0. INTRODUCTION

0.1 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.)


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.


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,

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 starostowiańskiego/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. Nandrif, *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), Žoš (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 Nandrif'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-graeo-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 \( z > b \) 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) Mzr. Codex Marianus


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 š > e, while š > 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, š > o, š > 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.


(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.


(5) EuchSin. Euchologium Sinaiticum


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


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

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 sluzhebnik), 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 ff. 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 staroslavyanskogo 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 staroslavyanskogo 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*).

(Denkschriften der k. Akademie der Wissenschaften in Wien, Hist.-Phil. Kl. XXXVIII), Vienna, 1890.

(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.


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 `b > e`, few examples of `z > o`, but loss of `jers`. Examples of asigmatic aorist, but new type is predominant.


(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, `b > e` but not `z > o`. No asigmatic aorists, only the newer types. In several respects it
is a more recent text than all those listed above.


See also: A. Margulie's, *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) **UndPol. Undolski Folia**

Fragment of evangelistarium. Cyrillic 2 ff.

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


(15) **HilPol. 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.


(16) **ZogPol. Zograph Folia**

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

Otherwise unknown text.

(17) **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.


(18) **Slav Psalter**

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 slavyanskie 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) **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 а and о, and а and a. There are other similar Russian Church Slavonic texts.

(2) **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) **Dobromir's Gospel**

Middle Bulgarian (12th century).
Notes on OCS forms in grammars and in texts:

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, *Geschohte 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 glagolu, 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.

Cyrillic is derived from Greek uncialls (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 \( \text{М} \), (Cyrillic \( \text{М} \)), and so were \( \text{X} \) (Glagol. \( \text{Х} \)) and \( \text{W} \) (Glagol. \( \text{У} \)); \( \text{W} \) was taken over without change, as its angular shape fitted in with the rest of the Cyrillic alphabet. More problematic are \( \text{U} \) (Glagol. \( \text{У} \)) and \( \text{У} \), \( \text{У} \) (from Glagol. \( \text{У} \)). The digraph \( \text{З} \text{I} \) or \( \text{ЗМ} \) (both \( \text{З} \) 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 \( \text{A K} \text{B} \) and their Glagolitic counterparts, as the Cyrillic alphabet seems to have been designed for a different dialect, where besides \( \text{K} \) (Glagol. \( \text{А} \), apparently not connected with Cyrillic \( \text{K} \), \( \text{А} \)) there was \( \text{Я} \) (Glagolitic uses one letter, \( \text{А} \), where Cyrillic uses either \( \text{Я} \) or \( \text{Я} \) according to the etymology of the word in which it occurs); beside \( \text{Я} \) and \( \text{Я} \) Cyrillic has \( \text{Я} \) and \( \text{Я} \) in some MSS (Glagolitic uses only one letter for each pair). This points to an analysis of \( \text{Я} \text{Я} \), \( \text{Я} \), as \( 1 + \text{Я} \) and \( 1 + \text{О}(\text{У}) \) and consequent formations of \( \text{Я} \) (\( 1 + \text{А} \)), \( \text{Я} \) (\( 1 + \text{Я} \)), and later \( \text{Я} \) (\( 1 + \text{Е} \)). Some Russian MSS even have \( \text{Я} \). Such an analysis is not possible for Glagolitic \( \text{У} \) (Cyrillic \( \text{У} \)), and whereas \( \text{Я} \text{С} \) is obviously \( 1 + \text{С} \) (that is, \( 0 + \text{nasality}, \text{cf.} \text{Я} \text{С} = \text{E} + \text{nasality}) \) Glagolitic \( \text{Я} \text{С} \) (Cyrillic \( \text{Я} \)) cannot be explained at all (? + nasality).

Apart from having the extra letters \( \text{Я} \), \( \text{Я} \), \( \text{Я} \), Cyrillic differs from Glagolitic in that it does not have \( \text{М} \) (this is

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1 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 ѯ, but this is a later Serbian development of Glagolitic), nor does it have a counterpart for ѯ which is apparently derived from Greek Χ and whose actual phonetic value is unknown (probably Slavonic [x], while ѯ = Cyrillic X, represented a Greek sound, possibly [kh]). Cyrillic adds two more letters, Ѣ and Ѱ, from Greek κεί and πεί, perhaps to make up the number of letters in Glagolitic. њ and Ѣ are derived from Glagolitic Χ and Χ (these appear as Ѣ and Ѣ in some inscriptions).

The earliest Glagolitic MSS have a special sign for [dz], Ѣ, transcribed into Cyrillic as Ѣ; later Glagolitic MSS have only Ѱ (Cyrillic ζ, i.e. [z]). In the Cyrillic MSS Ѣ 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 Ѣ with ζ or used only ζ (Glagol. Ѣ). In normalized spelling Ѣ 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 ( έ, originally long e, and έ ); similarly there are two letters for [o] (о 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 οτω (о). ου (also, to save space, τ ) is o + υ because in Greek [u] had become [ü], therefore the sound [u] was represented by ου cf. French where [u] has become [ü] and therefore ου represents [u].

The same principle was followed in constructing the sign for Ѣ, and ζι ζη is not to be taken as a diphthong, any more than ου (OCS has no diphthongs, except possibly [iа]).

Ѱ may have been interpreted later as Ѱ over Τ in a Bulgarian dialect which has [ft] where Ѱ occurs in OCS; it is derived from Glagol. Ѱ. (N.B. in Glagolitic Τ is В,во ).

Similarly η η were interpreted as Ѣ + о(Ѱ) and Ѣ + Ѣ, and from these η and η later η were formed. There are, however, no joining strokes in ου and ζι ζη. It is probable that η η originally represented single sounds, possibly [ü], [Ҁ] and the [j] before them in syllable-initial position was, as with [Ҁ] 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 а = 1, б = 2, etc. Unlike
Glagolitic, Cyrillic does not assign numerical value to the non-Greek letters $\beta$, $\chi$, and $\psi$, and also assigns numerical value to $\theta$ (Greek $\theta$eta) and $\alpha$ (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 $\circ$ is used for 6 and transliterated into Cyrillic as $s$. This letter is used for 6 even in MSS which do not use it as a letter. Cyrillic $\varphi$ was not used as a numeral. Greek $\varepsilon$ ($\koppa$) was used for 90; $v$ 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 ($\psi$, etc.) were used. Cyrillic used the units preceded by the sign $\gamma$.

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 $\hat{\cdot}$ 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 $j-r$ 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: $\vdots$, $\ddots$, $\cdots$, etc., and by lines and dots: $\vdash$, $\dashv$, 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:

- апостолъ - апостол;
- а³лъ - а³лъ;
- е³ћин - е³ћин;
- ћиônica - ћиônica;
- г® - г®;
- а³ша - а³ша;
- и³ї, и³ї;
- е³лъ - е³лъ;
- и³анис;
- к®тъ, к®тъ - к®тъ;
- о³цъ - о³цъ;
- с®тъ - с®тъ;
- к®м - к®м;
- х®стъ, х®стъ, х®стъ;
- ћъръ - ћъръ;
- а³ви, а³ви - а³ви.

(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: г® (г®тъ, г®лъ). The stem of the verb плаколати is frequently reduced to г® (г®тъ, г®лъ), 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 о³цъ for о³цъ he is introducing the letter b where a scribe might have written о³цъ.

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.

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<th>Cyrillic</th>
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<th>Glagolitic</th>
<th>Numerical value</th>
<th>Transcription</th>
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<td>ι</td>
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<tr>
<td>ι</td>
<td>400</td>
<td>ꞽ</td>
<td>-</td>
<td>ι</td>
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</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>open</th>
<th>mid</th>
<th>close</th>
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</thead>
<tbody>
<tr>
<td>a</td>
<td>e</td>
<td>i</td>
</tr>
<tr>
<td>(á)</td>
<td>ė</td>
<td>(u)</td>
</tr>
<tr>
<td>o</td>
<td>y</td>
<td></td>
</tr>
<tr>
<td>q</td>
<td>u</td>
<td></td>
</tr>
</tbody>
</table>

(á) and á were probably mid to close

(b) Frontness:

Front: (á), e, ė, (u), (á), ě
Back: o, q, u, z

(c) Rounding:

Rounded: o, q, (á), (u), u
Unrounded: a, (á), e, ě, i, b, probably also z

(d) Nasality:

Only q, (á), ě were nasal, the others were oral.

b, z 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).

â, č and ǔ 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: ŋ, ġ, ŋt, ŋd, l', r', n'. These cannot be followed by a back vowel (including a).

(c) c, 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 ŭ, Ɂ, 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) ɕ can be followed by a, and (2) ll 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, a. As a result front vowels only occur after consonants, never at the beginning of a syllable.

3. The front rounded vowels (ř and ū) and ě 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, jq, etc. but also ďu, jč, ja.
   (In some dialects the reverse is the case, that is we have not only initial o, u, q, a but also e, q, 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 

\[ ĭ, v, h, ž, č, š, šč, šć, ščć, šććč \]

can be interpreted as 

\[ ě, ū, ź \]

or 

\[ ča ('a), ču ('u), čq ('q) \]

according to which stage of development is selected. They are often replaced by \( a, o, v, ž, č, ř, šč \), but are often re-

\[ 1 \] In Glagolitic there is no letter corresponding to Cyrillic \( ra \). Everywhere in its place there is the equivalent of Cyrillic \( t \), showing that in that dialect \( jča ('a) \) had merged with the sound represented by \( t \).
tained after ą, ń, ő, 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 i before the letters for a q u is to be interpreted as j initially and as a sign that the preceding consonant was palatalised (consonants would always be palatalised before q, so ę would be a later development; we know that ę for je is much later, Russian Church Slavonic).

1.43 The combinations jh and ji are both shown by the letter for i (ń or î) so that kpan = krajh or kraji.

1.44 The contrasts n/n', l/l', n/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: Konh. In the case of a after a palatal consonant it may appear as ę or ęa; ęól, ęona. Both devices may be combined: ęółę ęólna.

1.5 The jers (h and h) call for some special remarks:

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

1.52 In other positions the use of the jers 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 \( j \) is used for both, and in others again \( z \) is used before a syllable containing a back vowel, and \( b \) 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 \([a]\) as in some Bulgarian dialects) in some positions, in others they become zero.

1.532 \( z \) becomes \( o \) and \( b \) becomes \( e \), or \( z \) remains as \( z \) and \( b \) 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 \( j \) 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 \( j \).

1.542 It is strong (in strong position) if it precedes a syllable containing a \( j \) 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:

\[
\begin{align*}
\text{rab} & \quad k\text{'to} & \quad \text{d'ne} & \quad \text{d'nk} & \quad \text{s'nk} & \quad \text{s'nk} \\
\text{rab} & \quad k\text{'to} & \quad \text{d'ne} & \quad \text{den'} & \quad \text{son} & \quad \text{s'ne} \\
\text{so m'nojq} & \quad \text{st'rs} & \quad \text{v'o st'rs} & \quad \text{v'k} & \quad \text{s'nk} & \quad \text{s'nk} \\
\text{so m'nojq} & \quad \text{s'nm} & \quad \text{v'o s'nm} & \quad \text{v} & \quad \text{so} & \quad \text{so'nm} \\
\end{align*}
\]  

(a missing \( j \) is often re-placed by the sign ')
This causes peculiar alternations in stem (cf. above acc. *š'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 *ṛ, ṛh, ḷ, ḷh* 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 *l* 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 *p̣, p̣h, ḷ, ḷh*, which were, of course, also used to denote the actual sequences *p + 1, p + l*, etc. (as in *ḳṛvḅ, ḳṛvsṭḅ*, etc.) so that a word like *ṿḷzḅ* would be ambiguous if comparison with the other Slavonic languages did not show that here there was 1 (vocalic *l*; cf. Russian *kroṿb* but *boḷk*, Polish *krew* but *wilk*; Czech still has vocalic *l*: *ṿlk*). The difference is also shown indirectly by the fact that whereas *z* and *b* could undergo certain changes as mentioned above, the combinations *p̣z, p̣h, ḷz, ḷh*, which correspond to *r* and *l*...
do not show such changes. The MSS show only that ρθ was being replaced by ρω (i.e. palatal r was becoming hard), and some have only ρω. A similar development took place in the case of 1.

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:

\[
\begin{array}{cccccc}
\text{s} & \text{p} & \text{t} & \text{k} & \text{c} & \text{v} \\
\text{z} & \text{x} & \text{m} & \text{l} \\
\text{z} & \text{b} & \text{d} & \text{j} \\
\text{z} & \text{g} & \text{n} & \text{r}
\end{array}
\]

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: καθετη, δλαμη, but πλεξ, βεξ (< plet- + 1, ved- + 1). The cluster bv does not occur. The cluster zr only occurs at the beginning of roots, otherwise it is modified to zdr: γρεθη but πραθετη, πρακτη.
1.72 There are no double consonants, so two identical consonants are reduced to one:

\[ s + s > s, \text{ and } z + z > z - vəz + svati > бъ̀вати } \]

but \[ t + t > st - \text{infinitive of verbs } \text{plet-} + ti > \text{пластм}, \text{ved-} + \] 
\[ ti > \text{вестм}. \]

1.73 Other clusters are modified as follows:

\[ k + t > ţt - \text{infinitive of verbs } \text{pek-} + ti > \text{пештм}, \text{mog-} + ti > \] 
\[ моштн (g > k \text{before } t). \]

\[ s \text{ becomes } š \text{ before } š \text{ and } ș, \text{ and } z \text{ becomes } z \text{ before } з; \ ţs \text{ then becomes } ţ \text{(no double consonants), but } șț \text{ and ţș are modified as follows:} \]

\[ șț > ţt \text{ or } ţ - \text{bez + } циелъмн > бештелъмн, беумълъмн } \]
\[ șș > š - is + šѣдъ > мшъаз (iz > is > iš) \]
\[ ţț > ţăd - is + щенетъ > мндмента (iz > iț) \]

so remains or changes to st or c - iz + щелитъ > мцълътн, мстълътн, мцълътн.

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

\[ ot + xoditi > \text{oходитн} \quad ot + кръти > \text{окрътн} \]
\[ погреб- + ti > \text{погрътм} \quad \text{aorist of verbs } - \text{věd-} + sz > \text{стъс}, \]
\[ șit- + sz > \text{шъс}, \text{погреб-} + sz > \text{погрътъс} \]

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) \[ k g x c z sk zg \text{ change to } š ž ș ž šť žd \]
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 st zd z z st zd pl bl vl ml l t 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
c z s st or sc, e.g. the loc. of ΑΛΧ ΚΑ is ΑΛΧ ΚΕ or ΑΛΧ ΚΗ.
ag changes to zd in one word: ΔΟΜΑΖΑ (loc. of ΔΟΜΑΓΑ).

This type of change occurs before suffixes beginning with e 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 α ο
palatal consonants are followed by i ι α

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

In certain cases the ending -y is replaced by -η (not by i);
ε 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 η is substituted (α, it will be remembered, can occur after palatal consonants). The full substitution table is therefore as follows:

endings after non-palatal consonants y y υ o ὅ ε ε
endings after palatal consonants i ι ε i ι α

1.9 As mentioned above, all syllables contain a single vowel and every syllable, therefore every word, ends in a vowel. Originally ξεθ-, ραζ-, μζ-, ξαζ- did not end in a vowel even when used as prep-
ositions (δαζ- is prefix only), and their final z was assimilated to a following consonant according to the rules given above: πηδρήι (ις ρέκυ), βομνέρο (βεζ ιέγο), κάκραν (νις κραί), μυρήα (ις ορένα).

οτά probably also had the form οτ- as prefix, but later ι was added by analogy with the preposition and to distinguish it from οβ-, as both became ι- before certain consonants: όμοιτί, οσταίτι, like οματι, ομι, ομι. By the same analogy there also arose οβζ-, οβζ.

The prefixes επ, ες, ης originally ended in a nasal consonant, and this was preserved when followed by a vowel: εαμιτί, εαμιτί, εαμάτι, εαμάτρ. This -ν- was then used after other prepositions, cf. δό γεγ, δα μν, etc., and in conjunctions: όταν, πομέρε, οτζηλεμέ, δομένε, εαμέγδα, οτζηδού.
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 R 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 παύς (slave), and neuter o-stem λέτο (year, summer)

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>παύς</td>
<td>λέτο</td>
<td>παύς</td>
</tr>
<tr>
<td>Acc.</td>
<td>παύς</td>
<td>λέτο</td>
<td>παύς</td>
</tr>
<tr>
<td>Gen.</td>
<td>παύς</td>
<td>λέτο</td>
<td>παύς</td>
</tr>
<tr>
<td>Dat.</td>
<td>παύς</td>
<td>λέτον</td>
<td>παύς</td>
</tr>
<tr>
<td>Instr.</td>
<td>παύμα</td>
<td>λέτομα</td>
<td>παύμα</td>
</tr>
<tr>
<td>Loc.</td>
<td>παύτη</td>
<td>λέτη</td>
<td>παύτη</td>
</tr>
<tr>
<td>Voc.</td>
<td>παύς</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Also the following:

κάτα devil кръстъ cross
βητός wind народа people
глагол word плода fruit
γραδί town хлебъ bread
ταχονο law храмъ temple
кробъ roof цветъ flower

and all nouns in -ά except those listed under 2.14.
гнездо nest
работа work
колено knee

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

2.112 Masculine жо-stem конь (horse), кран (edge)

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>конь</td>
<td>кран</td>
<td>кони</td>
</tr>
<tr>
<td>Acc.</td>
<td>конь</td>
<td>кран</td>
<td>кони</td>
</tr>
<tr>
<td>Gen.</td>
<td>коня</td>
<td>крата</td>
<td>кони</td>
</tr>
<tr>
<td>Dat.</td>
<td>коня</td>
<td>крата</td>
<td>кони</td>
</tr>
<tr>
<td>Instr.</td>
<td>конемь</td>
<td>кратемь</td>
<td>кони</td>
</tr>
<tr>
<td>Loc.</td>
<td>конь</td>
<td>кран</td>
<td>кони</td>
</tr>
<tr>
<td>Voc.</td>
<td>коню</td>
<td>крано</td>
<td>коняхь</td>
</tr>
</tbody>
</table>

N.B. The letter ь in кран represents either -й (in the nom./acc. sing. and gen. plur.) or -й (in the loc. sing. and nom./acc. and instr. plur.).

Also the following:

виппь scream ցալուցь evil-doer
корабль ship ցում dragon
рам paradise որոն rest
емь scourge կայճь man
крвь doctor մուխь knife
клювь key բոխբь leader
мьвь sword

and all nouns in -н except those listed under 2.121

Neuter жо-stem поле (field), знамение (sign)

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom./</td>
<td>поле</td>
<td>знамение</td>
</tr>
<tr>
<td>Acc.</td>
<td>пола</td>
<td>знаменига</td>
</tr>
<tr>
<td>Gen.</td>
<td>пола</td>
<td>знаменига</td>
</tr>
<tr>
<td>Dat.</td>
<td>поло</td>
<td>знаменига</td>
</tr>
<tr>
<td>Instr.</td>
<td>полемь</td>
<td>знаменитемь</td>
</tr>
<tr>
<td>Loc.</td>
<td>поль</td>
<td>знамени</td>
</tr>
</tbody>
</table>

30
Also the following:

göpe woe са́мьмиште assembly, synagogue
wore sea трьшиштє market-place
лице face хранилыштє store-house
слъмце sun ложе bed
сръльце heart же bond

and all nouns in -е

Nouns in -у- -ш- -ж- -шт- -яд- often have the spelling -а, -ов, -а, rather than -т- -то -тно, after the palatal consonant, e.g. млякъ, gen. sing. млыка, dat. sing. млыку, acc. plur. млыка, otherwise they are declined like краи and поль.

Greek loanwords in -ен/-эн decline like краи but the instr. sing. in -ово/-ова and the dat. plur. in -ев/-аев, e.g. месен (priest), dat. plur. месев; иродем (ироди) (Jew), dat. plur. иродовъ.

