИВАТИ	to cover
ПРОЛИТИ	to spill
ПРОПАТИЕ	crucifixion
ПРОРЕШИТИ	to prophesy
ПРОРОКЪ	(usually abbreviated to ПРЪКЪ) prophet
ПРОРОУНЦА	prophetess
ПРОСВѢТИТИ СЯ	to be enlightened
ПРОСИТИ	to ask
ПРОСЛАВИТИ СЯ	to be glorified
ПРОСТРАНЪ	extensive
ПРОСТРѢТИ	to hold out, to stretch out
ПРОСТЪ	simple
ПРОТЪРЪГНАТИ СЯ	to be torn
ПРОТИВЪ	towards; to meet
ПРОУНИ	other, remaining
ПРОШЕНИЕ	asking
ПРЪВЪ	first
ПРЪВА	first state
ПРЪВЪИВАТИ	to remain
ПРЪВЪИТИ	to stay, to remain
ПРЪВЕСТИ	to bring over
ПРЪДАНИЕ	tradition
ПРЪДАТИ	to betray, to deliver; to hand over
ПРЪДИВЪНЪ	most wonderful
ПРЪДЪ	before, in front of
ПРЪДЕЛЪ	territory, region; frontier
ПРЪИТИ	to go over, to cross (on foot)
ПРЪЛОЖЕНИЕ	translation
ПРЪЛОЖИТИ	to translate; to change, transform
ПРЪЛЪОВЪИ	adultery
ПРЪМЪДРОСТЬ	wisdom

ПРЕПОДОВЬНЪ	holy, blessed, venerable
ПРЕПОГАСАТИ СЯ	to girdle oneself
ПРЕПРОСТЪ	simple, plain
ПРЕСВАТЪ	most holy
ПРЕСЕЛЕНИЕ	exile; migration
ПРЕСПѢТИ	to achieve
ПРЕСТАТИ	to stop
ПРЕСТЪПАТИ	to transgress
ПРЕТНТИ	to rebuke
ПРЕТРЪПѢТИ	to suffer
ПРЕТЪКНЪЖТИ	to knock, bump
ПОУСТИТИ	to let; to release; to divorce
ПОУСТЪНИИ	desert
ПОУСТЪ	deserted, lonely
ПЪПРИЩЕ	mile, league
ПЪТИЦА	bird
ПЪСАТИ	to write
ПЪШЕНИЦА	wheat
ПѢНАВЪ	denarius (Roman silver coin)
ПѢСЪКЪ	sand
ПѢТИ	to sing
ПАТЬ	give
ПЪЖТО	fetter

РАБОТАТИ	to serve, to be in servitude
РАБЪ	slave, servant
РАБЪЗІНІИ	slave woman
РАБЪВИИ	rabbi
РАДИ	because of
РАДОВАТИ СЯ	to rejoice
РАДОСТЬ	joy
РАДЪМА	because of
РАЖДАТИ	to give birth
РАЗОРЪТИ	to destroy
РАЗВРАЩАТИ	to debauch
РАЗВРАЩЕНЪ	depraved, perverse
РАЗВѢ	other than, except
РАЗДѢЛИТИ СЯ	to be divided

РАЗОРТИ	to destroy
РАЗУМЪ	understanding, intelligence
РАЗУМѢТИ	to understand
РАСПЯТИЕ	cross-roads
РАСТАВАТИ	to waste
РАСТЪРНАТИЕ	dispersion
РЕБРО	rib
РЕШТИ	to say
РИЗА	garment
РИМСКИ	Roman
РОДИТИ	to give birth
РОДИТИ СЯ	to be born
РОДЪ	birth, origin; race
РЫБА	fish
РЫБАРЬ	fisherman
РЫБИЦА	little fish
РЪДЪКЪ	rare
РЪДЪЦИ	few people
РЪЗА	cut
РЪЧЬ	speech
РЕГАТИ СЯ	to decide, to abuse
РАКА	arm, hand
РАДЪ	order, series, sequence
САМЪ	myself, yourself, himself, etc.
СВИНЪ	of swine
СВОИ	his/her (own)
СВѢТИЛЬНИКЪ	lamp, light
СВѢТЪ	light
СВАТЪ	(usually abbreviated to <i>сѣтъ</i> ) holy
СЕ	behold
СЕДМОРИЦЕ РЪ	sevenfold
СЕДЪМЪ	seven
СЕНЪТРА	axe
СЕЛЪНЪ	of the field
СЕЛѢ - ДО СЕЛѢ	up to now
СЕСТРА	sister
СИДОНЪ	Sidon