When the stem ends in к, г, х, these change to в ж ш before е in the voc. of the ο-declension, and е, д become в ж before е; к, г, х change to у з, с before м, т:

\[
\begin{array}{ccc|ccc}
& & & & & \\
Nom. & оуємнимъ & втко & оуємника & втят & \\
Acc. & оуємнихъ & втко & оуємника & втят & \\
Gen. & оуємника & втна & оуємниковъ & вткновъ & \\
Dat. & оуємникова & втновъ & оуємниковъ & вткновъ & \\
Instr. & оуємникомъ & втковъ & оуємниковъ & вткновъ & \\
Loc. & оуємніцт & втят & оуємниковъ & вткновъ & \\
Voc. & оуємніве & & & & \\
\end{array}
\]
<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἀγαθός</td>
<td>ἀγαθοί</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀγαθός</td>
<td>ἀγαθοί</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀγαθός</td>
<td>ἀγαθοί</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἀγαθόν</td>
<td>ἀγαθόν</td>
</tr>
<tr>
<td>Instr.</td>
<td>ἀγαθόν</td>
<td>ἀγαθόν</td>
</tr>
<tr>
<td>Loc.</td>
<td>ἀγαθόν</td>
<td>ἀγαθόν</td>
</tr>
</tbody>
</table>

Also the following:

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄγαθος</td>
<td>wolf</td>
</tr>
<tr>
<td>ἀγέρας</td>
<td>god</td>
</tr>
<tr>
<td>ἀγέρας</td>
<td>enemy</td>
</tr>
<tr>
<td>ἀγέρας</td>
<td>debt</td>
</tr>
<tr>
<td>ὀργή</td>
<td>market</td>
</tr>
<tr>
<td>ὀργή</td>
<td>sin</td>
</tr>
<tr>
<td>ὀργή</td>
<td>fur</td>
</tr>
<tr>
<td>ὀργή</td>
<td>fear</td>
</tr>
</tbody>
</table>
The ending -ę occurs only in the vocative, e.g. отч́ (father), voc. отчу, князъ (prince), voc. княже, as well as the following:

<table>
<thead>
<tr>
<th>Armenian</th>
<th>Russian</th>
</tr>
</thead>
<tbody>
<tr>
<td>агнцы́</td>
<td>lamb</td>
</tr>
<tr>
<td>концы́</td>
<td>end</td>
</tr>
<tr>
<td>мтацы́</td>
<td>month</td>
</tr>
</tbody>
</table>

2.12 Feminine a-stem атэ́ (maiden) and ja-stem ғымъ́ (land)

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>атэ́</td>
<td>атэ́т</td>
</tr>
<tr>
<td>Acc.</td>
<td>атэ́х</td>
<td>атэ́т</td>
</tr>
<tr>
<td>Gen.</td>
<td>атэ́хъ</td>
<td>атэ́о</td>
</tr>
<tr>
<td>Dat.</td>
<td>атэ́т</td>
<td>атэ́ам</td>
</tr>
<tr>
<td>Instr.</td>
<td>атэ́ох</td>
<td>атэ́ам</td>
</tr>
<tr>
<td>Loc.</td>
<td>атэ́т</td>
<td>атэ́о</td>
</tr>
<tr>
<td>Voc.</td>
<td>атэ́</td>
<td>атэ́</td>
</tr>
</tbody>
</table>

Also the following:

<table>
<thead>
<tr>
<th>Armenian</th>
<th>Russian</th>
</tr>
</thead>
<tbody>
<tr>
<td>и́да</td>
<td>woe</td>
</tr>
<tr>
<td>вод́а</td>
<td>water</td>
</tr>
<tr>
<td>глава́</td>
<td>head</td>
</tr>
<tr>
<td>гора́</td>
<td>mountain</td>
</tr>
<tr>
<td>жена́</td>
<td>woman</td>
</tr>
<tr>
<td>истина́</td>
<td>truth</td>
</tr>
</tbody>
</table>

and all nouns in -а, -ра.
As in the jo-declension, *-ji* is spelt *-м*, and *а, ов, з* are often found for *ра, ро, ра* after *у, у, ж, шт, жд*:

**Feminine ja-stem  годна (snake), душа (soul)**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>годна</td>
<td>душа</td>
</tr>
<tr>
<td>Acc.</td>
<td>годна</td>
<td>душа</td>
</tr>
<tr>
<td>Gen.</td>
<td>годна</td>
<td>душа</td>
</tr>
<tr>
<td>Dat.</td>
<td>годна</td>
<td>душа</td>
</tr>
<tr>
<td>Instr.</td>
<td>годна</td>
<td>душа</td>
</tr>
<tr>
<td>Loc.</td>
<td>годна</td>
<td>душа</td>
</tr>
<tr>
<td>Voc.</td>
<td>годна</td>
<td>душа</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>годна</td>
</tr>
<tr>
<td>Acc.</td>
<td>годна</td>
</tr>
<tr>
<td>Gen.</td>
<td>годна</td>
</tr>
<tr>
<td>Dat.</td>
<td>годна</td>
</tr>
<tr>
<td>Instr.</td>
<td>годна</td>
</tr>
<tr>
<td>Loc.</td>
<td>годна</td>
</tr>
</tbody>
</table>

Also the following:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>дама</td>
<td>girl</td>
</tr>
<tr>
<td>объща</td>
<td>sheep</td>
</tr>
<tr>
<td>патница</td>
<td>bird</td>
</tr>
<tr>
<td>тыхмица</td>
<td>prison</td>
</tr>
<tr>
<td>сутьна</td>
<td>path</td>
</tr>
</tbody>
</table>

Also the following:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>годуна</td>
<td>fable</td>
</tr>
<tr>
<td>низма</td>
<td>lie</td>
</tr>
<tr>
<td>сангла</td>
<td>candle</td>
</tr>
<tr>
<td>нуузда</td>
<td>need</td>
</tr>
<tr>
<td>одежда</td>
<td>clothing</td>
</tr>
</tbody>
</table>

As in the o-declension, *к, к, х* become *у, с, щ* before *м, т*:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>раха</td>
<td>слуга</td>
<td>рахи</td>
</tr>
<tr>
<td>Acc.</td>
<td>раха</td>
<td>слуга</td>
<td>рахи</td>
</tr>
<tr>
<td>Gen.</td>
<td>раха</td>
<td>слуга</td>
<td>рахи</td>
</tr>
<tr>
<td>Dat.</td>
<td>рахи</td>
<td>слуга</td>
<td>рахи</td>
</tr>
<tr>
<td>Instr.</td>
<td>раха</td>
<td>слуга</td>
<td>рахи</td>
</tr>
<tr>
<td>Loc.</td>
<td>рахи</td>
<td>слуга</td>
<td>рахи</td>
</tr>
<tr>
<td>Voc.</td>
<td>раха</td>
<td>слуга</td>
<td>рахи</td>
</tr>
</tbody>
</table>
Also the following:

\text{μπακα} torture \quad \text{μογα} leg

\text{οικα} river \quad \text{μούκα} fly

\text{καμιγα} book \quad \text{σεμακα} daughter-in-law

2.121 Some nouns of the \textit{ja}-declension have the nom. sing. in -\textit{H}:

2.1211 Feminine nouns denoting persons or abstract concepts with the suffix \textit{-αινη}, e.g. \textit{πασιατσινη} (slave woman), \textit{πουστατινη} (desert); otherwise they are declined like \textit{ζεματα}. The following have this pattern: \textit{βοτατινη} (goddess), \textit{γοσετατινη} (mistress), \textit{κρηστιανατινη} (Christian woman), \textit{πογανατινη} (pagan woman), \textit{σαμαρανατινη} (Samaritan woman), \textit{βλαγοστατινη} (goodness), \textit{γραζατινη} (pride), \textit{σατατινη} (holiness).

2.1212 Nouns with the suffix \textit{-αι}, e.g. \textit{ανατι} (boat); some of these are feminine but they are mostly masculine, see 2.122 below. The following belong to this category: \textit{κραστι} (basket), \textit{πλαμμι} (lightning), \textit{εβιμμ} (pig).

2.122 Most of the nouns of the \textit{a/-ja} declension are feminine, but some denoting male persons are masculine:

\begin{align*}
\text{βλατικα} & \quad \text{εβατι} \quad \text{ruler} & \text{βαλλι} & \quad \text{doctor} \\
\text{πιμανιца} & \quad \text{καμγαμη} \quad \text{drunkard} & \text{καμигамη} & \quad \text{scribe} \\
\text{слюсти} & \quad \text{комам} \quad \text{servant} & \text{комам} & \quad \text{cook} \\
\text{унимица} & \quad \text{силини} \quad \text{murderer} & \text{силини} & \quad \text{judge} \\
\text{гомоша} & \quad \text{анош} \quad \text{young man} & \text{анош} & \\
\end{align*}
2.13 The ʼ-declension

Examples: гость (guest, masc.), мышь (mouse, fem.)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Nom./</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>гость</td>
<td>мышь</td>
</tr>
<tr>
<td>Gen.</td>
<td>гость</td>
<td>мышь</td>
</tr>
<tr>
<td>Dat.</td>
<td>гость</td>
<td>мышь</td>
</tr>
<tr>
<td>Instr.</td>
<td>гость</td>
<td>мышь</td>
</tr>
<tr>
<td>Loc.</td>
<td>гость</td>
<td>мышь</td>
</tr>
<tr>
<td>Voc.</td>
<td>гость</td>
<td>мышь</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>гости</td>
<td>мышь</td>
</tr>
<tr>
<td>Acc.</td>
<td>гости</td>
<td>мышь</td>
</tr>
<tr>
<td>Gen.</td>
<td>гости</td>
<td>мышь</td>
</tr>
<tr>
<td>Dat.</td>
<td>гости</td>
<td>мышь</td>
</tr>
<tr>
<td>Instr.</td>
<td>гости</td>
<td>мышь</td>
</tr>
<tr>
<td>Loc.</td>
<td>гости</td>
<td>мышь</td>
</tr>
</tbody>
</table>

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

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ВЪЪЪЪ</td>
<td>village</td>
<td>болѣѣнь</td>
<td>illness</td>
</tr>
<tr>
<td>дверь</td>
<td>door</td>
<td>болѣѣнь</td>
<td>fear</td>
</tr>
<tr>
<td>заповѣдь</td>
<td>testament</td>
<td>песня</td>
<td>song</td>
</tr>
<tr>
<td>медъ</td>
<td>copper</td>
<td>смерть</td>
<td>death</td>
</tr>
<tr>
<td>рѣчь</td>
<td>speech</td>
<td>помощь</td>
<td>help</td>
</tr>
<tr>
<td>снорѣль</td>
<td>grief</td>
<td>нощѣь</td>
<td>night</td>
</tr>
<tr>
<td>тварь</td>
<td>creation</td>
<td>вещь</td>
<td>thing</td>
</tr>
<tr>
<td>хоть</td>
<td>lust</td>
<td>плать</td>
<td>flesh</td>
</tr>
<tr>
<td>уль</td>
<td>children</td>
<td>власть</td>
<td>power</td>
</tr>
<tr>
<td>моль</td>
<td>food</td>
<td>тѣнисть</td>
<td>envy</td>
</tr>
<tr>
<td>мыслѣль</td>
<td>thought</td>
<td>страстѣть</td>
<td>passion</td>
</tr>
<tr>
<td>галяль</td>
<td>loss</td>
<td>уѣсть</td>
<td>honour</td>
</tr>
<tr>
<td>брань</td>
<td>dispute</td>
<td>ионости</td>
<td>youth</td>
</tr>
<tr>
<td>дамь</td>
<td>tribute</td>
<td>боу-chесть</td>
<td>rebelliousness</td>
</tr>
</tbody>
</table>
and all the abstract nouns in -očt and -ečt.

The following are masculine, with instr. sing. in -hč, nom. plur. in -hče:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>коль</td>
<td>pain</td>
<td>ведячкілб</td>
<td>корчкілб</td>
</tr>
<tr>
<td>гвоздь</td>
<td>nail</td>
<td>пать</td>
<td>way</td>
</tr>
<tr>
<td>голось</td>
<td>pigeon</td>
<td>тать</td>
<td>thief</td>
</tr>
<tr>
<td>глотань</td>
<td>throat</td>
<td>юрьвь</td>
<td>worm</td>
</tr>
<tr>
<td>зать</td>
<td>son-in-law</td>
<td>яглы</td>
<td>coal</td>
</tr>
</tbody>
</table>

and the plural люднє (people).

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

gосподь (lord, master), зебрь (wild animal), огнє (fire), dual of око (eye) and охо (ear): оем, оенмо, оемма, оемн, оемнто, оемнма (N.B. slight irregularity).

2.14 The ā-declension

This declension consists of a few masculine nouns, but the endings of the ā-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 сын (son), according to the ā-declension and as attested in the texts:

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>сын</td>
<td>сын, сын (rare)</td>
<td>сын, сын</td>
</tr>
<tr>
<td>Acc.</td>
<td>сын</td>
<td>сын</td>
<td>сын</td>
</tr>
<tr>
<td>Gen.</td>
<td>сын, сын</td>
<td>сын, сын</td>
<td>сын, сын</td>
</tr>
<tr>
<td>Dat.</td>
<td>сын, сын</td>
<td>сын</td>
<td>сын, сын</td>
</tr>
<tr>
<td>Instr.</td>
<td>сын, сын</td>
<td>сын</td>
<td>сын, сын</td>
</tr>
<tr>
<td>Loc.</td>
<td>сын, сын</td>
<td>сын, сын</td>
<td>сын, сын</td>
</tr>
<tr>
<td>Voc.</td>
<td>сын, сын</td>
<td>сын (rare)</td>
<td>сын, сын</td>
</tr>
</tbody>
</table>
The endings of the û-declension are also found with nouns of the o-declension, particularly the gen. and loc. sing. in -ov, and the dat. sing. in -ow, which is used for nouns denoting persons, most frequently borrowed personal names. The voc. in -io of the jo-stems is also derived from this declension (although there are no û-stems ending in a palatal consonant). The nom. plur. ending -ose (-ese after soft consonant) is also found in other declensions. The following nouns often have endings of the û-declension and may originally have belonged to it:

- gift
- oblek voice
- griomz thunder
- dzen oak
- sadz plantation

The following probably also belonged to this declension:

- kolz ox
- broxz summit
- domz house
- medz honey

2.15 The consonantal declensions

The consonantal declensions are characterized by the suffixes -eH-, -6C-, -6P- and -T- which are absent in the nom. sing.

2.15.1 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 dze and in the irregular plurals of the type граждане, the usual form being in -ne.

Examples: камень (stone), письма (letter)
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: тело (body), отрого (child)
The following also belong to the consonantal declensions:

(1) \( n \)-declension:

(i) Masc.
- корень root
- пламень flame
- ремень strap
- нолень deer

(ii) Neut.
- груз burden
- время time
- имя name
- племя tribe
- семя seed
- число number

Also the plurals вьюса (face, from unattested *линно) and исчеса (kidneys). око and оухо have plural forms овсеa, ошеса, 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 \( t \)-declension. There are many instances where endings from other declensions are substituted. The noun день (day) in particular shows a variety of endings:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>день</td>
<td>день</td>
<td>день, деньне, деньне</td>
</tr>
<tr>
<td>Acc.</td>
<td>день</td>
<td>день</td>
<td>день</td>
</tr>
<tr>
<td>Gen.</td>
<td>день, деньи</td>
<td>день, деньи</td>
<td>день, деньи, деньи</td>
</tr>
<tr>
<td>Dat.</td>
<td>деньи</td>
<td>деньи</td>
<td>деньи</td>
</tr>
<tr>
<td>Instr.</td>
<td>деньмы</td>
<td>деньмы</td>
<td>деньмы, деньмы</td>
</tr>
<tr>
<td>Loc.</td>
<td>день, деньи</td>
<td>день, деньи</td>
<td>день, деньи</td>
</tr>
</tbody>
</table>

40
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 дщър (daughter).

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>мати</td>
<td>матеря</td>
<td>матеря</td>
</tr>
<tr>
<td>Acc.</td>
<td>матеръ</td>
<td>матеря</td>
<td>матеря</td>
</tr>
<tr>
<td>Gen.</td>
<td>матеря</td>
<td>матеръю</td>
<td>матеръ</td>
</tr>
<tr>
<td>Dat.</td>
<td>матеря</td>
<td>матеръю</td>
<td>матеръ</td>
</tr>
<tr>
<td>Instr.</td>
<td>матеръя</td>
<td>матеръю</td>
<td>матеръ</td>
</tr>
<tr>
<td>Loc.</td>
<td>матеря</td>
<td>матеръю</td>
<td>матеръ</td>
</tr>
</tbody>
</table>

2.16 The η-declension

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>κόρη</td>
<td>κόρη</td>
<td>κόρη</td>
</tr>
<tr>
<td>Acc.</td>
<td>κόρη</td>
<td>κόρη</td>
<td>κόρη</td>
</tr>
<tr>
<td>Gen.</td>
<td>κόρη, κόρη</td>
<td>κόρη, κόρη</td>
<td>κόρη</td>
</tr>
<tr>
<td>Dat.</td>
<td>κόρη</td>
<td>κόρη</td>
<td>κόρη</td>
</tr>
<tr>
<td>Instr.</td>
<td>κόρη</td>
<td>κόρη</td>
<td>κόρη</td>
</tr>
<tr>
<td>Loc.</td>
<td>κόρη, -ι</td>
<td>κόρη</td>
<td>κόρη</td>
</tr>
</tbody>
</table>

The dual forms of this declension are not attested.

The following also belong to this declension:

- axe
- letter
- mill-stone
- puddle
- love
- barren woman
- mother-in-law
- fig
- standard (flag)
- healing
2.17 Some nouns denoting persons formed by means of the suffixes -телъ and -дѣрь and nouns whose singular ends in the suffix -анимъ or -нимъ belong to the o-/jo-declension in the singular and dual, but form the plural according to the masculine consonant declension, with some irregular forms due to analogy with the o-declension. In the plural the suffix -анимъ/-нимъ loses its final singulative element -мъ.

Examples: the plural of гражданинъ (townsman) and учитель (teacher)

Nom. гражданин учитель
Acc. гражданинъ учительъ
Gen. гражданин учительъ
Dat. гражданинъ учительъ
Instr. гражданинъ учительъ
Loc. гражданин учительъ

The plural of the following has the same pattern:

винарь wine-maker благотѣль benefactor
братьь door-keeper дѣтелъ worker
гражданинъ potter жателъ reaper
государь steward родитель parent
изидарь toll-keeper храмитель preserver
издѣрь fisherman галилеанинъ Galilean
царь king крестпанинъ Christian
поварь steward самарь Samaritan

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

Also воинъ plur. воинъ (warrior), господинъ plur. господине (lord, master), and люднъ plur. людне (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
The third person pronoun is supplied by the demonstrative pronouns cu, Tu and OHi in the nominative, and by the pronoun *m 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:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>aca, ta</td>
<td>b6</td>
</tr>
<tr>
<td>Acc.</td>
<td>mem, ma, tebe, ta</td>
<td>ma</td>
</tr>
<tr>
<td>Gen.</td>
<td>mem, tebe</td>
<td>ma-ro</td>
</tr>
<tr>
<td>Dat.</td>
<td>mbe, mi, tebe, th</td>
<td>mbe</td>
</tr>
<tr>
<td>Instr.</td>
<td>mnoj, toboj</td>
<td>mbe</td>
</tr>
<tr>
<td>Loc.</td>
<td>mbe, tebe</td>
<td>ma-ro</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ma1</td>
</tr>
<tr>
<td>Acc.</td>
<td>macz, m3</td>
</tr>
<tr>
<td>Gen.</td>
<td>macz</td>
</tr>
<tr>
<td>Dat.</td>
<td>magz</td>
</tr>
<tr>
<td>Instr.</td>
<td>magz</td>
</tr>
<tr>
<td>Loc.</td>
<td>macz</td>
</tr>
</tbody>
</table>

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

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>see, ca</td>
</tr>
<tr>
<td>Gen.</td>
<td>see</td>
</tr>
<tr>
<td>Dat.</td>
<td>see, ch</td>
</tr>
<tr>
<td>Instr.</td>
<td>coboj</td>
</tr>
<tr>
<td>Loc.</td>
<td>cess</td>
</tr>
</tbody>
</table>

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.
The hard demonstrative pronoun is declined as follows:

Example: ṭa (this)

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>neut.</td>
</tr>
<tr>
<td>Nom.</td>
<td>ṭa</td>
<td>ṭo</td>
</tr>
<tr>
<td>Acc.</td>
<td>ṭa</td>
<td>ṭo</td>
</tr>
<tr>
<td>Gen.</td>
<td>ṭого</td>
<td>ṭои</td>
</tr>
<tr>
<td>Dat.</td>
<td>ṭоиоу</td>
<td>ṭои</td>
</tr>
<tr>
<td>Instr.</td>
<td>ṭоиоу</td>
<td>ṭои</td>
</tr>
<tr>
<td>Loc.</td>
<td>ṭоиоу</td>
<td>ṭои</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ṭи</td>
<td>ṭи</td>
<td>ṭи</td>
</tr>
<tr>
<td>Acc.</td>
<td>ṭи</td>
<td>ṭи</td>
<td>ṭи</td>
</tr>
<tr>
<td>Gen.</td>
<td>ṭиий</td>
<td>ṭиий</td>
<td>ṭиий</td>
</tr>
<tr>
<td>Dat.</td>
<td>ṭиий</td>
<td>ṭиий</td>
<td>ṭиий</td>
</tr>
<tr>
<td>Instr.</td>
<td>ṭиий</td>
<td>ṭиий</td>
<td>ṭиий</td>
</tr>
<tr>
<td>Loc.</td>
<td>ṭиий</td>
<td>ṭиий</td>
<td>ṭиий</td>
</tr>
</tbody>
</table>

The following are declined in the same way:

OBJ (that), OMI (that, remote), ηθη (other), сама (self). САМЫA (one, alone) also follows the same pattern, and so do the numerals ΔΘΑ (two) and ΘΙΘ (both) which have only dual forms.

As for nouns, the endings in -η- and -η- cause consonant change (ח > η, 꽑 > θ).

Example: तम (such)

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>neut.</td>
</tr>
<tr>
<td>Nom.</td>
<td>तम</td>
<td>तनो</td>
</tr>
<tr>
<td>Acc.</td>
<td>तम</td>
<td>तनो</td>
</tr>
<tr>
<td>Gen.</td>
<td>तमोगो</td>
<td>तमोगो</td>
</tr>
<tr>
<td>Dat.</td>
<td>तमोगो</td>
<td>तमोगो</td>
</tr>
<tr>
<td>Instr.</td>
<td>ताणमम</td>
<td>ताणमम</td>
</tr>
<tr>
<td>Loc.</td>
<td>ताणमम</td>
<td>ताणमम</td>
</tr>
</tbody>
</table>

44
The following are declined in the same way: 

<table>
<thead>
<tr>
<th>Notation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>KAKI</td>
<td>(what kind of)</td>
</tr>
<tr>
<td>HMKfKiwe</td>
<td>(no kind of)</td>
</tr>
<tr>
<td>HfKi</td>
<td>(some kind of)</td>
</tr>
<tr>
<td>MHAKI</td>
<td>(another kind of)</td>
</tr>
<tr>
<td>hftKi</td>
<td>(this kind of)</td>
</tr>
<tr>
<td>RbCHxKi</td>
<td>(every kind of)</td>
</tr>
<tr>
<td>OMKi</td>
<td>(this kind of)</td>
</tr>
</tbody>
</table>

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 -т-, so that they have consonant change in the same cases as TaKi above.