СНИ, СЪИ	this
СИКЕРА	an intoxicating beverage
СИЛА	power; work (of divine power)
СИЛОУАМЪ	of Siloam
СИРОТА	orphan
СИРЪСНЪ	Syrian
СИЦЪ	such, like this
СКАНЪДАЛЪ, СКАНЪДЕЛЪ	scandal, offence
СКВОЗЪ	through
СКВЕРНИТИ	to defile
СКОРО	quickly
СКРЪБЪ	grief
СКРЪБЪТИ	to sorrow
СЛАВА	glory
СЛАДЪКЪ	sweet
СЛОВО	word
СЛОВЪНИНЪ	Slav
СЛОВЪНСКЪ	Slavonic
СЛОУГА	servant
СЛЪНЦЕ	sun
СЛЪШАТИ	to hear
СЛЪДЪ	footstep
ВЪ СЛЪДЪ	follow(ing)
СЛЪПЪ	blind
СМОКЪ	fig
СМЪЯТИ СЯ	to laugh
СНЪГЪ	snow
СОБОТА, СЪБОТА	Sabbath
СОЛОМОНЪ	of Solomon
СОЛЬ	salt
СОТОНА	Satan
СПАСЕНИЕ	salvation
СПАСТИ СЯ	to be saved
СРЪДЪЦЕ	heart
СТАДО	herd
СТАДИН	a stade - a Greek measure of length about 606 <sup>3</sup> / <sub>4</sub> English feet
СТАРЪ	old

СТАРЪЦЬ	elder
СТАТИ	to stand
СТРАДАТИ	to suffer, to endure
СТРАЖА	watch
СТРАХЪ	fear
СТРОЕНИЕ	building
СТРОИТИ	to arrange
СТЪГА	road
СТЪЗА	path, way
СОУХЪ	dried, withered
СЪ	with
СЪБЛАЖИТИ	to tempt to evil
СЪБЛАЖИТИ СЯ	to give in to temptation
СЪБЪРАТИ (СА)	to gather
СЪБИТИ СЯ	to happen, to come to pass
СЪВЪРШИТИ	to achieve
СЪВѢДѢТЕЛЪ	witness
СЪВѢДѢТЕЛСТВО	witness
СЪВѢТЪ	counsel
СЪВЪЗАТИ	to bind, confine
СЪГРЕШИТИ	to sin
СЪЗДАНИЕ	creation
СЪЗДАТИ	to build
СЪКАЗАТИ	to say, to tell
СЪКОНЪУАНИЕ	end
СЪКОНЪУЕВАТИ	to finish
СЪКРОВИЩЕ	treasure
СЪКРОУШАТИ СЯ	to shatter, to smash
СЪКРОУШИТИ	to break to pieces, to smash
СЪЛОУЧАИ	accident, chance
СЪМИРАТИ СЯ	to humble oneself
СЪМОТРИТИ	to look
СЪМРЪТЬ	death
СЪМѢТИ	to dare
СЪНИТИ	to go down
СЪНЪМИШТЕ	meeting-place, synagogue
СЪНЪМЪ	meeting
СЪНѢДАНЪ	edible, <b>УЪТО СЪНѢДАННО</b> something to eat
СЪНАТИЕ	Synedrium, the highest civil and religious tribunal of the Jews

СЪМАСТИ СЪ	to become perturbed, agitated
СЪМЪИСЛИТИ	to think
СЪПАТИ	to sleep
СЪРЪСТИ	to meet
СЪСАТИ	to suck
СЪСЯЩЕН	sucklings
СЪСТАРЪТИ СЪ	to become old
СЪТВОРЕНИТЕ	creation
СЪТВОРИТИ	to make, do
СЪТО	hundred
СЪТОРИЦЕ РЪ	a hundredfold
СЪТЪНИКЪ	centurion
СЪ	this; he
СЪДЕ	here
СЪИНОБОЖЪСТВЕНЕ	adoption as a son by God
СЪИНЪ	(often abbreviated to СЪНЪ) son
СЪДЕТИ	to sit
СЪМА	seed
СЪНО	hay
СЪСТИ	to sit down
СЪРАНИТЕ	sowing (of seed); cornfields, area sown with seed
СЪРАТИ, СЪТИ	to sow
СЪДИТИ	to judge
СЪДИТА	judge
СЪДЪНЪ	of judgement
СЪПЪРЪ	opponent
СЪСЪДЪ	neighbour
СЪРАМО	this way, here
СЪ КАМИНА	mulberry tree
ТАИИЪ	secret
ТАКО	thus
ТАКОВЪ	such, of this sort
ТАКОЖЪДЕ	also
ТАЛАНТЪ	talent, sum of money
ТАТЬ	thief
ТВАРЬ	creation
ТВОИ	your (sing.)



ТВОРИТИ СЯ	to pretend to be, to make oneself out to be
ТЕЛЪЦЪ	calf
ТЕЧЕНИЕ	course
ТИШИНА	calm (sea, wind)
ТОГДА, ТЪГАДА	then
ТОЛКО	so much ... as
ТРЕТИЦИ	for the third time
ТРОИЦА	Trinity
ТРЪЖИЩЕ	market-place
ТРЪЖЪНИКЪ	money changer
ТРЪНИКЪ	thorns, thistles
ТРЪПЪТИ	to suffer
ТРЕБОВАТИ	to demand, to need
ТРЪБЪЗЪ	pagan rites
ТРЪСЪ	earthquake
ТОУ	there
ТОУНЪ	in vain
ТОУРЪ	Tyre
ТЪ	this, that; he
ТЪГАДА	see ТОГДА
ТЪКМО	only
ТЪМЪНИЦА	prison
ТЪЪ	you (sing.)
ТЪЛО	body
ТЪСЪНЪ	narrow
ТЪДОУ, ОТЪТЪДОУ	from there, thence
ТЪДЪ	there
ТЪЖИТИ	to grieve
ТЪЖЪКЪ	heavy
ОУ	from
ОУ - НЕ ОУ	not yet
ОУВЕДАТИ	to learn, to get to know
ОУВЕЩАТИ СЯ	to make one's peace
ОУГЛУБИТИ	to deepen
ОУГОТОВАТИ	to prepare
ОУДАРИТИ	to strike, to hit
ОУДОБЪ	easily

ОУЖАСНАЖТИ СА	to be astonished
ОУЗЪРЪТИ	to see, to catch sight of
ОУКОРЕНИТИ	to root
ОУКРАСИТИ	to furnish
ОУКРОУХА	crumb
ОУКРОУТИ СА	to be hidden
ОУМРЪТИ	to die
ОУМЪ	mind
ОУМЪНОЖЕНИТЕ	increase
ОУМЪИВАТИ	to wash
ОУМЪИТИ	to wash
ОУМЪТИ	to know
ОУПОДОБИТИ	to compare, to liken
ОУПОДОБИТИ СА	to be likened
ОУРЪЗАТИ	to cut off
ОУСЛЪИШАТИ	to hear
ОУСПЪХЪ	benefit
ОУСТА	mouth
ОУСТРОЕНИТЕ	order
ОУСТРЪМИТИ СА	to rush
ОУСЪНАЖТИ	to go to sleep; to die
ОУСЪПЪШЕН	the deceased
ОУСЪКНАЖТИ	to behead
ОУТАПАТИ	to drown
ОУТРЕИ	of the next day
ОУТРЕШЪНЪ	the morrow's
ОУТЪКНАЖТИ СА	to bump into
ОУТЪШАТИ СА	to be comforted
ОУХО	ear
ОУБИТИ	to kill
ОУЧЕНИКЪ	disciple
ОУЧИТЕЛЬ	teacher
ОУЧИТИ	to teach, instruct
ОУБО	for, since (always comes second in sentence)
ФАНОУИЛЕВЪ	of Phanuel
ФАРАОШЪ	of Pharaoh
ФАРИСЕИ	Pharisee
ФИЛОСОФЪ	philosopher
ФИНИУЪСКЪ	Phoenician