Example: толника (such, of such a size)

<table>
<thead>
<tr>
<th>Case</th>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
<th>masc./neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>толника</td>
<td>толико</td>
<td>толика</td>
<td>толика</td>
<td>толикт</td>
</tr>
<tr>
<td>Acc.</td>
<td>толико</td>
<td>толико</td>
<td>толика</td>
<td>толика</td>
<td>толикт</td>
</tr>
<tr>
<td>Gen.</td>
<td>толика</td>
<td>толика</td>
<td>толика</td>
<td>толика</td>
<td>толикт</td>
</tr>
<tr>
<td>Dat.</td>
<td>толико</td>
<td>толико</td>
<td>толикт</td>
<td>толикт</td>
<td>толикт</td>
</tr>
<tr>
<td>Instr.</td>
<td>толикт</td>
<td>толикт</td>
<td>толикт</td>
<td>толикт</td>
<td>толикт</td>
</tr>
<tr>
<td>Loc.</td>
<td>толикт</td>
<td>толикт</td>
<td>толикт</td>
<td>толикт</td>
<td>толикт</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Case</th>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>толичи</td>
<td>толика</td>
<td>толикз</td>
</tr>
<tr>
<td>Acc.</td>
<td>толикз</td>
<td>толика</td>
<td>толикз</td>
</tr>
<tr>
<td>Gen.</td>
<td>толикз</td>
<td>толикз</td>
<td>толикз</td>
</tr>
<tr>
<td>Dat.</td>
<td>толикз</td>
<td>толикз</td>
<td>толикз</td>
</tr>
<tr>
<td>Instr.</td>
<td>толикз</td>
<td>толикз</td>
<td>толикз</td>
</tr>
<tr>
<td>Loc.</td>
<td>толикз</td>
<td>толикз</td>
<td>толикз</td>
</tr>
</tbody>
</table>

45
Similarly the following: как (of what size), как (such as, of such a size that), как (of this size), другой (other), многих (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: мой (my), наш (our)

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>neut.</td>
</tr>
<tr>
<td>Nom.</td>
<td>мой</td>
<td>мой</td>
</tr>
<tr>
<td>Acc.</td>
<td>мой</td>
<td>мой</td>
</tr>
<tr>
<td>Gen.</td>
<td>мойого</td>
<td>мойего</td>
</tr>
<tr>
<td>Dat.</td>
<td>мойему</td>
<td>мойему</td>
</tr>
<tr>
<td>Instr.</td>
<td>мойем</td>
<td>мойем</td>
</tr>
<tr>
<td>Loc.</td>
<td>мойему</td>
<td>мойему</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
</tr>
<tr>
<td>Nom.</td>
<td>мой</td>
</tr>
<tr>
<td>Acc.</td>
<td>мой</td>
</tr>
<tr>
<td>Gen.</td>
<td>мойъ</td>
</tr>
<tr>
<td>Dat.</td>
<td>мойна</td>
</tr>
<tr>
<td>Instr.</td>
<td>мойны</td>
</tr>
<tr>
<td>Loc.</td>
<td>мойны</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>neut.</td>
</tr>
<tr>
<td>Nom.</td>
<td>наш</td>
<td>наш</td>
</tr>
<tr>
<td>Acc.</td>
<td>наш</td>
<td>наш</td>
</tr>
<tr>
<td>Gen.</td>
<td>нашего</td>
<td>нашего</td>
</tr>
<tr>
<td>Dat.</td>
<td>нашему</td>
<td>нашему</td>
</tr>
<tr>
<td>Instr.</td>
<td>нашем</td>
<td>нашем</td>
</tr>
<tr>
<td>Loc.</td>
<td>нашему</td>
<td>нашему</td>
</tr>
</tbody>
</table>

46
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 *мже*.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Nom.</td>
</tr>
<tr>
<td>masc.</td>
<td>masc.</td>
</tr>
<tr>
<td>neut.</td>
<td>neut.</td>
</tr>
<tr>
<td>fem.</td>
<td>fem.</td>
</tr>
<tr>
<td>CL</td>
<td>CL</td>
</tr>
<tr>
<td>CMM, CM</td>
<td>CMM, CM</td>
</tr>
<tr>
<td>ce cn</td>
<td>ce cn</td>
</tr>
<tr>
<td>CMH, CM, CMM</td>
<td>CM, CMM</td>
</tr>
<tr>
<td>ce</td>
<td>ce</td>
</tr>
<tr>
<td>cebv</td>
<td>ce</td>
</tr>
<tr>
<td>Ke&gt;</td>
<td>Ke&gt;</td>
</tr>
<tr>
<td>Dat.</td>
<td>Dat.</td>
</tr>
<tr>
<td>masc.</td>
<td>masc.</td>
</tr>
<tr>
<td>neut.</td>
<td>neut.</td>
</tr>
<tr>
<td>fem.</td>
<td>fem.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Acc.</td>
</tr>
<tr>
<td>(мже)</td>
<td>(мже)</td>
</tr>
<tr>
<td>(теже)</td>
<td>(теже)</td>
</tr>
<tr>
<td>(таже)</td>
<td>(таже)</td>
</tr>
<tr>
<td>(теже)</td>
<td>(теже)</td>
</tr>
<tr>
<td>Ver.</td>
<td>Ver.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Loc.</td>
</tr>
<tr>
<td>(м)въць</td>
<td>(м)въць</td>
</tr>
<tr>
<td>(м)UGH</td>
<td>(м)UGH</td>
</tr>
</tbody>
</table>

Plur.

| Nom.      | Nom.      |
| masc.     | masc.     |
| neut.     | neut.     |
| fem.      | fem.      |
| CL        | CL        |
| CMM, CM   | CMM, CM   |
| ce cn     | ce cn     |
| CMH, CM, CMM | CM, CMM |
| ce         | ce        |
| cebv      | ce        |
| Ke>       | Ke>       |
| Dat.      | Dat.      |
| masc.     | masc.     |
| neut.     | neut.     |
| fem.      | fem.      |
| Acc.      | Acc.      |
| (мже)     | (мже)     |
| (теже)    | (теже)    |
| (таже)    | (таже)    |
| (теже)    | (теже)    |
| Ver.      | Ver.      |
| Loc.      | Loc.      |
| (м)въць  | (м)въць  |
| (м)UGH    | (м)UGH    |
Flur.  Nom. (нже) (таже) (иже)
Acc.  мв  тм  иж
Gen.  мжм  мжм  мжм
Dat.  мвб  мвб  мвб
Instr.  мнм
Loc.  мжм

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

2.224 The interrogative pronoun ким (what, which) is partly de­
clined according to the pronominal declension, partly like a com­
pound adjective, with some alternative forms:

<table>
<thead>
<tr>
<th>Sing.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>Nm.</td>
<td>Ним, нм</td>
</tr>
<tr>
<td></td>
<td>Acc.</td>
<td>Ним, Нимго</td>
</tr>
<tr>
<td></td>
<td>Gen.</td>
<td>Кимго</td>
</tr>
<tr>
<td></td>
<td>Dat.</td>
<td>Кимго</td>
</tr>
<tr>
<td></td>
<td>Instr.</td>
<td>Кимна</td>
</tr>
<tr>
<td></td>
<td>Loc.</td>
<td>Кимна</td>
</tr>
</tbody>
</table>

Plur.  |
|
| Mas. | Nm. | Ним |
| Neut. | Ним |
| Fem. | Ним |

48
The interrogative pronouns *кто* (who) and *что* (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 *кто* is always as the genitive.

Nom.  ктo  что  
Acc.  кого  что  
Gen.  кого  еще, ещего, ещего  
Dat.  кому  ещеом, ещеом  
Instr.  умнo  умно  
Loc.  кому  умно, ещеом

N.B. The instrumental of *кто* with its isolated щ is often replaced by that of *кым*, i.e. *кымом*.

The indefinite and negative pronouns *некто* (some one, a certain), *никим* (do.), *нечто* (something), *никак* (of some kind), *никто* (nobody), *никим* (no), *ничто* (nothing), *никак* (of no kind) are declined in the same way. The prefixes *не* and *ни* are separated from the pronouns by a preposition: *не о* *кого* (with a certain person), *ни о комъ* (about no one).

2.225 The pronouns *кето* (a certain) and *каков* (of what kind) are declined like nouns of the -dec lension. *таков* and *сuch* (such) may be declined like nouns or like pronouns. *которым* (which) follows the compound adjectival declension (see below).

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

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>neut.</td>
</tr>
<tr>
<td>Nom.</td>
<td>всё</td>
<td>всe</td>
</tr>
<tr>
<td></td>
<td>всё</td>
<td>всe</td>
</tr>
<tr>
<td>Acc.</td>
<td>всё</td>
<td>всe</td>
</tr>
<tr>
<td></td>
<td>всё</td>
<td>всe</td>
</tr>
<tr>
<td>Gen.</td>
<td>всего</td>
<td>всeго</td>
</tr>
<tr>
<td>Dat.</td>
<td>всегому</td>
<td>всe</td>
</tr>
<tr>
<td>Instr.</td>
<td>всей</td>
<td>всей</td>
</tr>
<tr>
<td>Loc.</td>
<td>всей</td>
<td>всей</td>
</tr>
</tbody>
</table>
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.

2.3.1 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 alja declension for the feminine.

Example: the declension of hobi (new) and hhuuti (poor)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>НОВБ</td>
<td>НИШТЬ</td>
<td>НОБА</td>
<td>НИШТА</td>
<td>НОБУ</td>
<td>НИШТЯ</td>
</tr>
<tr>
<td>Dual</td>
<td>НОВА</td>
<td>НИШТА</td>
<td>НОВА</td>
<td>НИШТА</td>
<td>НОВУ</td>
<td>НИШТЯ</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>НОВИ</th>
<th>НИШТИ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>НОВИ</td>
<td>НИШТИ</td>
</tr>
<tr>
<td>Gen.</td>
<td>НОВИ</td>
<td>НИШТИ</td>
</tr>
<tr>
<td>Dat.</td>
<td>НОВУ</td>
<td>НИШТЕМ</td>
</tr>
<tr>
<td>Instr.</td>
<td>НОВИ</td>
<td>НИШТИ</td>
</tr>
<tr>
<td>Loc.</td>
<td>НОВИ</td>
<td>НИШТИ</td>
</tr>
</tbody>
</table>

The neuter declension is the same, except of course for nom./acc. sing. НОВА, НИШТЕ, nom./acc. dual НОБЪ, НИШТИ and nom. acc. plur. НОВА, НИШТА.
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 носит (to carry), глаголят (to say), and молят (to ask):
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom./Acc.</td>
<td>Глагол яшта</td>
<td>Глагол яшти</td>
<td>Глагол яшта</td>
</tr>
<tr>
<td>Gen./Loc.</td>
<td>Глагол яштоу</td>
<td>Глагол яштом</td>
<td>Глагол яштоу</td>
</tr>
<tr>
<td>Dat./Instr.</td>
<td>Глагол яштева</td>
<td>Глагол яштама</td>
<td>Глагол яштама</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>Несаште</td>
<td>Несашта</td>
<td>Несашта</td>
</tr>
<tr>
<td>Acc.</td>
<td>Несашта</td>
<td>Несашта</td>
<td>Несашта</td>
</tr>
<tr>
<td>Gen.</td>
<td>Несаштева</td>
<td>Несашть</td>
<td>Несашть</td>
</tr>
<tr>
<td>Dat.</td>
<td>Несашти</td>
<td>Несаштами</td>
<td>Несаштами</td>
</tr>
<tr>
<td>Instr.</td>
<td>Несаштены</td>
<td>Несаштами</td>
<td>Несаштами</td>
</tr>
<tr>
<td>Loc.</td>
<td>Несаштыха</td>
<td>Несаштаха</td>
<td>Несаштаха</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Глагол яште</td>
<td>Глагол яшта</td>
<td>Глагол яшта</td>
</tr>
<tr>
<td>Acc.</td>
<td>Глагол яште</td>
<td>Глагол яшта</td>
<td>Глагол яшта</td>
</tr>
<tr>
<td>Gen.</td>
<td>Глагол яшть</td>
<td>Глагол яштом</td>
<td>Глагол яштом</td>
</tr>
<tr>
<td>Dat.</td>
<td>Глагол яштевъ</td>
<td>Глагол яштами</td>
<td>Глагол яштами</td>
</tr>
<tr>
<td>Instr.</td>
<td>Глагол яшти</td>
<td>Глагол яштами</td>
<td>Глагол яштами</td>
</tr>
<tr>
<td>Loc.</td>
<td>Глагол яштыха</td>
<td>Глагол яштама</td>
<td>Глагол яштама</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Мола</td>
<td>Молаштъ</td>
<td>Молашти</td>
</tr>
<tr>
<td>Acc.</td>
<td>Молашъ</td>
<td>Молаште</td>
<td>Молашти</td>
</tr>
<tr>
<td>Gen.</td>
<td>Молаштъ</td>
<td>Молашта</td>
<td>Молашта</td>
</tr>
<tr>
<td>Dat.</td>
<td>Молаштъу</td>
<td>Молаштами</td>
<td>Молаштами</td>
</tr>
<tr>
<td>Instr.</td>
<td>Молаштевъ</td>
<td>Молаштами</td>
<td>Молаштами</td>
</tr>
<tr>
<td>Loc.</td>
<td>Молашти</td>
<td>Молашти</td>
<td>Молашти</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Молаште</td>
<td>Молашта</td>
<td>Молашта</td>
</tr>
<tr>
<td>Acc.</td>
<td>Молашта</td>
<td>Молашта</td>
<td>Молашта</td>
</tr>
<tr>
<td>Gen.</td>
<td>Молашъ</td>
<td>Молашъ</td>
<td>Молашъ</td>
</tr>
<tr>
<td>Dat.</td>
<td>Молаштевъ</td>
<td>Молаштами</td>
<td>Молаштами</td>
</tr>
<tr>
<td>Instr.</td>
<td>Молашти</td>
<td>Молашти</td>
<td>Молашти</td>
</tr>
<tr>
<td>Loc.</td>
<td>Молаштыхъ</td>
<td>Молаштами</td>
<td>Молаштами</td>
</tr>
</tbody>
</table>

52
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

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>НОВЗИ, НОВЗИ</td>
<td>НОВА РА</td>
</tr>
<tr>
<td>Acc.</td>
<td>НОВЗИ, НОВЗИ</td>
<td>НОВА РА</td>
</tr>
<tr>
<td>Gen.</td>
<td>НОВА РО, НОВА РО, НОВА РО</td>
<td>НОВА РО</td>
</tr>
<tr>
<td>Dat.</td>
<td>НОВА РУ, НОВА РУ, НОВА РУ</td>
<td>НОВА РУ</td>
</tr>
<tr>
<td>Instr.</td>
<td>НОВА РИМ, НОВА РИМ</td>
<td>НОВА РИМ</td>
</tr>
<tr>
<td>Loc.</td>
<td>НОВА РИМ, НОВА РИМ</td>
<td>НОВА РИМ</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>НОВИМ</td>
</tr>
<tr>
<td>Acc.</td>
<td>НОВИ М</td>
</tr>
<tr>
<td>Gen.</td>
<td>НОВИ М, НОВИ М</td>
</tr>
<tr>
<td>Dat.</td>
<td>НОВИ М, НОВИ М</td>
</tr>
<tr>
<td>Instr.</td>
<td>НОВИ М</td>
</tr>
<tr>
<td>Loc.</td>
<td>НОВИ М</td>
</tr>
</tbody>
</table>

Masc. Palatal

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>НИШТИ НИ</td>
<td>НИШТ РА</td>
</tr>
<tr>
<td>Acc.</td>
<td>НИШТИ НИ</td>
<td>НИШТ РА</td>
</tr>
<tr>
<td>Gen.</td>
<td>НИШТ РА, НИШТ РА</td>
<td>НИШТ РА</td>
</tr>
<tr>
<td>Dat.</td>
<td>НИШТ РО, НИШТ РО</td>
<td>НИШТ РО</td>
</tr>
<tr>
<td>Instr.</td>
<td>НИШТИ НИМ, НИШТИ НИМ</td>
<td>НИШТИ НИМ</td>
</tr>
<tr>
<td>Loc.</td>
<td>НИШТИ НИМ, НИШТИ НИМ</td>
<td>НИШТИ НИМ</td>
</tr>
</tbody>
</table>

53
The neuter declension is the same, except for nom./acc. sing. 

Plur.  
Nom.  
Acc.  
Gen.  
Dat.  
Instr.  
Loc.  

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

Fem. Sing.  
Nom.  
Acc.  
Gen.  
Dat.  
Instr.  
Loc.  

2.33 Comparison of adjectives  

The comparative is formed by means of two suffixes, -hui- and an extended form -tmi-. In the masc. nom. sing. the -hui- is dropped. The fem. nom. sing. ending is -m, and the masc. nom. plur. ending is -e, otherwise the comparative is declined like an adjective ending in a palatal consonant.
2.331 When the suffix is -м, the final consonant of the stem undergoes change.

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Драги</td>
<td>dear</td>
<td>Дражни</td>
<td>Дражьшн</td>
</tr>
<tr>
<td>Лихи</td>
<td>exceeding</td>
<td>Лишни</td>
<td>Лишьшн</td>
</tr>
<tr>
<td>Люти</td>
<td>evil</td>
<td>Лютшн</td>
<td>Лютшьше</td>
</tr>
<tr>
<td>Ховыи</td>
<td>small</td>
<td>Ховаждн</td>
<td>Ховаждъшн</td>
</tr>
</tbody>
</table>

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

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Висока</td>
<td>high</td>
<td>Висиши</td>
<td>Висишьшн</td>
</tr>
<tr>
<td>Сладка</td>
<td>sweet</td>
<td>Сладиши</td>
<td>Сладишьшн</td>
</tr>
<tr>
<td>Кръпка</td>
<td>strong</td>
<td>Кръпиши</td>
<td>Кръпъшн</td>
</tr>
</tbody>
</table>

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

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Велин</td>
<td>large</td>
<td>Велин</td>
<td>Велин</td>
</tr>
<tr>
<td>Много</td>
<td>many</td>
<td>Много</td>
<td>Много</td>
</tr>
<tr>
<td>Добър</td>
<td>good</td>
<td>Добър</td>
<td>Добър</td>
</tr>
<tr>
<td>Малък</td>
<td>little</td>
<td>Малък</td>
<td>Малък</td>
</tr>
<tr>
<td>Харак</td>
<td>bad</td>
<td>Харак</td>
<td>Харак</td>
</tr>
</tbody>
</table>
2.334 Before the suffix -τυμω- there is the regular change κ > ν, γ > η and η > ω, but the other consonants do not change. After a palatal consonant η appears as a.

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>новбр new</td>
<td>новбрън</td>
<td>новбрът</td>
<td>новбръниши</td>
<td>новбрънише</td>
</tr>
<tr>
<td>старбр old</td>
<td>старбрън</td>
<td>старбрът</td>
<td>старбръниши</td>
<td>старбрънише</td>
</tr>
<tr>
<td>доббр brave</td>
<td>доббрън</td>
<td>доббрът</td>
<td>доббръниши</td>
<td>доббрънише</td>
</tr>
<tr>
<td>сувбр dry</td>
<td>сувбрън</td>
<td>сувбрът</td>
<td>сувбръниши</td>
<td>сувбрънише</td>
</tr>
<tr>
<td>овбрн poor</td>
<td>овбрнън</td>
<td>овбрнът</td>
<td>овбрнъниши</td>
<td>овбрнънише</td>
</tr>
</tbody>
</table>

2.335 In a few adjectives the suffix -ικ-/ίκ- is also present in the comparative, and κ changes to η before η, which then appears as a, as stated in 2.334.

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>гориκъ bitter</td>
<td>гориκъм</td>
<td>гориκъм</td>
<td>гориκъниши</td>
<td>гориκънише</td>
</tr>
<tr>
<td>тьиκъ thin</td>
<td>тьиκъм</td>
<td>тьиκъм</td>
<td>тьиκъниши</td>
<td>тьиκънише</td>
</tr>
<tr>
<td>кротиκъ meet</td>
<td>кротиκъм</td>
<td>кротиκъм</td>
<td>кротиκъниши</td>
<td>кротиκънише</td>
</tr>
</tbody>
</table>

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 -ηα (e.g. новбръниши-ηα not -ηα; N.B. the masc. nom. plur. is regular, e.g. новбръниши not -ηα).
Example: the nominal and the pronominal declension of кнопка

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Acc.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Gen.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Dat.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Instr.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Loc.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fem.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Acc.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Gen.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Dat.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Instr.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Loc.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual</th>
<th>Masc.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom./Acc.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Gen./Loc.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
<tr>
<td>Dat./Instr.</td>
<td>кнопка</td>
<td>кнопка</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fem.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom./Acc.</td>
<td>кнопка</td>
</tr>
</tbody>
</table>

Rest of fem. like masc.
2.337 There is no special superlative form. To form the superlative, the comparative is used together with κατά. Some adverbs add a prefix ΜΑΝ: ΜΑΝΠΑΥΕ.

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. ΟΔΙΟΝ (one) is declined like ΤΩ. It can also mean 'alone, only', when it also occurs in the plural. ΔΕΔΑ (two) and ὉΚ (both) are dual and also follow the hard pronominal declension. ΤΡΙΑ (three) and ΕΤΕΡΕ (four) are plural. All these pronouns agree in case, gender and number with the word they qualify.
Example: ндн, дзв, трн, уятьр

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>нднъ</td>
<td>нднъ</td>
<td>нднъ</td>
<td>дзвъ</td>
</tr>
<tr>
<td>Acc.</td>
<td>нднъ</td>
<td>нднъ</td>
<td>нднъ</td>
<td>дзвъ</td>
</tr>
<tr>
<td>Gen.</td>
<td>нднъо</td>
<td>нднъо</td>
<td>нднъо</td>
<td>нднъо</td>
</tr>
<tr>
<td>Dat.</td>
<td>нднъоу</td>
<td>нднъоу</td>
<td>нднъоу</td>
<td>нднъоу</td>
</tr>
<tr>
<td>Instr.</td>
<td>нднъымъ</td>
<td>нднъымъ</td>
<td>нднъымъ</td>
<td>нднъымъ</td>
</tr>
<tr>
<td>Loc.</td>
<td>нднъымъ</td>
<td>нднъымъ</td>
<td>нднъымъ</td>
<td>нднъымъ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom.</th>
<th>трнъ</th>
<th>трнъ</th>
<th>уятьръ</th>
<th>уятьръ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>трнъ</td>
<td>трнъ</td>
<td>уятьръ</td>
<td>уятьръ</td>
</tr>
<tr>
<td>Gen.</td>
<td>трнъ</td>
<td>трнъ</td>
<td>уятьръ</td>
<td>уятьръ</td>
</tr>
<tr>
<td>Dat.</td>
<td>трнъу</td>
<td>трнъу</td>
<td>уятьръу</td>
<td>уятьръу</td>
</tr>
<tr>
<td>Instr.</td>
<td>трнъымъ</td>
<td>трнъымъ</td>
<td>уятьръымъ</td>
<td>уятьръымъ</td>
</tr>
<tr>
<td>Loc.</td>
<td>трнъымъ</td>
<td>трнъымъ</td>
<td>уятьръымъ</td>
<td>уятьръымъ</td>
</tr>
</tbody>
</table>

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

Examples: пать (five) and десать (ten)

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>пать</td>
<td>десать</td>
</tr>
<tr>
<td>Acc.</td>
<td>пать</td>
<td>десать</td>
</tr>
<tr>
<td>Gen.</td>
<td>патъ</td>
<td>десатъ</td>
</tr>
<tr>
<td>Dat.</td>
<td>патъу</td>
<td>десатъу</td>
</tr>
<tr>
<td>Instr.</td>
<td>патъымъ</td>
<td>десатъымъ</td>
</tr>
<tr>
<td>Loc.</td>
<td>патъ</td>
<td>десатъ, десатъ</td>
</tr>
</tbody>
</table>

The numerals from 'eleven' to 'nineteen' are formed by adding на десатъ to the appropriate numerals, e.g. дзв на десатъ '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 десатъ, e.g. 'twenty' is дзв десатъ, 'thirty' трн десатъ, 'fifty' пать десатъ, etc.
2.43 The word for 'hundred' belongs to the o-declension, and that for 'thousand' to the ja-declension:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>се́то</td>
<td>се́тъ</td>
</tr>
<tr>
<td>Acc.</td>
<td>се́то</td>
<td>се́тъ</td>
</tr>
<tr>
<td>Gen.</td>
<td>се́та</td>
<td>се́то́мъ</td>
</tr>
<tr>
<td>Dat.</td>
<td>се́то́мъ</td>
<td>се́то́мъ</td>
</tr>
<tr>
<td>Instr.</td>
<td>се́то́мъ</td>
<td>се́то́мъ</td>
</tr>
<tr>
<td>Loc.</td>
<td>се́то́мъ</td>
<td>се́то́мъ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>се́та</td>
</tr>
<tr>
<td>Acc.</td>
<td>се́та</td>
</tr>
<tr>
<td>Gen.</td>
<td>се́та</td>
</tr>
<tr>
<td>Dat.</td>
<td>се́то́мъ</td>
</tr>
<tr>
<td>Instr.</td>
<td>се́то́мъ</td>
</tr>
<tr>
<td>Loc.</td>
<td>се́то́мъ</td>
</tr>
</tbody>
</table>

There is an alternative form ть́са̀штн.

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. пъ́рвъ́ (first) and въ́торъ́ (second) also have short or nominal forms (пъ́рвъ́, въ́торъ́). They are all hard, e.g. въ́съ́, въ́съ́, десъ́мъ́, сь́мъ́, ть́са̀штнъ́, except for третъ́ (third).
2.5 CLASSIFICATION OF OCS VERBS BY STEM

I. Consonant stems

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

(a) Stem in -c-:

Present stem

\[
\begin{array}{cccccc}
1st sing. & 2nd sing. & Imperative & Act. Part. & Pass. Part. & Imperfect \\
\text{неч} & \text{нече} & \text{нечи} & \text{нече} & \text{нечку} & \text{нечеа} \\
\end{array}
\]

Infinitive or aorist stem

\[
\begin{array}{cccccc}
\text{нече} & \text{нече} & \text{неча} & \text{неча} & \text{нечем} & \text{нечох} \\
\end{array}
\]

нече to carry (when walking)

пасто to graze
tрачо to shake

(b) Stem in -т-:

\[
\begin{array}{cccccc}
\text{нак} & \text{неке} & \text{наки} & \text{нека} & \text{неком} & \text{нака} \\
\text{нек} & \text{нек} & \text{нека} & \text{нека} & \text{неках} \\
\text{нека} & \text{нека} & \text{нека} & \text{нека} & \text{неках} \\
\text{нека} & \text{нека} & \text{нека} & \text{нека} & \text{неках} \\
\end{array}
\]

васто to convey

макто to milk

грачо to gnaw

-мак (Inf. -макато) to pierce

лесто to climb

-вако (Past Pt. Pass. овако) to tie

With vowel alternation: макто: мако to milk

(c) Stem in -т-

\[
\begin{array}{cccccc}
\text{нека} & \text{некеш} & \text{нек} & \text{нек} & \text{неком} & \text{неках} \\
\text{нека} & \text{нек} & \text{нека} & \text{нека} & \text{неках} \\
\text{нека} & \text{нек} & \text{нека} & \text{нека} & \text{неках} \\
\text{нека} & \text{нек} & \text{нека} & \text{нека} & \text{неках} \\
\end{array}
\]

гносто to oppress

плесто to plait

пасто to sweep

расто to grow

пасто to stir
With vowel alternation: ыкст: ыл to count
урст: ырж to cut ыкст: ыл to flower
обрст to find also belongs here with regard to the infinitive stem; the present stem обрств belongs with Class III.

(d) Stem in -д-:

везд ведешн ведн ведз ведонъ ведркъ
вест вестъ велъ велз веденъ ведокъ/вечъ

вест to lead ыласт to put
власт to watch ыраст to steal
власт to err ыаст to fall
власт to rule ыраст to spin
жласт to pay

With vowel alternation: ыст: ыдъ to sit ыст: ыдъ to be

Also ыраст: ыдъ to go, without attested past forms; ыт: ыдъ to go, with 1-participle ылъ, past participle ылъ, and ыдъ with infinitive ыхать to drive.

(e) Stem in -г-: ыгст гребъ to row

(f) Stem in -п-: ытп тепъ to hit
вост сапъ to strew ырпъ ыръпъ to draw

(g) Stem in -к-:

рекъ рекешн рын реконъ рекзъ реквкъ
рептн решъ реклъ рекъ рекенъ рекокъ/ръкъ

рептн to say нептн to bake
-лаптн to bend ыптн to run
стпн to cut

With vowel alternation: тыстн: тылъ to pound
also ылштн with all other forms from stem -ылъ- to dress.
(h) Stem in -г-:

мога - могеш - можи - мога - можах.
могти to be able - могъл - мога - могъх/могъ.

жестви to burn - небършът to neglect
-пръщът to harness - сатът to touch

With vowel alternation: жестви: лагъ to lie
стърщът: стриъгъ to shear
връщът: връщъ to throw

(i) Stem in -н-:

кълна - кълнешн - кълни - кълнъ - кълновъ - кълнахъ.
клатъ to swear - кла̀л - кълнъ - кла̀тъ - кла̀хъ/класъ.

-натъ to stretch -натъ to begin

(j) Stem in -м-: жатъ жълъ to press -атъ нълъ to take

With vowel alternation: жатъ: дълъ to blow

(k) Stem in -п-:

мъръ мършъ мърмъ мъртъхъ.
mърти to die - мъръл - мъръ - мъръхъ.

жръщъ to sacrifice - тръщъ to rub

With vowel alternation: жръщъ: въръ to open
жръщъ: жъръ to devour (о-пърътъ(ъдъ)): пъръ to close

(1) Stem in -б-:

живъ. живешъ живи живъхъ.
jитъ to live - живъ - живъ - житъ - живъ.

същътъ: съвъ to be known as
ръгътъ (ръгътъ): ръбъ (ръбъ) to roar

Also пълся to weed, without attested forms of infinitive stem.
(ii) Present stem ends in consonant, infinitive stem ends in -ə-

Ковати: ковати to forge (o) -сновати: -сновати to establish
Дзати: дзати to tear Тахати: тахи, тахеши to weave

Метати: метати to throw may also belong to Class III (метата or мета); мнати: мнати/mнати мнатеши may also belong to Class III (ii).

With vowel alternation: брнати: брж to take Дарнати: держ to flay
Ждаати: жадя or жажа to wait Зваати: зове to call
Пернати: перж to close
Гннати: женя to chase (with consonant change)

II. Stems in -м(а)-:

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

Рима Римеши Рима Рими Римовъ Римъахз
Римати Риматз Рималз Рималвъ Римовемъ Римъахз

Канати to drop Римати to throw
Шннати to pass Томати to drown
Плиннати to spit Бмнати to wither
Поскннати to recall Взехннати to awaken

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

Двиня Двинещи Двингъ Двиновъ Двинъахз
Двингнати Двингата Двингъ Двигъ Двигемъ Двиговъ/Двигъ

Двингнати to move
-бгнати to run -трагнати to tear
Жаснати to fear Сзхннати to dry up
Нзынати to become sour Тлзхнати to push
Шлскнати to become silent Хразхнати to become lame
Ослпннати to become blind Уэзнати to disappear
Дрзнати to dare has past part. pass. Дрзновемъ
Мознати to touch has past part. pass. Мозновемъ
Взкръснати to resurrect has verbal noun Взкръсновемъ
Some of these verbs fluctuate between type (i) and (ii):

**ГИЯНУТ: ГИЯН ГИЯН** to perish

**ОВГИЯНУТ/ОВГИЯНУТ** to sink

-**МУНУТ** belongs here as regards the infinitive stem.

-**САТУТ** belongs here as regards the present stem; the infinitive is **САТУТ** and the infinitive stem is as for I(ii).

The unprefixed verbs of Class I are imperfective except for **СЕСТТ, ПАСТТ, РЕСТТ, ЛЕСТТ, БРУСТТ, АТТ.**

**МУТ** is of both aspects. **ОБРУСТТ** and **СЪРУСТТ** were originally formed from a stem *pšt-* and so are perfective.

The unprefixed verbs of Class II are imperfective except for **ДВИГУТ, ДОЗИГУТ, ШИНАТ, ПЛИНУТ, ОНИНУТ, ТЛЯНУТ, СИАТ.**

### III. Present stem in \( j \)

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

(a) Suffixless infinitive stem:

<table>
<thead>
<tr>
<th>СУТ</th>
<th>СУНУТ</th>
<th>СУТ</th>
<th>СУТ</th>
<th>СУТ</th>
<th>СУТ</th>
<th>СУТ</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>БНЯ, (БЬЯ), БНЯШН, (БЬЯШН)</strong></td>
<td><strong>БНЯ, БНЯ, БНЯШБН, БНЯШАЯ</strong></td>
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<tr>
<td><strong>СУТ, (СЬЯ), СУНУТ, (СЬЯШН)</strong></td>
<td><strong>СУТ, СУТ, СУНУТ, СУНУТ</strong></td>
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<tr>
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<td><strong>СУТ, СУТ, СУНУТ, СУНУТ</strong></td>
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<td><strong>СУТ, СУТ, СУНУТ, СУНУТ</strong></td>
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<td><strong>СУТ, (СЬЯ), СУНУТ, (СЬЯШН)</strong></td>
<td><strong>СУТ, СУТ, СУНУТ, СУНУТ</strong></td>
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<td><strong>СУТ, (СЬЯ), СУНУТ, (СЬЯШН)</strong></td>
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</tbody>
</table>

Without ř/h variation in present stem: **ГИМУТ** to rot

<table>
<thead>
<tr>
<th>ПОУМЕ</th>
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</tbody>
</table>

With vowel alternation: **ПСМУТ: ПЭСМУТ** to sing

Also **АТМУТ: АБУМУТ** to put with another infinitive belonging to (ii).
(b) Infinitive stem ends in vowel suffix:

\[
\begin{array}{ll}
\text{Апларк} & \text{Апларешм} \\
\text{Аплан} & \text{Аплам} \\
\text{Аплах} & \text{Аплалы} \\
\text{Аплак} & \text{Аплам в} \\
\end{array}
\]

to do

Imperfect formed from infinitive stem: \text{Аплакс}

\[
\begin{array}{ll}
\text{рахонмак} & \text{рахонмакешм} \\
\text{рахонмак} & \text{рахонмак к} \\
\text{рахонмак} & \text{рахонмак} \\
\end{array}
\]

to understand

(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):

\[
\begin{array}{ll}
\text{Дагати} & \text{Даги} \\
\text{Дати} & \text{Дати} \\
\text{Канати} & \text{Са} \\
\text{Ланати} & \text{Са} \\
\end{array}
\]

to give to put to repent to scold
to sow to melt to expect to sculpt
to waft

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

\[
\begin{array}{ll}
\text{глаголи} & \text{глаголешм} \\
\text{глаголи} & \text{глаголи к} \\
\text{глаголи} & \text{глаголи} \\
\end{array}
\]

gлаголати глаголати глаголак глаголак глаголак

Imperfect formed from infinitive stem: глаголакахз

With vowel alternation: мнати: емух to take

\[
\begin{array}{ll}
\text{Чдати} & \text{Чдак} \\
\text{Сблиати} & \text{Стелы} \\
\text{Стрэнати} & \text{Строуж} \\
\end{array}
\]

to build to lay to plane

The following insert a vowel in the present stem:

\[
\begin{array}{ll}
\text{Брати} & \text{Борх} \\
\text{Мати} & \text{Мелх} \\
\text{Клати} & \text{Колих} \\
\end{array}
\]

to struggle to grind to slaughter (Past part. pass. -клан or -колен)
Some examples of consonant change:

\( \kappa/\nu: \) планати плана to weep

\( \chi/\omega: \) азиати азис to breathe

\( \tau/\omega t: \) орнотати орнота to murmur

\( \sigma t/\omega t: \) орнотати орнота to gallop

\( \zeta/\omega: \) вестати веста to scratch

\( \pi/\pi: \) нанати нанта to drip

\( \mu/\mu: \) дремати дремта to slumber

\( \lambda/\lambda: \) глаголати глагола to speak

\( \eta/\eta: \) стенасти стента to groan

\( \Gamma / \mu: \) лагати лага to tell a lie

\( \chi k/\omega t: \) пискати писка to sneeze

\( \alpha / \lambda: \) жадати жада to thirst

\( \tau / \mu: \) тацати тика to pull

\( \tau / \mu: \) важати важа to tie

\( \psi / \lambda: \) колебати колеба to rock

\( \rho / \rho: \) ората орта to plough

(c) The present stem is formed by removing the suffix \(-a-\) as under (a), and in addition by changing the suffix \(-eB/-eB-\) to \\

\( \text{тесто} \)/\( \text{тесто} \)/\( \text{тесто} \)/\( \text{тесто} \) to talk

\( \text{тестовать} \)/\( \text{тестовать} \)/\( \text{тестовать} \)/\( \text{тестовать} \)

A few verbs have \(-\text{bb}-\) not \(-\text{eb}-\) in the infinitive stem:

\( \text{пьбати} \): пьома to spit \( \text{члебати} \): члома to vomit

All the verbs of Class III are imperfective when unprefixed except for дебзати, скандалисати, власнисати, пеатълтни.

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 \( e \) between the last consonant of the present stem and the personal ending, and the 3rd person plural by inserting \( \chi \):

\( \text{делаеши, делаест, делаенъ, делаесте, делаенъt} \)
\( \text{нези, незет, незе, незете, незетъt} \)
Similarly, the vowel o is inserted between the last consonant of the present stem and the present passive participle ending; this becomes e after palatal consonant (Class III):

\[ \text{несои} \quad \text{дишоим} \quad \text{дпапаи} \quad \text{глаголиено} \]

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

(a) Infinitive stem ends in -м-, 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.

<table>
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</tr>
</thead>
<tbody>
<tr>
<td>Вижадь</td>
<td>Видишни</td>
<td>(Вижадь) Вида</td>
<td>Видань</td>
<td>to see</td>
<td></td>
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</tr>
</tbody>
</table>


| Видать | Виделъ | Виделъ | Виделъ |

Aorist Imperfect

Видахь Видахь

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

слышать слышатъ слышала слышанъ

The verbs of Class IV are imperfective when unprefixed except for the following: Варить, Братить, са, Воображи, живи, живи, мъстить, дешить, гомохить, мохь, крьстить, куки, мость, простить, поустить, ронить, скокить, срамить, ставить, ставили, стыдить, соотвѣтствовать, сватить, своеобрази, трудомъ.

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

<table>
<thead>
<tr>
<th>МОЛИМ</th>
<th>МОЛИШ</th>
<th>МОЛИМ</th>
<th>МОЛИТЕ</th>
<th>МОЛИТ</th>
<th>МОЛИША</th>
</tr>
</thead>
<tbody>
<tr>
<td>ВИДИМ</td>
<td>ВИДИШ</td>
<td>ВИДИМ</td>
<td>ВИДИТЕ</td>
<td>ВИДИТ</td>
<td>ВИДИША</td>
</tr>
<tr>
<td>СЛЫШИМ</td>
<td>СЛЫШИШ</td>
<td>СЛЫШИМ</td>
<td>СЛЫШИТЕ</td>
<td>СЛЫШИТ</td>
<td>СЛЫШИША</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>МОЛИМ</th>
<th>ВИДИМ</th>
<th>СЛЫШИМ</th>
</tr>
</thead>
</table>

СЛЫТИМ belongs to Class III in the infinitive stem, present СЛЫТИМ, СЛЫТИШ, etc.

V. Athematic verbs

Five verbs, \textit{to be} (no infinitive stem), \textit{дах} to give, \textit{ехал} to eat, \textit{вёл} to know and \textit{имах} 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 1-participle, shows only number and gender and is only used to form the perfect and the pluperfect tenses.
The present tense

The endings are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>-я</td>
<td>-ъ</td>
<td>-ъ</td>
</tr>
<tr>
<td>2.</td>
<td>-ыш</td>
<td>-ъ</td>
<td>-ъ</td>
</tr>
<tr>
<td>3.</td>
<td>-та</td>
<td>-ъ</td>
<td>-ъ</td>
</tr>
</tbody>
</table>

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) -я- 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) -я- for the 3rd plur., -м- for the other persons for verbs which have an -и- or -г- 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 -ым and that of the 2nd sing. being -ом.

Examples:

CLASS I (i)  носити to carry

<table>
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<th></th>
<th>Sing.</th>
<th>Plur.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>носит</td>
<td>носим</td>
<td>носит</td>
</tr>
<tr>
<td>2.</td>
<td>носитъ</td>
<td>носите</td>
<td>носитъ</td>
</tr>
<tr>
<td>3.</td>
<td>носитъ</td>
<td>носите</td>
<td>носитъ</td>
</tr>
</tbody>
</table>

CLASS II  двигаться to move

<table>
<thead>
<tr>
<th></th>
<th>Синг.</th>
<th>Двинг.</th>
<th>Двинг.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>двига</td>
<td>двигемъ</td>
<td>двигемъ</td>
</tr>
<tr>
<td>2.</td>
<td>двигемъ</td>
<td>двигете</td>
<td>двигете</td>
</tr>
<tr>
<td>3.</td>
<td>двигете</td>
<td>двигаетъ</td>
<td>двигаетъ</td>
</tr>
</tbody>
</table>
CLASS III (i) знати to know
1. знать знать знать
2. знаете
3. знаете

CLASS III (ii) глаголят to say
1. глаголят глаголеа глаголеа
2. глаголеите глаголеите
3. глаголеа глаголеа

CLASS IV (i) молити to pray
1. моли моли молит
2. молите молите молите
3. молит молит молите

CLASS V (to be, to give, to know, to eat)

Sing.
1. есть есть есть
2. есть есть есть
3. есть есть есть

Plur.
1. есть есть есть
2. есть есть есть
3. есть есть есть

Dual
1. есть есть есть
2. есть есть есть
3. есть есть есть

мнёти to have

Sing. Dual Plur.
1. мыть мыть мыть
2. мыть мыть мыть
3. мыть мыть мыть, мыть
2.52 The Imperative

The endings are as follows:

<table>
<thead>
<tr>
<th></th>
<th>3rd sing.</th>
<th>1st plur.</th>
<th>1st dual</th>
<th>2nd plur.</th>
<th>2nd dual</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-м</td>
<td>-уа</td>
<td>-бр</td>
<td>-їе</td>
<td>-ра</td>
</tr>
</tbody>
</table>

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 -т-. Verbs of Class III (present stem in soft consonant) insert -м-. Verbs of Class IV also insert -м-, so that the plural and the dual are identical in form to the present tense. Verbs of Class V insert -м-, but the sing. ending is reduced to -ъ-, causing consonant change.