ХВАЛА	praise
ХВАЛИТИ СЯ	to boast
ХЕРОВЪСКЪ	of a Cherubim
ХЕРСОНЪАНИНЪ	resident of Khesson
ХЛѢБЪ	bread; loaf
ХОАТИ	to walk, to go
ХОТѢТИ	to want, to wish
ХРАМЪ	house
ХРОМЪ	lame
ХРЪСТЪ, ХРИСТЪ, ХРИСТОСЪ	(usually abbreviated to ХЪ) Christ
ХУДОЖЕСТВЕНЕ	art, skill
ЦРЪКЪ	(usually abbreviated to ЦРЪКЪ) temple
ЦРЪКЪВЪНЪ	of the temple
ЦѢЛИТИ	to heal
ЦѢЛОВАННЕ	greeting
ЦѢЛЪ	all, whole; sound, healthy
ЦѢЛОУХАДРЪНО	virtuously
ЦѢСАРЪ	(often abbreviated to ЦРЪ, ЦСРЪ) king
ЦѢСАРЪГРАДЪ	Constantinople
ЦѢСАРЪСТВО	kingdom
УАСЪ	time; moment; hour
УАНАННЕ	expectation
УАНАТИ	to expect
УЕСАТИ	to pick
УЕТВОРЪТЪ	fourth
УИНЪ	order
УИСТЪ	pure, clean
УЛОВѢКОЛЮБЕНЕЦЪ	who loves mankind
УЛОВЕНЪ	(usually abbreviated to УНЪ, УЛНЪ, УЛВНЪ) man (person)
УЛОВЕУЪ	of man
УЛОВЕУЪСКЪ	(usually abbreviated to УЛВНЪ, УЛВСНЪ) of man
УРЪНОРИЗЪЦЪ	monk
УРЪТА	mark, notch
УРѢВО	belly
УЪСТЬ	honour
УЪСТЬНЪ	honourable; holy

УЪТЕННЕ	reading
УГОДИТИ СЯ	to be surprised
УГОДО	wonder, miracle
УАДО	child
ШЮИ	left
О ШЮИЖ	on the left hand
ШЕСТЪКРИЛАТЪ	six-winged (seraphim)
ШИРОТА	width
ШЪСТВОВАТИ	to proceed, advance
ШЯИ	see ШЮИ
ЪАВИТИ СЯ	to appear
ЪАВЛЪАТИ СЯ	to appear
ЪАВЪ	openly, publicly
ЪАДЪ	food
ЪАКО	when, as, like, since
ЪАМОЖЕ	where (rel.)
ЪАСТИ	to eat
ЪЕВАНЪЪЪЕЛИЪЕ, ЕУАГГЕЛИЪЕ	(usually abbreviated to ЕЪЪЛИЪЕ ЕГЪЛИЪЕ) Gospel
ЪЕГДА	when (subordinating conj.)
ЪЕДА	whether; introduces a question the expected answer to which is 'no'
ЪЕДИНЪ	a, one; a certain (man); only, alone
ЪЕЗЕРО	lake
ЪЕИ	yes
ЪЕЪЮПЪТЪ	Egypt
ЪЕЛИКО	as much ... as
ЪЕЛИНЪСКЪ	of the Greek, of the Hellenes
ЪЕТЕРЪ	a, one; a certain (man); of some kind
ЪЕЩЕ	more
ЪЕУА	Eve