Examples:

<table>
<thead>
<tr>
<th>Inf.</th>
<th>НЕСТМ</th>
<th>БЗИТМ</th>
<th>АВИГНАТМ</th>
<th>ЩУМТМ</th>
<th>МОЛЯНТМ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>НЕСМ</td>
<td>БЗАМ</td>
<td>АВИГНМ</td>
<td>ЩУМ</td>
<td>МОЛЯ</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>НЕСТМз</td>
<td>БЗАМз</td>
<td>АВИГНАТМз</td>
<td>ЩУМз</td>
<td>МОЛЯНТз</td>
</tr>
<tr>
<td>2.</td>
<td>НЕСТМз</td>
<td>БЗАМз</td>
<td>АВИГНАТМз</td>
<td>ЩУМз</td>
<td>МОЛЯНТз</td>
</tr>
<tr>
<td>Dual 1.</td>
<td>НЕСТМз</td>
<td>БЗАМз</td>
<td>АВИГНАТМз</td>
<td>ЩУМз</td>
<td>МОЛЯНТз</td>
</tr>
<tr>
<td>2.</td>
<td>НЕСТМз</td>
<td>БЗАМз</td>
<td>АВИГНАТМз</td>
<td>ЩУМз</td>
<td>МОЛЯНТз</td>
</tr>
</tbody>
</table>

Class V

<table>
<thead>
<tr>
<th>Inf.</th>
<th>БЗАТМ</th>
<th>НЕСТМ</th>
<th>АДТМ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>БЗАБМ</td>
<td>РАЖАМ</td>
<td>ДАЖАМ</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>БЗАМз</td>
<td>РАЖАМз</td>
<td>ДАЖАМз</td>
</tr>
<tr>
<td>2.</td>
<td>БЗАМз</td>
<td>РАЖАМз</td>
<td>ДАЖАМз</td>
</tr>
<tr>
<td>Dual 1.</td>
<td>БЗАМз</td>
<td>РАЖАМз</td>
<td>ДАЖАМз</td>
</tr>
<tr>
<td>2.</td>
<td>БЗАМз</td>
<td>РАЖАМз</td>
<td>ДАЖАМз</td>
</tr>
</tbody>
</table>
2.53 The Present Participle Active

The ending is -ψι 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 -ε-) and verbs of Class V (athematic verbs) insert -ψι except in the masc. and neut. sing. In the masc. and neut. sing. they insert -ψι after hard consonant (Classes I, II and V), and -ω- after soft consonant (Class III).

(ii) Verbs of Class IV (thematic vowel -μ-) have -μ throughout.

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ΒΕΣΤΗ</td>
<td>ΒΕΔΑΙ</td>
<td>ΒΕΔΑΨΗΤΗ</td>
</tr>
<tr>
<td>ΝΤΗ</td>
<td>ΝΔΑΙ</td>
<td>ΝΔΑΨΗΤΗ</td>
</tr>
<tr>
<td>ΔΒΙΓΝΗΜΤΗ</td>
<td>ΔΒΙΓΝΗΜΑ</td>
<td>ΔΒΙΓΝΗΨΗΤΗ</td>
</tr>
<tr>
<td>ΖΗΜΑΤΗ</td>
<td>ΖΗΜΑΗ</td>
<td>ΖΗΜΑΨΗΤΗ</td>
</tr>
<tr>
<td>ΓΛΑΓΩΛΑ ΤΗ</td>
<td>ΓΛΑΓΩΛΑ</td>
<td>ΓΛΑΓΩΛΨΗΤΗ</td>
</tr>
<tr>
<td>ΒΙΔΕΤΗ</td>
<td>ΒΙΔΑ</td>
<td>ΒΙΔΑΨΗΤΗ</td>
</tr>
<tr>
<td>ΜΟΛΙΤΗ</td>
<td>ΜΟΛΑ</td>
<td>ΜΟΛΑΨΗΤΗ</td>
</tr>
<tr>
<td>ΕΠΙΤΗ</td>
<td>ΕΠΙ</td>
<td>ΕΠΙΨΗΤΗ</td>
</tr>
<tr>
<td>ΔΑΤΗ</td>
<td>ΔΑΔΑΙ</td>
<td>ΔΑΔΑΨΗΤΗ</td>
</tr>
</tbody>
</table>

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 ΜΕΣΑΙΜ, ΓΛΑΓΩΛΨΗΜ, etc., and are declined like adjectives ending in a palatal consonant, with the exception that the fem. nom. sing. is in -ηα, e.g. ΜΕΣΑΗΨΗΜ, and the masc. nom. plur. in -ηαμ, e.g. ΜΕΣΑΗΨΗΜ.

The present participle of 'to be' is ζϊ, ζΑΨΗΤΗ, etc. There is also a form from ΕΠΙΤΗ: ΕΠΙΔΑΙ, etc., meaning 'future'.

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2.54 The Present Participle Passive

The present participle passive is formed from the present stem by means of the suffix -\( \text{-u} \). The thematic vowel which is inserted between the last consonant of the stem and the suffix is \( o \) for verbs of Classes I and II, and also those of Class V; this \( o \) becomes \( e \) in Class III verbs since their stem always ends in a palatal consonant. The thematic vowel for Class IV is \( -\text{m} \).

Examples:

<table>
<thead>
<tr>
<th>Class I</th>
<th>Class II</th>
<th>Class III</th>
<th>Class IV</th>
<th>Class V</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inf.</td>
<td>ηεοτης</td>
<td>δεμενηθν</td>
<td>γελαθην</td>
<td>ιπλιθν</td>
</tr>
<tr>
<td>HeCOMl</td>
<td>ΑΒΗΓΑΡΗΜ</td>
<td>ζΗΛΑΤΗΜ</td>
<td>ολοθην</td>
<td>ΒΟΑΙΝΗ</td>
</tr>
</tbody>
</table>

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., \(-o-\) in the 1st plur. and 1st dual, and \(-e-\) or zero elsewhere according to the type of aorist.

The personal endings are as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1. (-\alpha)</th>
<th>Dual</th>
<th>1. (-\tau\alpha)</th>
<th>Plur.</th>
<th>1. (-\tau\epsilon)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. (-\phi)</td>
<td>2. (-\tau\alpha)</td>
<td>2. (-\tau\epsilon)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. (-\phi)</td>
<td>3. (-\tau\epsilon)</td>
<td>3. (-\lambda/-\alpha)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

There are three types of aorist: with zero-suffix (asigmatic), with \(e/x\)-suffix (sigmatic), and a variant of the latter, the \(o\alpha\)-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 \( e \) 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 -oBa, -eTa, or another type of aorist may have been used.

Examples: the asigmatic aorist of МТМ (to go), МОШТМ (to be able), and СТСТМ (to sit down):

Sing. 1. МАГ МОГА СГАГ
2. МАЕ МОЖЕ СГАЕ
3. МАЕ МОЖЕ СГА Е

Plur. 1. МАОМ МОГОМ СГАОМ
2. МАТЕ МОЖЕТ СГАЕТЕ
3. МАЕ МОГА СГА Е

The 3rd dual forms МАСТЕ, СГАСТЕ are also attested.

2.552 Aorist with o/A 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 -e- plus zero. The 3rd plur. ends in -A. The thematic vowel is -o- for the 1st dual and plur., zero elsewhere.

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

If the stem vowel is e it becomes A, and if it is o it becomes a, except for the 2nd and 3rd sing., which are of the asigmatic type.

(a) If the stem ends in a consonant other than K or R the final stem consonant is dropped, and the suffix is -o-:

Example: the aorist of СЕСТМ and НЕСТМ (stems БЕТА-, МЕС-)
(b) If the stem ends in η or ι this last consonant is also dropped, but the suffix is -κι- before the vocalic endings -α and -ομα, and -ω- before -α.

Example: the aorist of ἔχω (to say)

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔχω</td>
<td>ἔχομεν</td>
</tr>
<tr>
<td>2. ἔχε</td>
<td>ἔχετε</td>
</tr>
<tr>
<td>3. ἔχε</td>
<td>ἔχον</td>
</tr>
</tbody>
</table>

(c) Stems in a vowel have the suffix -κι- 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 ζηµατο (to know), and ἔλθω (to pray)

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ζηµάξ</td>
<td>ζηµακώς</td>
<td>ζηµακώς</td>
<td>ζηµακώς</td>
<td>ζηµακώς</td>
<td>ζηµακώς</td>
</tr>
<tr>
<td>2. ζηµά</td>
<td>ζηµατα</td>
<td>ζηµατα</td>
<td>ζηµατα</td>
<td>ζηµατα</td>
<td>ζηµατα</td>
</tr>
<tr>
<td>3. ζηµά</td>
<td>ζηµατα</td>
<td>ζηµατα</td>
<td>ζηµατα</td>
<td>ζηµατα</td>
<td>ζηµατα</td>
</tr>
</tbody>
</table>

Similarly from πατοµετο: πατοµετος, from ἐπη: ἐπης, etc.

Verbs in -κι- whose root ends in a vowel also form the aorist in this way, e.g. τιµάω (to pass): τιµάως, etc. If the root ends in a consonant both the asigmatic and the sigmatic aorist are found, e.g. ἀβητα and ἀβηγοµένας from ἀβηγοµα, but these are rare.

Verbs with stem in -κι- (present stem in -κι-) have either -κι- or κι/κι: -πακι or -πακι from -παθι, -πακοµι or -πακοµι, -πακι or -πακι. Also ἀνακι from ἀναθα, ἀκι from ἀθη. When the stem ends in η, ο or ι, the 2nd and 3rd sing. may add -τα: ἀνα or ἀνατα, ην or ητα, οµιτι or οµιττα, α or ατα.

2.553 The so-called οκλα-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 -ο- was inserted between the final consonant (which
is always preserved) and the c/ν/μ 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 ἁστί and ῆθτί

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>μεσοχάς ρεκόκας</td>
<td>μεσοχόκας ρεκόκας</td>
<td>μεσοχόμως ρεκόκωμα</td>
</tr>
<tr>
<td>2.</td>
<td>μεσές ρεύε</td>
<td>μεσόστα ρεκόστα</td>
<td>μεσόστε ρεκόστε</td>
</tr>
<tr>
<td>3.</td>
<td>μεσές ρεύε</td>
<td>μεσόστε ρεκόστε</td>
<td>μεσόσχα ρεκόσχα</td>
</tr>
</tbody>
</table>

Similarly: βεδόκας instead of βετός, ἱάοκας instead of ἱάς, ἄβοικοκας instead of ἄβος.

The athematic verbs βαθίς and αθάς form the aorist regularly from the vowel stem, but the 3rd sing. may add -στά: βαθίς, βάς or βαχτίς, βας or βάχτις, βάκτα, βάς, βάς or βάκτα, βάς or βάκτα, βάκτα, βάκτα, βάκτα.

Αστί has 1st sing. τάκα and 1st plur. τακόμως or τακόμσ, 3rd. plur. τακά or τακά. The 3rd sing. τάκα is also attested, as well as τακά.

The 1st and 2nd dual of consonant verbs are not attested, they may have ended in -κώτ, -κτά, or else only endings of the 2nd sigmatic aorist were used. The 3rd dual βαζακέςτε, προμέκστε, οτστέκε ας are also attested (from βαζηκέςτι, προμέκστι, οτστέκτι).

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 -α.

As a result, the consonantal element of the suffix always occurs before vowel, and is -α- before a back vowel and -ω- before -ε- as for the aorist.
The consonantal suffix is preceded by a vocalic element which appears as -a- in verbs whose stem ends in -t- or -a-.

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

Sing.          Dual
1. HectH;oi,s HectHs HectHOCT sFHTHOCT
2. HectH;i HectHs HectHOCT sFHTHOCT
3. HectH;i HectHs HectHOCT sFHTHOCT

Plur.
1. HectHOCT sFHTHOCT
2. HectHOCT sFHTHOCT
3. HectHOCT sFHTHOCT

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

Examples: the imperfect of KfHTMT (to swear) and pl0HTMT (to sail)

Sing.          Dual
1. KAbH;i KAbH;i KAbHOCT pl0HTHOCT
2. KAbH;i KAbH;i KAbHOCT pl0HTHOCT
3. KAbH;i KAbH;i KAbHOCT pl0HTHOCT

Plur.
1. KAbH;i KAbH;i KAbHOCT
2. KAbH;i KAbH;i KAbHOCT
3. KAbH;i KAbH;i KAbHOCT

The anomalous verbs of Class III with present stem in -p- 
and -A- 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: 8HTM: F0HTMT, etc. 7HTM: 70HTMT or 
70HTMT, etc.

The verbs of Class III whose stem vowel is not -t- or -a- 
also form the imperfect from the present stem; in this case the 
present stem ends in /j/ and the suffix vowel becomes -a-.
Example: the imperfect of ιητη (to beat)

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ιηταὰχα</td>
<td>ιηταὰχοβτ</td>
<td>ιηταὰχομα</td>
</tr>
<tr>
<td>2.</td>
<td>ιητααше</td>
<td>ιηταασετα</td>
<td>ιηταασете</td>
</tr>
<tr>
<td>3.</td>
<td>ιητααше</td>
<td>ιηταασετα</td>
<td>ιηταασα</td>
</tr>
</tbody>
</table>

Verbs of Class I ending in κ or ρ have consonant change before τ (κ > ν, ρ > η) and after a palatal consonant τ appears as a. 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 τ also appears as a:

Example: the imperfect of μοστη (to be able) and χοδητη (to go)

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>μοσααχα</td>
<td>μοσααχοβτ</td>
</tr>
<tr>
<td>2.</td>
<td>μοσααше</td>
<td>μοσαασετα</td>
</tr>
<tr>
<td>3.</td>
<td>μοσααше</td>
<td>μοσαασα</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>μοσααχομα</td>
<td>μοσααχομα</td>
</tr>
<tr>
<td>2.</td>
<td>μοσαασετε</td>
<td>μοσαασετε</td>
</tr>
<tr>
<td>3.</td>
<td>μοσααχα</td>
<td>μοσααχα</td>
</tr>
</tbody>
</table>

Verbs of Class III and IV in -α- or -τ drop the τ of the imperfect suffix, and there is no consonant change. The verbs of Class V, βαδητη and μυτη follow the same pattern:

Examples: the imperfect of ζνατη (to know) and γλαγολατη (to speak)

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ζνααχα</td>
<td>ζνααχοβτ</td>
</tr>
<tr>
<td>2.</td>
<td>ζνααше</td>
<td>ζναασετα</td>
</tr>
<tr>
<td>3.</td>
<td>ζνααше</td>
<td>ζναασετε</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ζνααχομα</td>
<td>ζνααχομα</td>
</tr>
<tr>
<td>2.</td>
<td>ζναασετε</td>
<td>ζναασετε</td>
</tr>
<tr>
<td>3.</td>
<td>ζνααχα</td>
<td>ζνααχα</td>
</tr>
</tbody>
</table>

and the imperfect of κλαισκητη (to hear) and βαδητη (to know)
Sing.  Dual
1. сказывая  ставая  сказывайт  ставайт
2. сказывал  ставал  сказывал  ставал
3. сказывал  ставал  сказывал  ставал

Plur.
1. сказывая у  ставая у  сказывайт  ставайт у
2. сказывали  ставили  сказывали  ставили
3. сказывали  ставили  сказывали  ставили

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

Sing.  Plur.
1. был  был у
2. был  был у
3. был  был у

The 3rd sing. *ставал* and 3rd plur. *ставал* also occur, as well as
contracted forms *став*, *ставъ*. The 3rd dual occurs as *ставъ* or
*ставите*.

2.57 The past participle active

The ending is *-ывъ*, which appears as *-вая* 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 *ым* 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 *быть*, *решить* and *маят*
Verbs of Class II which retain the suffix -м 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 КСНАТИ (to touch), ГЛАГОЛАТИ (to speak), ОУБИТИ (to kill)

<table>
<thead>
<tr>
<th>Masc. &amp; Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>КСНАТИ</td>
<td>КСНАБШИ</td>
</tr>
<tr>
<td>ГЛАГОЛАТИ</td>
<td>ГЛАГОЛАБШИ</td>
</tr>
<tr>
<td>ОУБИТИ</td>
<td>ОУБИБШИ</td>
</tr>
</tbody>
</table>

The past participle active of БЗИТИ is regular: БЗИБЗ, БЗИБШИ. That of ДАТИ is ДАВЗ, ДАВШИ. ВЛЪШТИ has both ВЛЪН and ВЛЪНШ.

The participle of АТИ (to take) is МИА, МИШИ, or БИ, БИШИ.

Verbs of Class IV with stem vowel -е- also form the past participle active in this way: ВИАБЗ, ВИАБШИ.

Verbs of Class IV with stem vowel м 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 ы becomes ь after palatal consonant.

Examples: the past participle active of МОЛИТИ and ПОУСТИТИ

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>МОЛЬ</td>
<td>МОЛЬШИ</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Masc. &amp; Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>МОЛЬШЕ</td>
<td>МОЛЬША</td>
</tr>
</tbody>
</table>
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: 

нектрет instead of ноктет, etc.

The endings of the adjectival declension are then added to the participial stem, and the fem. sing. is in -η, the masc. plur. in -ε 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.

Μακτοι, or Μεται, Μετη, Μετη, Μετη, Μετη, etc.

Neut.

Μετη, Μετη, Μετη, Μετη, Μετη, etc.

2.58 The past participle passive

The past participle passive is formed by means of the suffixes -η and -τ-. Some verbs of Class I with infinitive stem in -ά- add -τ-. The infinitive stem ends in -α- or -β-, the suffix is added directly to the stem:

Examples:


προκλατη προκλατη

κατη κατη

προστρητη προστρητη

οταρβετη οταρβετη (N.B. vowel as present)

βητη βητη

All other verbs add -η-. If the infinitive stem ends in -α- or -β-
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμφιλαθί</td>
<td>ἀμφιλανά</td>
<td></td>
</tr>
<tr>
<td>ἀναγολαθί</td>
<td>ἀναγολανά</td>
<td></td>
</tr>
<tr>
<td>ἐλλωναθί</td>
<td>ἐλλωνανά</td>
<td></td>
</tr>
<tr>
<td>ῥαγωνιτήν</td>
<td>ῥαγωνικανά</td>
<td></td>
</tr>
<tr>
<td>τρυπτήν</td>
<td>τρυπτήνα</td>
<td></td>
</tr>
</tbody>
</table>

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

Examples: μεστί: μεσεμνά, and also οιτι: εbelumά, εβεμνά.

Verbs of Class II which retain their -άν- suffix in the aorist change χ to θ, and verbs of Class III where the present stem ends in ι or οι add -β- to the present stem. The verbs χίτην and the compounds of θίτην also form the past part. passive in this way. Verbs of the type κλαθί have both forms.

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμφιλαθί</td>
<td>ἀμφιλανά</td>
<td></td>
</tr>
<tr>
<td>ἀναγολαθί</td>
<td>ἀναγολανά</td>
<td></td>
</tr>
<tr>
<td>ἀειμνάθε</td>
<td>ἀειμνάνένα</td>
<td></td>
</tr>
<tr>
<td>ἀκτήν</td>
<td>ἀκτήνα</td>
<td></td>
</tr>
<tr>
<td>ἄρτιθ</td>
<td>ἄρτικανα</td>
<td></td>
</tr>
<tr>
<td>κλαθί</td>
<td>κλαθένα/κλαλάνα</td>
<td></td>
</tr>
</tbody>
</table>

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

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>καλωθί</td>
<td>καλωθένα</td>
<td></td>
</tr>
<tr>
<td>λοιποθί</td>
<td>λοιποθένα</td>
<td></td>
</tr>
<tr>
<td>βρακθί</td>
<td>βρακτένα</td>
<td></td>
</tr>
</tbody>
</table>

Past Part. Pass

καλωθένα
λοιποθένα
καλωστρέθην
2.591 The resultative participle (Z-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 -ά- to the aorist stem, except for verbs with suffixless stem in -πτ-, 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 ἡστί, ὁμοφθ, ἡμαθί

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡστά</td>
<td>ἡστᾶ</td>
<td>ἡστᾶ</td>
</tr>
<tr>
<td>ὁμοφῆα</td>
<td>ὁμοφῆα</td>
<td>ὁμοφῆα</td>
</tr>
<tr>
<td>ἡμαθᾶ</td>
<td>ἡμαθᾶ</td>
<td>ἡμαθᾶ</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡστλι</td>
<td>ἡστλι</td>
<td>ἡστλι</td>
</tr>
<tr>
<td>ὁμοφῆλι</td>
<td>ὁμοφῆλι</td>
<td>ὁμοφῆλι</td>
</tr>
<tr>
<td>ἡμαθλι</td>
<td>ἡμαθλι</td>
<td>ἡμαθλι</td>
</tr>
</tbody>
</table>

Final τ and ά are dropped before ά: πλεστι, πελζ, etc.

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

The ά-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:

δοκομενάλβ ἑσεχ        I have finished
δαλβ ἑσι            You have given
καταρμελβ ἑστε        He has made
βαρηλβ ἑστε         She has anticipated
In the negative the participle ἦν combines with the verb:


Have you not read
She is not dead

2.5914 The pluperfect

This is the past tense of the perfect, and is formed with the simple past (aorist or imperfect) of 'to be'.

Examples:


He had come
They had come

Both the perfect and the pluperfect, especially the latter, are rare in the texts. There are a few instances of the future of 'to be', ἔχει, used with the ά-participle to form the future perfect.

2.5915 The conditional

Only the verb 'to be' has a special form for the conditional, and in later texts this is replaced by the aorist and, in the plural, some new forms which may be the result of contamination of the conditional with the aorist. The conditional of ἔχει is as follows:


(Dual not attested)

These are replaced by the following forms:


The above forms are combined with the ά-participle to form the conditional, e.g. ἐγὼ ἔμεν, ἔγαγον ἔμε, ἔνθελα ἔμε, ἕθαν ἔμε, ἔπαυσα ἔμε; ἔπαυσα ἔμε.
2.592 The non-finite forms

2.5921 The infinitive

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

Examples:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Inf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>нес-</td>
<td>нєсθ</td>
</tr>
<tr>
<td>κεδ-</td>
<td>кєсθ</td>
</tr>
<tr>
<td>гєθθ-</td>
<td>гρєθθ</td>
</tr>
<tr>
<td>рєθθ-</td>
<td>рєθθτθ</td>
</tr>
<tr>
<td>щєθθ-</td>
<td>щєθθ</td>
</tr>
<tr>
<td>пєβθ-</td>
<td>пєβθτθ</td>
</tr>
</tbody>
</table>

2.5922 The supine

The suffix is -τθ. If the τ combines with a preceding κ or γ to give -μττ- the final vowel is -θ according to the rules of consonant-vowel harmony.

Examples:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Sup.</th>
</tr>
</thead>
<tbody>
<tr>
<td>рєκ-</td>
<td>рєθθτθ</td>
</tr>
<tr>
<td>нєс-</td>
<td>нєсθ</td>
</tr>
</tbody>
</table>

2.5923 The verbal noun

This is formed in the same way as the past participle passive by means of the suffix -θθ or -τθ, to which instead of the
adjectival endings the suffix -me/be is added. The noun thus formed is declined according to the 30-declension (type θναζενε).

Examples:

<table>
<thead>
<tr>
<th>Inf.</th>
<th>Past.</th>
<th>Part.</th>
<th>Pass</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>прздати</td>
<td>прздамь</td>
<td></td>
<td></td>
<td>прздане</td>
</tr>
<tr>
<td>знати</td>
<td>зная</td>
<td></td>
<td></td>
<td>знате</td>
</tr>
<tr>
<td>огунти</td>
<td>огнень</td>
<td></td>
<td></td>
<td>огнень</td>
</tr>
<tr>
<td>открытыи</td>
<td>открыто</td>
<td></td>
<td></td>
<td>открыто</td>
</tr>
<tr>
<td>видеть</td>
<td>видень</td>
<td></td>
<td></td>
<td>видень</td>
</tr>
<tr>
<td>отпоздати</td>
<td>отпоздань</td>
<td></td>
<td></td>
<td>отпоздане</td>
</tr>
</tbody>
</table>

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

Examples:

<table>
<thead>
<tr>
<th>пасти</th>
<th>падение</th>
</tr>
</thead>
<tbody>
<tr>
<td>страдати</td>
<td>страдание</td>
</tr>
<tr>
<td>смертн</td>
<td>смертн</td>
</tr>
<tr>
<td>ходить</td>
<td>хожение</td>
</tr>
<tr>
<td>сидеть</td>
<td>сидение</td>
</tr>
</tbody>
</table>

2.6 Adverbs

2.61 Adverbs are formed from various parts of speech. Adverbs derived from adjectives are formed by means of the loc. sing. masc.-neut. ending -е or the acc. sing. neut. ending -о; добро/добр well, горько горьк bitterly, разумно/разумне differently, близше above.

Adverbs are formed from adjectives in -ск- with the instr. sing. ending -у: индийск, горьск, латинск.

The instrumental is also found in the adverbs ноштн, вельм, дзляд.
### Adverbial Suffixes of Place, Time, etc.

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.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Adverbial Suffixes</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>$k$-</td>
<td>куда where</td>
<td>ку́да, whence</td>
</tr>
<tr>
<td></td>
<td>ку́да where</td>
<td>ку́да, whence</td>
</tr>
<tr>
<td></td>
<td>негде when</td>
<td>нако how</td>
</tr>
<tr>
<td>$nik$-</td>
<td>никъде nowhere</td>
<td>николико where</td>
</tr>
<tr>
<td></td>
<td>никогдаже never</td>
<td>николико none</td>
</tr>
<tr>
<td>$j$-</td>
<td>нда, ндже where</td>
<td>нано, whence</td>
</tr>
<tr>
<td></td>
<td>нано, whence</td>
<td>нано, whence</td>
</tr>
<tr>
<td></td>
<td>егда when</td>
<td>еляно as</td>
</tr>
<tr>
<td>$t$-</td>
<td>тов there</td>
<td>това there</td>
</tr>
<tr>
<td></td>
<td>това there</td>
<td>това, from there</td>
</tr>
<tr>
<td>$s$-</td>
<td>съде here</td>
<td>съда, to here</td>
</tr>
<tr>
<td></td>
<td>съда, to here</td>
<td>съда, to here</td>
</tr>
<tr>
<td></td>
<td>съда, to here</td>
<td>съда, to here</td>
</tr>
<tr>
<td>$ov$-</td>
<td>овдё over there</td>
<td>ово́дё over there</td>
</tr>
<tr>
<td></td>
<td>ово́дё over there</td>
<td>ово́дё over there</td>
</tr>
<tr>
<td>$on$-</td>
<td>ондё yonder</td>
<td>ондё yonder</td>
</tr>
<tr>
<td></td>
<td>ондё yonder</td>
<td>ондё yonder</td>
</tr>
<tr>
<td>$in$-</td>
<td>индё elsewhere</td>
<td>индо́ from elsewhere</td>
</tr>
<tr>
<td></td>
<td>индо́ from elsewhere</td>
<td>индо́ from elsewhere</td>
</tr>
<tr>
<td></td>
<td>индо́ from elsewhere</td>
<td>индо́ from elsewhere</td>
</tr>
<tr>
<td>$h6$-</td>
<td>всдё every-where</td>
<td>всдё</td>
</tr>
<tr>
<td></td>
<td>всдё every-where</td>
<td>всдё, from everywhere</td>
</tr>
<tr>
<td></td>
<td>всдё every-where</td>
<td>всдё, from everywhere</td>
</tr>
</tbody>
</table>

88
SYNTAX

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. ἤδη ἵνα ὁ παρθένος ἡμῶν καὶ ἄνδρον βρατρά τοῦ καὶ ἀναληματίζεται ἡμᾶς. ἐμβλέπει τὰ στοιχεῖα τῆς ἀνάπτυξιν. 17. ἔφη δὲ ηὐς ἐν τῇ ἐν τῇ αὐτῷ τῇ ἀνάπτυξιν. 18. οἱ εἶναι ὁ αὐτὸς τοῖς ὀνόμασι τῆς ἀποκαλυπτέοντας τῷ σώματι τῆς ἱδεῖ. 19. ἔφη δὲ ηὐς ἐν τῇ ἀνάπτυξιν. 20. οἱ εἶναι ὁ αὐτὸς τοῖς ἀναληματίζει τῇ ἀνάπτυξιν. 21. ἔφη δὲ ηὐς ἐν τῇ ἀνάπτυξιν. 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:

ούσαίωσαν έξω τρόπο θεία θυσίας ολίκ (M 2, 3)
отыславшаго же въ насъ реве къ немощу (L 7, 40)
1 приложаль единна къ нищнаго реве емокъ (M 8, 19)
съ тросъ велика къ звътъ въ мори (M 8, 24)
1 съ весь градъ изъдя противъ мои (M 8, 34)
приложалъ къ немощъ ихъ. къ алтъ съ емокъ и гла (M 17, 14)

Examples of the masculine dual:

cърътете и двад бъсъна отъ жални исходашта лютъ зъло (M 8, 28)
1 въл бърътете миа оумъ (M 20, 33)

Examples of the masculine plural (note consonant change):

въ слза егог ндъ народи мъкнови (Mk 7, 1)
и емко съде приложилина къ немощъ оуеници его (M 5, 1)
ълъшъ же уволнъ ола (M 8, 27)
съ власни въ въстока придоша въ мери (M 2, 1)
1 ишедаше раби ти на пати. съврашъъ въса наже обрътъ (M 22, 10)
отьпоустатъ са ем гроши мъкноши (L 7, 47)

Examples of the feminine:

dана ии естъ въсъна властъ. на небес и на земи (M 28, 18)
прида птица и позоваша въ (M 13, 4)
къзът боуръ вътръна велътъ (Mk 4, 37)
къзътъ тишина велътъ (Mk 4, 39)
влънъ иже вълинахъ са въ пади (Mk 4, 37)
жена едина именецъ марата. принять и въ домъ своянъ (L 10, 38)

Examples of the neuter:

въ же тоу стадо свино пасоно велне при горъ (Mk 5, 11)
жна желяца и пита съкрошадъчъ са (Mk 5, 4)
стмъ есть слово езикъ (L 8, 11)
da събредеть са слово идна прида еже реве (J 12, 38)
The nominative is also the case of the complement of 'to be', whether expressed or understood:

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

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

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

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:
The accusative is also distinct from the nominative for nouns of the \( \varepsilon / \varepsilon \varepsilon \) declension in the singular, but not in the plural or for the neuter, nor for the other declensions:

1. РАНДА МВА МЦИ РТПА МЦИ. РЕНЕ ОСЛАВЛЕНОУМОУ (М 9, 2)
2. АО ОТЕТТИЕ БИО ВLASTЬ НМЕТА СИЯ УЛБУКСЯЗИ (М 9, 6)
3. ДАСТ НЬЯ ВLASTЬ... ЦЕЛНИ ХОБЬЯ НЕЛАГЯ И ХОБЬЯ БОЛЕЗНЯ (М 10, 1)
4. ВОНЕ ТЕ СА ПАУЕ. МОГЛАШАГО И АШИ И ТЕЛО ПОГОВИТИ (М 10, 28)
5. ГЛА ОСЛАВЛЕНОУМОУ ВСТАВШ ВОЗЬМИ ЛОЖЕ ТВОЕ (М 9, 6)

In the masculine singular of the \( \varepsilon / \varepsilon \varepsilon \) 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.

ВИДА УЛБУКСЯ. НА ХПИТИНИЦИ СТАШИТА. ЩЕНЕ МАТБА (М 9, 9)
ПРФДАСТ НЕ ПРАРА ПРАПА НА СЯПАТ (М 10, 21)
1. ЩЕ ЛЮЕНТЫ ОТЦА АН МАТЕРЬ ПАУЕ ЩЕНЕ НЕСТА ЩЕНЕ ДОСТОМНЯ (М 10, 37)
2. ПОЯТА НИ ПЕТРА И НИКОВА И НОАНА ПРАТА ЕГО (М 17, 1)
3. ВИДТ ТОУ УИКА НЕ ОБЛУЕНА ВЗ ОДАННЕ БРАУНЬНОЕ (М 22, 11)
4. ОУДАРЕ ДАКА ДРУПИРОЕОА. ОУФУЗА ЭМОУ ОУХО (М 26, 51)

The word СЯИЗИ may have the accusative СЯИЗИ or СЯИЗИ:
1. ЩЕ ЛЮЕНТЫ СИЯ АН ДОШЕРЬ ПАУЕ ЩЕНЕ НЕСТА ЩЕНЕ ДОСТОМНЯ (М 10, 37).

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

ПОСЛАД ЖЕ ПОСЛА ИЗ НИЯЗ СИА СВОМ (М 21, 37)
ДОНДЖЕДЕ ВИДАЦ СИЯ УЛБУКСЯЗИ (М 16, 28)
СЕ ПРИЕТА УЛБУК НИЯЗ ВОСМЯЗ (М 9, 32)
О КИЗАВИ БЕСА ИГОРИТЫ ВОСМАЗ (М 9, 34)
СЕ АЗЫ ПОСЛАД АНБАЛЪ ЯМО ПРЗАД ЛИЦЕМЪ ТВОМЪ (М 11, 10)
ИЗЕ РЕНЕТА НА АЗЫ СТАЕ НЕ ОТЭПОУСТИТА СА ЭМОУ (М 12, 32)
There are, however, several counter-examples:

postula καὶ μὴν οὖν δρούγας σετήματι (L 7, 6)
diē σε μὴν εἰσαγαγεῖς τῇ ἡμέρᾳ τῆς ἁμαρτίας σου. ἐὰν οὖν ὁ ἀνθρώπος μέτα τῆς ἡμέρας τῆς ἁμαρτίας σου (M 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)

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.

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calque from Greek.

ΣΟΤΑΤΗΣ ΠΡΟΣ ΤΟΥ ΒΩΣΑΣΚΙΑΤΕΙ ΜΕ ΣΟΤΟΡΑΤΕ ΤΟΥ (J 6, 15)
κή τοι μα ΠΟΣΤΑΒΕΙ ΣΟΗΜΗ ΝΑΒΕΙ ΒΑΜΙ (L 12, 14)
τύς ίλη ΣΕΤΕ ΤΟΡΟΙΚΗ ΣΑ ΣΑΜΑ ΒΓΑ (J 10, 33)
διδότες ομνίδε ρευ ΒΟΓΑ (J 10, 35)
υγο τοι μα γίνε ΒΛΑΓΗ (Mk 10, 18)
ματωκ ια αότιρούσα (L 14, 18)

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

ΙΔΝΟΤΕΙ ΔΕΗΝΙ ΠΡΟΒΛΑΣΑ (J 2, 12)
ΒΩΣΑΤΕ ΝΟΜΠΤΕ ΜΕ ΔΕΝΗ (Mk 4, 27)
ειν αζε οι βαμι ευκω βελα δεηνι οι σαμοντυανην Βηκα (M 28, 20)
ειλίνοι βρελα οι σαμοντα καταζην ιεπαν (Mk 2, 19)
τολινο νι λι βρελα οι βαμι ευκω ι ην ποζαλε ομπανα (J 14, 9)
η βαμινη δεηνι και νομπτη... βε σετημα (Mk 5, 5)

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

ΟΣΤΑΡΙΟΤΟΤΗ ΝΗΛΕΙ (L 22, 41)
γρεβεσε ην ημοιν δεηνι δεςατε και πατη σταδιν (J 6, 19)
The Genitive

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.

The genitive is more frequent when the noun is qualified:

ο ζηρκία τέλα σωστο (J 2, 21)

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):

πάτη Μοργο (M 4, 15)

Both constructions may be combined in the same sentence:

κοψε άφηνελε ζιχάνελα κα πατωδόβικα Ματρονι (Ass f 126a 7-8)

Both constructions are in competition with adjectives:

κα δοσε βεσεν (M 8, 14)

ογγορι ιδάνα ζεβεδία (Mk 1, 19)

Μαριά ημικεστ (Mk 16, 1; cf. the example given above)

οτη Μαζαρετ Ζαλιλένσκα (M 21, 11)
These constructions may be mixed in one sentence:

съкажи мне притяж. плавел селаных (M 13, 36)
отъ витамина градца маринна и марти сестры (J 11, 1)

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

създаша са... на дворя архиефовъ марцишаго камъка (M 26, 3)

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

вз ны не оуемика/оуемниковъ/оуемыми (M 10, 42)

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

съ мира (L 10, 6)
вз 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:

вз же оуелаишите притяж. създашаго (M 13, 18).

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

съета мазин... млынъ людем... съета камах (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):

недьтшше повеленика камзы (Supr 212, 16; *камзы повелыша)
отдымелет строемъ домовъ отъ мене (L 16, 3; *строся дома)

This construction is paralleled by an adjectival one:

тапети ... влахмь водаховъ (L 8, 24; *вода влахмъ са)
сътворъ взи людьца уловыхъкашы (Supr 496, 3; you will catch men)
Like the genitive construction, the adjectival construction may be ambiguous if derived from a transitive verb:

- οἱ Ἑλληνες διασπέρασθε (J 7, 35; the Hellenes disperse or are dispersed)
- οἱ Ἰουδαῖοι φοβῶμαι (J 7, 13; the Jews experience or inspire fear)

The genitive is also used to define numerals and certain pronouns (particularly ἡμέρα, ἡμέρας, πρῶτος, πρῶτον, ἑνέκα, ἑνός, ἑνῶς, ἔνας, ἔναν, etc.):

- ἡμέρα ζωῆς ἡμέρας πρῶτος πρῶτα (Mk 12, 28)
- ἡμέρα ζωῆς ἡμέρας πρῶτος πρῶτα (J 8, 7)
- κοινοθέτου ἡμέρας ἡμέρας μήν (Mk 12, 23)

In this construction the preposition ὅτα + 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:

- καὶ οἵτινες βασιλεῖς σα ὑπολογίστε (L 12, 25)
- καὶ τοῦτο ὅτα σεβάμαι (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:

- ὑπὲρ οὗτος μέγας ράβδος (J 21, 8)

*It is used with μεγαλότο, καλό, κολίκσ, τολίκσ, etc.*

- μεγαλότο ράβδος καλότο (Mk 8, 7)
- κολίκσ τολίκσ μέγατε (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:

- ποι ὅτε τετρακάτιος δεκατεχνή δύναται (Cloz 14α, 24)
- καὶ ὅτα ὅτα ὅτα δεκατεχνή δυνατά (L 19, 17)
In later texts, and twice in the Gospels, the noun agrees in case with the numeral:

ο δεκατι δεκατι πραβελθεις (L 15, 7; variant πραβελθεις)

With the numerals from 11 to 19 the noun agrees with the numeral accompanying the phrase ἐν δεκατι:

ἵνα δικατί λί μα δεκατι γονίμεν εστή ἐκ δυνί (J 11, 9)

ἵνα δεκάκα ωυκρούθα δεκά ἐν δεκατί κοβά (Mk 6, 43)

In later texts the genitive plural is usually found:

πρόπεα ἡ ἄρρην ἀνωτάτα (Supr 121, 12)

2. The Adverbal Genitive

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

τότε σατί ὁ παῖ ἡμών (L 2, 49)

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

ἐλαχίστην ἀνωτάτα ἡ τοῦ τῆς ἄνω ἔσται ἄρρητὲ ἀνώτατα (M 5, 3)

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

ἀνα παῖσε ἀλατίς ἀλατίνην (L 20, 14)

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

(1) In impersonal sentences with εἶναι:

ἐλαχίστα εῖτα ἡ ἄνω ἡμᾶς μακρον ἕτα (Mk 12, 32)

εἰς ἄνα ἐν μεσαὶ τῶν ἀνομοί ταξιδίων (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 сата боги на реса бога (Supr. 34, 14)

There are, however, instances where such an explanation is not possible and мнито(же) and мнййто(же) are fairly common:

мнййтоже бо еста име сатворит(а) смла (Мк 9, 39)

When the subject is not expressed the construction is personal:

не сата (М 2, 18) не ехьн тов (Supr. 314, 20), therefore in the 3rd person the construction may be assumed to be personal:

мёста сьде (Мк 16, 6)

(2) With other verbs:

не змашие глаа (М 1, 25)

влаште не влдшите мнта (М 22, 29)

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

виима и сикера не мнта пити (Л 1, 15)

не преста овобозиазатшт мого моего (Л 7, 45)

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

не ота трънът бо уешата смоквам (Л 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:

- The genitive is used as the object of certain verbs:
  - *добрва са Людми* (Mk 11, 32)
  - *ожасява ве са вида того* (Supr. 211, 17)
  - *радоните са велика света* (Supr. 452, 5)
  - *ваше еште тягове съветел* (M 26, 65)

It is found with the verbs *споменат*, *съмотрей*:

- *спомената гласа мое* (J 18, 37)

Испълниши has either the genitive or the instrumental:

- *испълна на страхом* (L 5, 26)
- *лауештат лициплин блага* (L 1, 53)

The genitive is also used with some adjectives:

- *да узшть въдетъ гнева* (Supr. 407, 3)

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

- *не дай ли больше естъ писета и тело одева* (M 6, 25)
- *да въдетъ въстъхъ шьмен* (Mk 9, 35)

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

- *въше бо църкъ хати пакомищъ отъ града* (Supr. 221, 23)
- *о сила и соурови* (Supr. 437, 18)

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

- *месецъ мартъ въ 1* (Supr. 97, 24)

but in this case the word *день* 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 Dative

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 με + dat. Where it is found with a verb of motion the meaning is often not purely spatial:

προβλίνεις μη αυτού με δουλείς με άνθρωπο (Supr. 503, 5-6)
σε ζεργα Τύρων γρατάς τετά κροταθ (M 21, 5)

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

μη μεση ματηρν σωει (M 14, 11)

With εστιν, ουλαθυ, and their compounds με + 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:

πετρας μαγατζ πρετιντι ενου (Mk 8, 32)
μη μη βολινουκα με νια (L 2, 51)
βραζδοβακου μη (Ps Sin 54, 4)
μη σοματε μη πρεδατε μενε (Ps Sin 117, 18)
μητας δωμο ατατι καλεονα ναδομε (M 15, 26)
ρεκνι καινενενο εσκου μα εγεδεν καλεον (L 4, 3)
κεδη ποκακι μα αρκχαρεονι (M 8, 4)
δισε η τιοραστε μανεν ανεσταταεϊη (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 αλληνη, δοστοινη, ραβνη, σγασλη, etc.
Likewise it is used with nouns, adjectives or verbs in impersonal constructions meaning 'it is good, fitting, necessary', etc.

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

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.

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

The dative is also used to define an adjective:

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

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.):

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The possessive dative is found with 'to be':

μ ην ηε τη ηεια ιαδα (L 1, 7)
deste ἐνατη έτερον ἡλικον του ομβα (M 18, 12)

A similar construction occurs with a qualifying adjective:

μ ηνα δεναιον εμον εν ουνα (L 6, 6; one text has ενο).

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 ομον, τον, σουν, but not μαση, μαση; it can also replace the genitive of the 3rd person pronoun.

οις την ζεις θετη (J 4, 51; another MS has τον)
oυρθη ημα δενα αρατα μηακοβα θευδενθα η ίωανα αρατα ημον (M 4, 21)

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

ο κηβαση κοιςως. ησονιατη κοεςα (Zog. M 9, 34; Mar. has κοεςα)
η κετβορα αα λοντα ηκονα (M 4, 19; from *λοντη αλοντη)

With inanimate nouns it can be possessive or defining:

ζευσενη μονον προνοου (Zog. M 16, 4; Mar. has μονον προνοου)
μαστα πρηςα πραγμενατικου μασημου (Euch. Sin. 1b, 12-13)
obλαυμη θα αε ηια πραββατ (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:

ο ποσπλανι νοτια αα δεσιτε (Mar 76b, 6; from *ποσπλετε νοτια αα
desate)
η βζανανε γραββανκονα (Ps Sin 90, 8; *βζανασε γραββανκονα)
If the original verb is intransitive the subjective dative may be present:

*WATRa ecTi KOMbvaHne afeKov (Zog. M 13, 39; from *BfeKi KOHbvaeTi CA)

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

*BfAM sTuH HiAM (M 6, 22)

Similarly phrases such as *BfAM PlOAOu BfAM BfAM KOMbvaHne afeKov (Zog. M 13, 39; from *BfeKi KOHbvaeTi CA)

The dative also occurs in phrases such as *BfAM PlOAOu BfAM KOMbvaHne afeKov (Zog. M 13, 39; from *BfeKi KOHbvaeTi CA)

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

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

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:

If there is no expressed subject, the participle alone occurs in the dative:
In the case of the participle 'to be', the complement, if any, is also in the dative:

πάλαινα Ϝηδηκώς Θάλατα τους τα αντικείμενα αν ήθελε κατά τη σα (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:

κοπνιεύς εκετ θερα προκειμένου (J 19, 34)

κι η θήκη το μέσο το οποίο η κατάληξη είναι (Mk 6, 32)

αγι οίκε το θρήνος ζεί άνδρα η κι οίκε της ζεί άνδρα (Mk 1, 8)

This includes the instrumental of price:

κοντικα κοτάκα πολυκα πολύκα θεία (Mk 6, 37)

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

βλέπει κόκκα της γάτας (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:

κι η είκα μετά τον ουσούς με ή περισσώς ή προκειμένου προκειμένου (Supr. 338, 5)

This is, however, also expressed by the preposition σα:

dόκησε τη εστί σα εδώ κοινούς ορόμοι εύ γιορτά ανιμή (M 18, 9)
(3) Instrumental of manner:

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.

(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.

(5) Instrumental of measure:

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

мкес оставата братри си сестри... имене моего ради. сътвори се

има и аще седмори се сагреша в на (L 17, 4)

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

ма мнѣю пятия штранша (M 2, 12)
не вѣходам дѣврым бѣ дворы обѣйни (J 10, 1)

With this second meaning other constructions are also found:

подвзанте са вѣнити събоѣ тѣсна врата (L 13, 24)

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

блаж нощтнѣк присѣдаше он тѣла... дымѣк же орло въ же
сконуваваштов дѣло (Supr. 537, 28-30)

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

можем вѣ се створити. аще хостѣка единым дымѣкъ (Cloz 8b, 18)

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

да м тѣло мцѣлѣост. и дѣшаг спета са (Euch. Sin. 28a, 8)

ѣско тѣло мала бѣ (L 19, 3)

сица бѣ м цима сладка вѣстдоръ. мѣ горѣка лѣстнѣк (Supr. 351, 8-9)

іже бѣ алажена ешому сѣто мѣ пѣнѣскѣ (M 18, 28)

With nouns it is used only with именѣкъ and родомъ:

жена мѣсто нападониса родома василина же именѣкъ (Supr. 297, 27)
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:  
   - покси вайште главами свойми (M 27, 39)  
   - поштуйті душима (Ps Sin 108, 25)  
   - потрась ним работою (Supr. 35, 13)

2. With verbs meaning 'to rule, govern':  
   - та владеші державою королю (Ps Sin 88, 10)  
   - низпіло го власть въ думь самы им духом і теломъ (Supr. 157, 12)

3. With verbs meaning 'to swear':  
   - заклиная та бьть живеши (M 26, 63)

The connection with the instrumental of instrument or means is obvious in the above. With other verbs there is no evident connection:

- на ожени са еж (Mk 6, 17)  
- не п'юте са отр'єшьшими (Supr. 547, 9)  
- множествомь богатства своего хвалаше са (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:

- въ ясно бьсть ненавидимъ въсить. имене своего рада (M 10, 22)
It also occurs with the past participle passive, but here the construction with οτα also occurs:

τόδε βασιλείας εξείσταται ἐπὶ δικόν ἐμοὶ παράστημα (M 4, 1)

With reflexive verbs the construction with οτα is preferred, but the instrumental is also possible:

συναίρεσις σα πρῶτος κτίστησα (Supr. 174, 4)
ἀπὸ τρόπους τούτοις καταστήμα τα (Zog. M 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:

ἀνακόψετοντα σα μὴν τεο. ἐνοχάρχησαν ραβούχ τέμνειν (Supr. 103, 20-21; > I glorify Your Name, or it is glorified through me?)
ὅτα παραγενησαντες σα. ἀποστολικοὺς προσφέροντας ημὶ (Supr. 186, 1-2; their preaching enlightens, or through their preaching?)
σεῖτον ἐγοραζομενὶ. ἐν τῷ μὴν οὐραντες σα (Euch. Sin. 2b, 8; the light enlightens the world, or God enlightens the world by His light?)

cf. also:

τακενα μοσοῦν διὰ ταῦ (J 1.17; NIV '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:

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:

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:

Many examples are doubtful as they can be interpreted otherwise. The adverbs ὅρως, ἀνήσπερ, ἀνήσπερος, ἀνήσπερον, ἀνήσπερον, ἢθεν, ἢθεν 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 \textit{атто}, \textit{еши}, \textit{ноть}, \textit{пола ноть}, \textit{пола дьмь}, \textit{овтро}, \textit{вась} (but not \textit{дьмь} which occurs only with \textit{вз} or in the instrumental):

\begin{verbatim}
шолте же са да не владет ваство ваше еши (M 24, 20)
сно дьмесь саешь. а овтро вь огнь взымтово (M 6, 30; but Sav овтро)
\end{verbatim}

With \textit{вась} and \textit{атто} the locative occurs only with a definite pronoun:

\begin{verbatim}
н нсцят отрокъ томь вась (M 17, 18; but one text has отъ того васа)
ни в'т архипетен томь атт (J 18, 13; in Sav only, the other texts have атто томов)
\end{verbatim}

The adverbs \textit{мьнть} and \textit{поват} are of the same origin.

The locative without preposition occurs with a small number of verbs, chiefly \textit{коснать}, \textit{прикоснать} and other verbs formed with the prefix \textit{пн-}, but the dative and \textit{вз} + accusative are also found.

\begin{verbatim}
н простьр иаш косна са ель нс (Zog. M 8, 3)
н прилежа ел (L 10, 34)
\end{verbatim}

It is much rarer with verbs formed with the prefix \textit{на-}:

\begin{verbatim}
вштъ же нанезашт тво ель народов (Zog. L 5, 1)
\end{verbatim}

It is also found with \textit{звърти}, \textit{посажнат са}, \textit{опрети са}.

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

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.

Any adjective accompanying a noun in the vocative is in the nominative:

οὖς ἔρι (J 17, 11)

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 *μ*).

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 -єк-, -єб-, -їн-, [j], those in -єк- being derived mostly from inanimates and the others from animates.

Adjectives in -єк-, -єб-, -їн-, [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:

вз градь галицьку (L 1, 26)
вс т страна пермська (M 3, 5)
вз прокати нойдскы (M 19, 1)
квата ады (M 16, 18)
вз капель силошлак (J 9, 11)
оть сьмене дъва (J 7, 42)
смі же дштерь абраслак (L 13, 16)
ціловане марино (L 1, 41)

If they are derived from common nouns, these adjectives are also in the short form:

ідда ікономотьскы (M 10, 4)

If they are derived from common nouns, these adjectives are also in the short form:

вз урви нитовъ (M 12, 40)
вз домь казакъ (M 9, 23)
сквозь нігілинт оунь (Mk 10, 25)
вз річку улєвсьць (L 9, 44)
оть рабынь архіеревъ (Mk 14, 66)

Defining adjectives which accompany nouns which have a unique reference are in the long form (with some exceptions). Adjectives
like десны, деды, вышны, мнзны, предьны, друтьм, 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:

въстна та тво жестона еси въла (M 25, 24)   
на въстна же день велни (M 27, 15)

въстна + 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:

въстна слышам словеса моц си и не творан икъ (M 7, 26)   
въстна слышавы отца и навыка придета къ шынъ (J 6, 45)   
but въстно оюбо дрьво не твораште плода добрь (Ass. L 3, 9)

The short form is used with етерз, еднна, мнзны:

1 пришедшым едина въдовица оюбога. въвржже дъдъ лептъ (Mk 12, 42)

With the vocative it is usually in the long form:

и се етерз присталъ рее эмоу. оуухтело благо (M 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:

tага пошта и анъвола. въ сетьм градъ (M 4, 5)

The long form is also used when a noun is in the singular but implies every entity denoted by that noun:

dобрь улыбзва ота доброго скровишта износитъ добрат (M 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 оюбо есть върны рабъ и мщады (M 24, 45; one text has върны, мщады)
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.

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 η never appears in the nominative except in the compound form (relative pronoun) ημα, ταμα, εμα and their dual and plural forms. Sometimes, however, it is necessary to introduce a subject pronoun, either for emphasis (in which case the pronoun σα can also be interpreted as a demonstrative: 'this (man) here') or because of a change of subject. Σα 'this (man) here' is found in direct speech and refers to a subject who is present:

1. Αιναλαμ μα ης εκς Μαραδι θαλας. Εδα σα εστα οημα δημ. φαρισαοι με σλαειμαβεμε ρεπα. Σα με ιναγοντα δης θαμα ο θελεοταλε καναμι δης (M 12, 23-4)

Ταμα εραμ ταμενινοι μα σωματα. Σα με ιναγονμε με δεικα. Εα με σα εστα ης ρη (M 16, 20)

Δελαταλε με εγα ουτερεμε οημα. ριεμα με σεμα. Σα εστα πασλαμακα (M 21, 38)

Ποσελγα με πριστιμαμα μα διμα λαμα σεβαλελε δεητα. Σα με δεη με δαραμι καμεμ μεν. Πηρ ης ημμα θα ποιμα δεηαδατη ης (M 26, 60-1)

1. Πηρ ης ημμα θα ποιμα δεηαδατη ης (M 26, 60-1)

Σα can also be the antecedent of a relative clause or of a participle in the adjectival (long) form:

Πριτερεμες δο ημμα με σεημα εκημετα (M 10, 22)

Σα ης εστα με καμεμ με σεημα πιεμα (M 11, 10)

Πηρ σμεμε σε καμεμει. Σα εστα σελεμα σεμα (M 13, 20)
To 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:

 azi ovek кръстният въз във водата а т. връстнйт въз Афонъ същия (Mk 1, 8)

 i фарисей глях ейю. внимай... и та гляше ниц (Mk 2, 24-5)

 ищед же не можааше гляти на людейа. и разошукаше тяко видяхше видя въз ъриви. и та въпомагаше низъ (L 1, 22)

 се отецъ твоя и азъ. скриша писахъ въз тебе. и реве къз ница. уто тяко писахъ магаеше мага... и та не разошукаше (L 2, 48-50)

 1 запрети низ да никошуше не поведатъ еликове има та заповедахше (Mk 7, 36)

 Оня implies a stronger contrast and is almost always followed by the particle же:

 i рагдахъ (съ) ейю. онъ же изгъмабъ въсъ. пошътъ отца отроковица и матеръ. и же въза съ ницъ. и вънъвъ нееже въ отроков лежа (Mk 5, 40)

 реве церъ дбени проси оу мена ейюже дбеше хощени... она же ншедьши реве къ матеръ своемъ. усо проси. она же реве главзи пода кръстителъ (Mk 6, 22-4)

 1 азъе пославъ церъ вонъна. повелъ привести главъ его. онъ же шедь оусъкия и въ тесняни (Mk 6, 27-8)

 прискатьше къ ейю оущени его глаша... онъ же отавъштавъ реве низъ... (Mk 6, 35-7)

 пръде къ ницы по моръ ходъ... онъ же видѣвъше и по моръ иходашъ менѣшеваша пондоакъ взятъ (Mk 6, 48-9)

 синъ притакъ реве низъ пъ. они же не разошукаше (J 10, 6)

 Тъ 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 въ старѣнъ олицаремъ. и та въ богата (L 19, 2)

 въстъ уйъ. посланъ ота въ. има ейю иоанъ. съ приде въ свѣдѣтельство... да въсъ вържъ ионъ има. не въ та свѣтъ... (J 1, 6ff)

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I Manna Poroquiaco. Dzsh'ri fanouillera. Oto kolma acomora. ca zahatorbwi v'ab demeka mnost'ka. chih'wi sa niyem'ka i'ka. Oto asestra s'ko. i ta vza de oshi dekata i yeda'ma lema... i ta v'ab to aca pristavbwi impovada v'sa gmem (L 2, 36-7)

c'niunde c'bi opravda amo v'ab omon. waye onogo (L 18, 14)
vam'bo dono est'ka razovuini. taynaa xerstvi. kineskago. on'kh'aj ne dono est' (M 13, 11)

's' follows immediately a preceding sentence, whereas the clause with ta is joined to the preceding by the conjunction u. Both refer to a person who has just been mentioned; whereas on'kh' refers by contrast to one who has been mentioned before; sy and ta are therefore both 'the latter', while on'kh' is 'the former'; cf. the following:

pride影响力的. c'bi prizhali k'pi patou prosi (M 27, 57-8)
1 ce pride niyem'ka ni'koun. byoukhe be v'ab akh'kap. i ta khamata 

TAMHAAT. I TAPCTBM. HBAKARKA. ON'KH'WHE
(L 8, 41)

1 abe postialaazy kiss bonna. popel prinesti glavkh'ego. on'kh'he yedh

russkaya i v'ab temyiini (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):

se hiti ni krateb'kho v'ab v'sha'kto' (M 12, 47)

Ne minam' biade takhi pah khak'ni d'ab' oriz'k (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:

ваше же блаженство озноб вианте. 1 озни ваше тико слышите (M 13, 16)
сего ради сили днят ся о немь (M 14, 2)
по усту отвлечен твоим преставлает преданий стате. не озниваете
его язык своих егда хлевъ даает (M 15, 2)
пяти йдю въ истинъ отному (M 14, 2)
въ сѣ дѣла свое твораает да виданны владает ульви (M 23, 4)
горо вашъ канниковъ и фарисеи. тико закрываете иеростие
піосикъ преда ульви. въ бо не въходите. ни высталихъ оставлаете
памят (M 23, 14)

(b) With perfective verb; the meaning is the same, but the action is seen in its definitive aspect:

въ сча́й бо прина́щен мокъ можемъ погибнут (M 26, 52; one text has
погибнутъ)

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:

шлюсь раздвойит о народъ. тико роже тонъ дани придааетъ мкне. 1 не
мкать уего вѣсть (M 15, 32)
се толико мкть работайт тевъ (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:

такъ мнъ отще отняти ночт (J 13, 6)
такъ слобъ кратъ сагрѣшитъ кратъ мнъ въ ца. 1 отшоитъ въ (M 18, 21)
The perfective present is normal in final clauses:

1. mol'xh e da takymo prinksnata ca vsxrelin' prezi ego (M 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:

вз оутото день шиа градиата, на себ' и гна се агнеца в'кий се аг'гля гна маби са (M 2, 13)

по некъ ида огуеници его (Mk 6, 1)

егда приелижи са въ низ (Mk 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 плащущи са тако тим оутешат са. блажени кротцини тако тим наслядат заплях. блажени алушиции и жеждащии правадз ради тако тим насъятияет са. блажени кийтиви тако тим пошиловани владят. блажени устии съещъ тако ти ба оутрата. блажени съмряхшени са тако тим онове би наредят са (M 5, 4-9)

по тракъ дымътъ встанъ (M 27, 63)

и оубъятъ и и оубебътъ въжъ. въ третъ дениъ въскръкметъ (Mk 9, 31)

tako владе въ сакомъланние въка сего. послтета сна ябвбускя амплзъ своимъ. и сбератъ отъ церствиъ его въса сакъбълъ (M 13, 40-1)
In deliberative sentences the perfective corresponds to a Greek aorist subjunctive:

υτο βλαγο σακτωρη (M 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:

νε πρελοβαζι σακτωρη (M 5, 27)

βλαγοσακι ξακρντηχα χαχεγο (M 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.

πο βασκρανοβεχη με λογια. βαρτην βα βα να λαληθ (M 26, 32)

οτανουττη μα τακο ναπιες βα σλαξ μας (M 15, 23)

δο κολη βανα βα νας. μ τραπαξ βα (L 9, 41)

ουμε νε μνομο γενη κε καλι (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:

τωτε μαξ ουγοτοβαρια κεστο βανα (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.

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:

The so-called 'periphrastic future'

This is usually formed with ἔπεται as auxiliary:

The various ways of expressing the future can be seen in the prophecy in the 13th Chapter of Mark:
\( \text{ὅτε} \) is also used as an auxiliary, more often implying intention or inclination, while \( \text{μᾶλλον} \) 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 \( \text{πλην} \), 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. \( \text{μετέχει} - \text{οτισμέχει} \).

2. Verbs formed by means of the suffixes \( -\text{μα}-, -\text{να}- \), remain imperfective when prefixed: \( \text{οτισμέχει} - \text{οτισμέχειμέχει} \), \( \text{οικαίμεχει} - \text{οικαίμεχειμέχει} \). This is often accompanied by a change in the vowel preceding the suffix: \( \text{ζατομέχει} - \text{ζατομέχειμέχει} \).

3. Alternations of the type \( \alpha / \mu \) usually indicate imperfective/perfective pairs: \( \text{ποστήλαμι} - \text{ποστήλιπι} \).

4. The suffix \( -\text{μα}- \) alternating with \( \alpha \) or another vowel, often indicates that a verb is perfective: \( \text{ποτεμέχει} - \text{ποτεμέχειμέχει} \).

5. Some verbs like \( \text{χολάμι} \) 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:

era dje nevstai åžx ižmaeta (perf.) ota ulbka. prëxoditë (imperf.) skož' bežämna mësta. ištë noko n ne oerstalatë (imperf.). tajda reyeta (perf.) bežërastalt sa (perf.) vë axamë mon ota mëjdomje ižmad. i prëvedë obërastetë (perf.) prazdenë. poxmëtenë. oerastenën. tajda iždetë (perf.) n ponëtet sa sąožë sëdëm mëkë ëx. aëxotëmë menë. 1 bësvedëshë xëjëtë (imperf.) toj. i bëxâqë pòsladtnë ulbka togo gorëa prëxëkë.

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:

camë osta bë galileem (J 7, 9; He remained in Galilee, i.e. at one point He stayed there instead of going away)
përësitet toj (J 10, 40; He settled there)

The action may be repeated but taken as a whole:

bëch bo ota mëzëtnëmë soñero bëzërga (Mk 12, 44; they could well spare what they all cast in)
mënozhënë q bë ërha bëzërgë (Mk 9, 27)

With imperfective verbs:

This aspect is found instead of the perfective with verbs of motion and of perception, also ëxëtn and xëyn. 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:
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:

**αὐτοὶ ὁμοίως εἰσὶν εὐθύς (Mk 1, 8)**

**αὐτῷ ἐπηκόομαν ὑπὸ τοῦ λόγου (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 ὁμοίως (perfective) but with emphasis on process: **αὐτῷ ἐπηκόομαν ὑπὸ τοῦ λόγου (J 18, 20)**.

The imperfective aorist is also used in negations where the whole action is denied:

**πό νῦν δείχνει σταθᾶς εἰς βασιλείαν καὶ οὐ γίνεται μένει (M 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.).

The imperfect introduces a long speech or a number of statements, or the reported speech of indefinite people:

Sometimes the use of the imperfect seems due solely to the original:

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:

In the New Testament, the use of the imperfect tense is relatively rare compared to other tenses. It is often used to indicate repeated actions, habitual occurrences, or actions that extend over a period of time. The perfective aspect, on the other hand, is used to denote actions that are seen as completed points in time, without any extension in duration. The combination of these two tenses can result in a complex interplay of meaning, and the historical development of these tenses in Greek can provide insights into the evolution of language and thought.
Elsewhere it is also rare but occurs several times:

ευθύχε σα ουταννατότεθε, κλάνεσε σα εμού (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).

Ην ειδήξε από εμέ νε ποδαντήσας σα ουτά (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')

οβς κολονομα ειτε ποκρίεσε, α δρογτίν ζαδάκνασε σα, α ηνε ηακο

ματην ουτπαςε (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.
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.

If the verb is reflexive, it corresponds sometimes to an English present passive construction:

*отцовняца и отошла вму. на грешци таи родил нас еси весь. таи ли ный огунши (J 9, 34; you were born in sin, [and now] you want to teach us)*

*реже вмоу раззбиви вмь отъ ей пришель еси огунтель. киното бо не можети знамения сих творими. тже таи творими (J 3, 2; you are from God since no one can work these wonders)*

*я стоях алюни збораште. подръжаж же и и канаси гляяще ся ними. ямай ест сипсля да съхся и са (L 23, 35; he saved others; now let him save himself)*

*я глядях тко я егда придет. еда больша знамения сатворит. тже съ еста сатворила (J 7, 31; whether he will work greater wonders than this man did)*

А. таланты им еси предалас. се армгхъ. А. таланты приобрети ими (M 25, 20)

*ведет бо тогда скрыть велии. ткаже ниста езила от навала всего мира до селъ. ни ита пзити (M 24, 21)*

If the verb is reflexive, it corresponds sometimes to an English present passive construction:

*ше отпопышка мо не ядаша въ домъ и содна ославятъ на пяти. арпапий бо ихъ и дале еда пришам (Mk 8, 3)*

*же охътъ вашемъ и съсемътъ съвршила еси хвалѣ (M 21, 16) они же реже вмуо. правъ сжанъ еси (L 7, 43)*

It may correspond to a predicative adjective:

*откровенца нистъ озерала на сапитъ (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.:

κατὰ τὸν οὖς αὕτη τα. Ι αἰσχράνα εἰς τὴν ἡμέραν ἀπὸ τοῦ πατρὸς (M 9, 22) κοινοποιοῦσα εἰς σελίδαν εἴδωλα ἡμέρα. ἦσας ἐκ τῆς ἀνάρρησις (M 22, 28; for she had been the wife of each of them)

cf. also the sentence already quoted above:

...Τοῦτο οὖς σεισμόν προδότα. Εἰς ἀναγόμ. Τοῦ τοῦ τοῖον προβορταὶ μὴν (M 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.

...Τοῦτο οὖς αὕτη τῷ οὐκ ἰδοὺ προδότα τοῦ γοῦν εὗρο (J 7, 30; His time was not yet at hand)

...Τοῦτο οὖς αὕτη τῷ οὐκ ἰδοὺ προδότα τῷ αἰώνιῳ (J 20, 12)

...Τοῦτο οὖς αὕτη τῷ οὐκ ἰδοὺ προδότα τῷ αἰώνιῳ... Ίδο ἔτοι λεγαλο τῷ ἐκεῖ φέρο (J 20, 12)

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Cf. also the following passage, where the participle is equal to an adjective in a parallel construction:

...Τοῦτο οὖς αὐτὰ τῷ οὐκ ἰδοὺ προδότα τῷ αἰώνιῳ... Ίδο ἔτοι λεγαλο τῷ αἰώνιῳ... Ίδο ἔτοι λεγαλο τῷ αἰώνιῳ (L 5, 17)

...Τοῦτο οὖς αὐτὰ τῷ οὐκ ἰδοὺ προδότα τῷ αἰώνιῳ... Ίδο ἔτοι λεγαλο τῷ αἰώνιῳ... Ίδο ἔτοι λεγαλο τῷ αἰώνιῳ (L 15, 24; was dead... was lost).
The Conditional

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 ви василе ъгна храма. въ найк стражж тать придет. вядале оубо ем. нан ем оставиле подариши храма своего (М 24, 43)

оунте емом ем бзило. аште ем каменъ жраеобанъ вязложемъ на въиж его. нане да скандалисдатъ малыба сих еднога (L 17, 2)

аште ем отъ ега бзиле сз. не могла ем творити нинесоже (J 9, 33)

гн аште ем сьде бзиле. нан ем братра мом описалъ (J 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:

аше висте имали върх тно храмо гюросильно. гиали висте суканинъ сем. вьздержи са и въсади са въ море. н послушала ем васъ (L 17, 6; variant висте)

аше въ отца вашъ ем бзиле. люобили ма висте (J 8, 42)

аште во висте върх имали мосебин. върх висте али и ынь (J 5, 46)

аште ма висте вядале. н отца моего висте въздале (J 8, 19)

аште уада атворылды взиле. дьяла атворылды творили висте (J 8, 39)

аште ма висте знали и отца моего знали висте оубо (J 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:
Occasionally a modal verb is found instead of the if-clause:

In the following example the present is found instead of the expected conditional in the main clause:

The main clause may be without verb:

The conditional is not used for any other types of conditional sentences, and no distinction is made between 'real' and 'hypothetical' conditions, cf. the following:

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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 ἄν and indirect questions by interrogative pronouns. This construction is not frequent as the more usual one is with the indicative.

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Final clauses:
This construction occurs also, but only rarely, with ἢςτης:

οὐκ ἔστιν ὁ κύριος ὁ βασιλεὺς (Mk 7, 24)
Ομιλεῖς γραγμένα λόγια. οὐκ ἔστις ἔστιν ὁ βασιλεὺς, ὁ βασιλεὺς ὁ ἢςτης καὶ ὁ βασιλεὺς ἡ ἡμέρα. (L 19, 27)

Both types of construction can occur in the same sentence together:

καὶ εἶπεν ὁ θεός καὶ ἤμεν ἐν τῷ οὐρανῷ καὶ εἶπεν (L 20, 16)

The second construction may correspond to a Greek optative, but the more usual construction in this case is the future indicative:

τὸ ἔστιν ὁ ἢςτης (L 20, 16)

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 ἐ-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. ἔπεσαν ἐντὸς οὐρανοῦ καὶ ἐληφθεῖσαν τὸ τοιοῦτον (M 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:

- ἀναστάς προσέρχεσθαι ἰάσει μαίνεται (I shall come and heal him; Mt 8, 7)
- εἰρήστας ἐπάνω (Arise and go; Lk 17, 19)
- κατακόασις ἐπὶ ὀρείχαλκον ἰάσει μαίνεται (He touched his ear, or, Touching his ear He healed him; Lk 22, 51)

It may also be best translated as a subordinate clause:

- ἡ ὅτε ἐκκυβάνθη μαίνεται (As He walked, while walking, when walking, by the Lake of Galilee He saw Simon; Mk 1, 16).

Compare the following:

- προσῆλθεν ἐπίτηδες καὶ (Come and be healed; Lk 13, 14)
- ρυθμόντης ἐπίτηδες καὶ ἑλπίζει (When you pray do not speak too much; Mt 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 ἀν ή οἱ (more rarely τὸν or τά). This is, however, not frequent in OCS as there is no such construction in Greek.
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:

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:

I sinned by betraying, or, when betraying, innocent blood; M 27, 4

(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:

He came to seek fruit on it; L 13, 6

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:

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:

He has seen... He says...
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:

1. "ἐγὼ ἦδη ἐξῆλθα εἰς τὸν κόμην καὶ ἐντέθη. καὶ ὁ πνεῦμα ἤπατο τὴν καρδίαν. (and when they had entered the boat the wind stopped; M 14, 32)

2. "εἶπεν αὐτῷ ὅτι μετὰ τοῦ ἁρπαγμοῦ οὐκ ἔχεις (After he had thought this, behold the angel of the Lord appeared to him in a dream; M 1, 20)

3. "καὶ ἦμεν καὶ πέπηδον σάλπιγγος καὶ ἦλεθ αὐτῷ. καὶ οὕτως ἐπονομάσθη μυρίων μετὰ τὴς καταπολέμησες. (and as they were coming down the mountain, Jesus told them; M 17, 9)

4. "καὶ ἦθελεν ἐξηράντησαι ὑπὸ τὸν θυρατήρον. καὶ ὁ θεὸς ἔδωκεν αὐτῷ τὸν τάφον. (and as He entered the boat, the man who had been possessed asked him; Mk 5, 18)

5. "ὅτι ἔρχεσθαι ἐντὸς τῆς πόλεως. καὶ ἔθηκεν ἐν τῇ ὑπαίθρῳ. (behold as you go into the town, a man will meet you; L 22, 10)

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:

οὕτως ὦ ἀνθρώπει ὢντες ἐδώκω (Hence you will be a fisher of men; L 5, 10)

εἰς ὑπάρξειαν καὶ δοκεῖς εὐθυμίας συνόλους σχολού (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:

They thought they saw a ghost; L 24, 37)

A participial phrase is also found with verbs of stopping:

When He stopped speaking, He said to Simon; L 5, 4

(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:

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:

(L 8, 46)

(J 20, 14)

It is less frequent with verbs of saying:

(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 саэффостелъствовотъ о мрь пославъ ми оцъ (and my Father who has sent Me will bear witness for Me; J 8, 18)

подобные сать отроуышты сатегошель на тракиешнихъ (they are like children sitting on the market-place; L 7, 32)

рве же и къ единий надемеышелъ са на са (He said to some who were relying on themselves; L 18, 9)

бѣдны же единн негоднѣшотъ въ себѣ (there were some who were disapproving within themselves; Mk 14, 4)

и гдѣ оху ныдтогялою сонкя рабъ (and He said to the man who had a withered hand, or, with a withered hand; Mk 3, 3)

(b) As noun:

се ныдъ стн сать (behold a sower went forth to sow; Mk 4, 3)

вмѣст меме вмѣт 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);

отнадѣ отъ меме дѣланѣшеме себанеме (go away from Me, you who transgress the law; M 7, 23)

разарѣши цѣчкъ. и тргы дѣным сатнада шапач сепе (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:

gоре бахъ сатнѣшетъ са (Woe to you who laugh, L 6, 25).

The short form of the participle is also found with тѣо. It agrees with the noun or pronoun it describes:

и тѣ охлекентъ бѣстъ къ нейою. тѣо раставана мнѣнѣ его (and he was denounced to him because he wasted his property, literally: as wasting; 1 16, 1)

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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.

The infinitive phrase can be the object of a transitive verb:

The infinitive phrase can also be the subject of 'to be':

The infinitive of 'to be' takes a complement in the nominative:

The infinitive phrase can also be the complement of a noun:

(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:

The infinitive phrase of purpose may be introduced by the conjunction 

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:

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 

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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 еже if the infinitive phrase corresponds to a nominative phrase in Greek:

\( \text{ις εὐθανασίαν κακίαν.} \) after prepositions

\( \text{εὐθανασίαν κακίαν (M 15, 20)} \)

\( \text{εὐθανασίαν κακίαν (M 20, 23)} \)

\( \text{εὐθανασίαν κακίαν (M 9, 10)} \)

If there is a preposition the Greek infinitive is translated by a verbal noun in -ΜΗ/-ΜΕ:

\( \text{εὐθανασίαν κακίαν (M 16, 19)} \)

\( \text{εὐθανασίαν κακίαν (M 6, 48)} \)

\( \text{εὐθανασίαν κακίαν (M 27, 31)} \)

\( \text{εὐθανασίαν κακίαν (M 6, 8)} \)

\( \text{εὐθανασίαν κακίαν (M 24, 12)} \)

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.

\( \text{εὐθανασίαν κακίαν (M 2, 2)} \)

\( \text{εὐθανασίαν κακίαν (M 8, 29)} \)

\( \text{εὐθανασίαν κακίαν (L 23, 32)} \)
The object of a transitive verb is in the genitive case:

\[
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\]

Sometimes the accusative is found instead, probably by contamination with the infinitive construction:

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Some MSS have an infinitive construction where other MSS have a supine:

Occasionally the infinitive construction has the genitive where one would expect the accusative:

Sometimes a different phrase is used:

\[
The verb 'to be' may be absent in exclamations, questions and statements of general validity. This applies particularly to the
\]

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\]
present tense:

αὐτὸς ἦν ἀβραὰμ (Mk 12, 26)
σὲ σαῦδε ἔδε (Mk 13, 21)

More rarely the past or the imperative may be omitted:

ι ι σὲ γῆς καὶ γῆς (M 3, 17)
γῆς σὲ τοκοῦ (L 1, 28)
βλάγηθεν καὶ καὶ, etc. (Mt 5, 3 ff.)

Usually the verb 'to be' is not omitted in OCS, although it may be absent from the Greek original:

ταί εἰς καὶ (Mk 8, 29)
δοσολογήθη ἵνα δυνατὸν ἡμᾶς κυρίως σώζῃ (M 10, 10)
ι σὲ βαπτίσθητε γῆς. ὁτὸ εἰς ἡμᾶς καὶ τεῦχος ἴσος ὁ ἐκεῖνος (M 8, 29)
οἷς ἵνα ὑπάρχῃ ὅτι εἰς ἡμᾶς ταῖς οὐράριστοι (M 27, 4)
βασιλεὺς βασιλείαν τεῦχος εἶπε (Mk 14, 36)

Impersonal verbs

Some verbs are used only impersonally in the 3rd person singular. They take an indirect object in the dative.

dοβῦλεται: It is sufficient:

πομαχὶ ἡμᾶς ὑπάρχῃ καὶ δοβῦλεται ἡμᾶς (J 14, 8)
dοβῦλεται οὐγενικοῦ καὶ διδάσκεται ὅτι καὶ οὐκ ὑπάρχῃ καὶ οὐγενικὸν (M 10, 25)
dοσολογήθη: It is proper:

διότι δοσολογήθη ἥνιῳ ποιητὶ ἡμῶν συνεργεία. πο ὑπεκοῦν τινῶν (M 19, 3)
διότι δοσολογήθη τεῦχος ἔνεται ἡμᾶς ἕνας φιλίππης ἡμῶν θατρακών (Mk 6, 18)
dιότι δοσολογήθη τὸν ἀνήμητον εὐνοοῦν (J 18, 31)
dοσολογήθη λάμ σὺς περιπλεῦς οἶνος λαμπρὰ (L 20, 22)

ποδόβαλεται: must, is to, has to:

ποδοβάλεται ἑμοῦ ἐντὸς ἔσχα (i.e. ἐν ἑρωυσισμῷ) (M 16, 21)
ἵνα ποδοβαλείται ὑπάρχῃ πρῶτο (M 17, 10)
Obligation is also expressed by the noun "неволда", which is a translation of Greek "ава́нк".

неволд во есть прити сааньдалома (М 18, 7).

There are no impersonal expressions of the type градом побило рожь, or меня зобит 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 reconstructed. The date given is 61, i.e. 983 A.D.
2. The monk Khrabr’s defence of the Slavonic alphabet.
и Симеон и по тему нии мнен. оществился во место последних опубликованые нижеследующий.

Причём во вопросах княжеских греческих глаголов: как въ место письмена священное, как и ныне проложена; во же рамы отъ нынъ хвьдатъ. аще ли вопросны славянсский воучкара глагола: какъ въ письмена священное место и ныне проложена; то нынъ хвьдатъ и открываниемъ реката славы Константина философъ, нарыдаемый Кирилъ. тк развь письмена священны и глагольны проложны и Мирное вратъ его. сать во ныне жилье, иже сать видѣлъ ныхъ и аще вопросны: въ же рѣчма; то вѣдатъ и реката, иже въ рѣчена Михаила царя греческа и Кориса князя чязгарска и Расто князя князя моравского, и Коцеля князя казваєская: въ льто же отъ сказаными всево мира істории.

3. From the Life of Methodius.

Приложим же ся къ тымъ дьямъ Ростислава князя Словянского съ Славянскомъ посылаетъ изъ Moravia къ царю Михаилу, глаголюшша тако: иже князь Михаилъ съ видедъ восемь и сать въ ны вѣдлъ отпущены въ насъ князьъ и царъ Геракла и къ царю Никомиду, вѣдлъ ныхъ равнокъ. А мы Славянъ проста тутъ и не вѣдлъ, иже ея въ настяняма на истину и разърь шѣлѣна. То добрый владимиръ, послѣ такъ жълъ, иже ны равнокъ въ семь прявла. Тыхъ царь Михаилъ рѣче къ философу Константину: слышалъ ли, философъ; глаголу словъ? ны сего да не можетъ свѣдьрить разные тесне. То на ти дарь вѣдлъ, и помни вѣдатъ свои нѣку-мень Методи. иже же. на ко мѣста Сокровищъ, да Сокрыши нѣско тьми Славянскими всевѣроятъ. Тѣтъ не смытъ ся отъ рѣслени и Богъ имъ царя, но словеси святаго апостола Петра, иже рѣче: Бога боимь ся, царя же итатъ. Ихъ вѣдѣлъ слышалъ разъ, на молитву ся носилъ и съ ними, ны вѣдлъ того же рѣча, иже и ся. Да то и мной Богъ философъ Славянского князя, и ныне онорыкъ нимиена и всѣда сбѣстай, нати ся имъ Моравскаго, нынъ Методи.
4. The alphabet prayer (The acrostic is intended to help in memorizing the alphabet; as words cannot begin with Ь, з, or ژ, other letters are used).

1. Двь словами сним, моли са Богу;
2. Боже, вени твои и знантило;
3. Видяшься, не видяшься;
4. Господа духа послан жженчийного;
5. Да владхнет въ съдьбця мн ское,
6. Еже ведеть на окухъ въ небес,
7. Жженчийный въ злопедьвъihn.
8. Слд въ нять светяльникъ жжпи.
9. Законъ твои, якъ ты стьдаявъ того,
10. Ник нять ненаглъска слад.
11. Н просить са дары твоа принят.
12. Н летитъ ныне словенскъ плам.
13. Къ крьченю обратишь са вън,
14. Людие твои, на реши са хоташе.
15. Цылости твоа, боже, просить слад.
16. Нь ныне ныне просулю слово даждь.
17. Отецъ, санво и пресвятъ дажды.
18. Пресвятитъ помоции отъ твоа.
19. Роже въвъкъ въденья принос.
20. Снаж принят и мждрость отъ твоа.
21. Ты въ дажды достинна снаж.
22. Упистасъ же всѣжажъ целанни.
23. Фадесна мн вълого извлажени.
24. Хоровникъ мнъ мыслъ и оумъ даждь.
25. У, чество, пресвата трунцы.
26. Печалъ мих на радость превожи.
27. Целомудрено да начнъышъ пьшат.
28. Чудеса твоа предвѣвиалазло.
29. Шестьйнадѣться снаж вѣмирны.
30. Шестойнъ ныне по слахои очищай.
31. Нимнъ ню и длоу послѣвоч.
32. Паво сатуржъ евангелискъ слад.
33. Хвалъ вѣдакъ трунцы въ богстветь.
34. Боже понеть всѣкъ вѣдакъ.
35. Ювъ и старъ сконъ разумомъ.
36. Хвалъ нынъ хвалъ вѣдакъ принос.
37. Отецъ, санво и сектуционъ друж.
38. Имочу же честь и држак и слад.
39. Оть всихъ твоихъ и дружин.
40. Вѣ всихъ вѣти и на вѣти мн имит.
5. From St. Matthew's Gospel, Chapter IV, verse 1-11.

Въ онб. въездить въесть есъ Аиомь въ поустнникъ. Искусить садь отъ Диникола. и поцы са дитъ еи и поцы ия постъвъ къяздъка. и пристъя Искусителъ рече Емогъ. иже сиъ ёвъ въйнъ. рцы да каменіе се ва подать. онъ же отъкъца рече. еса есъ не о ва единымъ жи къ подать читъ. икъ о всякомъ гёвъ исходающимъ отъ встъ въйнъ. то гда и поять Диниколъ въ ятъ градъ и постави на кратъ црвкъыма. и рече Емогъ. иже сиъ ёвъ въйнъ. кръзвъ са двад. еса по есъ. цйко втълому екъ ломъ завоыствъ о твои. и на ракъ къ въездить та. да не когда цриять киенъ о камень ногъ сокъ. рече же Емогъ иже попъ еса есъ. не искусницы га ва своего. попъ поать и Диниколъ. на горжъ въсякъ эцъло. и показа эмог црствки мира. и слаж гъкъ. и рече эмог вса си твои дамъ. иже падъ по клонны ми сад. тогда рече Емогъ ижъ. и ди за ма сотоно. еса по есть гоу боу тво Емогъ поклонны сад. и томъ единымъ послуаждкий. тогда и остань Диниколъ.
6. A prayer on going to bed.

- ΜΌ Λήξηζζ̣Έ ΝΙ ΛΟΖΗ γ.
- Ο ΤΙΔΙ ΣΕΤΟΝΟ ΟΤΖ ΑΓΙΖ ΔΕΤΑ
- ΣΗΔΟΝ ΟΤΖ ΑΓΙΖ ΤΗΤΡΑ ΑΖΟ
- ΑΖ ΣΗΔΗ ΤΗΣΗ ΗΚΖΗΣ ΜΗΣΤΑ.

ΗΝ ΠΙΧΑΣΤΗΚ ΣΗΔΗ ΠΟΣΤΡ ΣΗΔΗ
ΠΑΗΛ ΣΗΔΗ ΣΗΟΝ ΙΝΗΛΗ ΣΗΔΗ
ΑΓΖ ΠΟΚΛΑΝΗΤ ΣΑ ΛΗΣΗ ΧΗΩΤΗ.
ΕΤΗ ΝΗΛΑ ΟΖΑ ΒΕΤΑΓΟ ΔΕΤΗ ΝΗΝΗ γ.

7. A prayer on planting a vine.

- ΜΌ ΕΓΓΔΛ ΧΟΤΑΚΙΕ ΒΙΝΟΓΡΑ
- ΔΣ ΣΑΔΙΤΗ γ.
- ΤΎ ΕΚΙ ΒΙΝΟΓΡΑΔΗ ΙΣΗΝΙΓΖ
- ΝΗΝΙΟ ΟΤΖ ΤΗΟΝ ΔΖΛΑΤΖ
- ΔΗ ΚΖΗ ΤΗΣ ΣΕΖΑ ΑΠΑΖ
- ΛΕΖΗ ΝΑΡΙΚΑΙ ΕΚΖ ΤΗΣ ΝΗΛΖ
- ΟΤΖ ΕΖΗΟΤΑ ΠΡΚΖΗΣΗ ΒΗ ΝΖΓΖ

ΝΑ ΒΑΖΖΖΖΗ Ν ΝΑΖΑΖΗ ΒΑ ΣΚΖΖ
ΖΗΖΗ ΝΖΗΖΗ ΠΡΗΖΖΝΗ Ν ΒΙΝΟΓΡΑ
ΔΖ ΣΗ Π ΝΑΖΑΖΗ Ν ΣΚΖΖΖΖΗ Ν Σ
ΟΤΖΛΑΝΖ ΚΖΖΤΖ ΤΖΕΖΖΗ Ν ΝΖ ΟΓΖΑΖ
ΖΖΗ Ν ΟΣΤΡΟΓΖΜΖ ΕΖΧΖΔΖ Ν ΝΖ

ΣΧΖΖΖΗ ΙΓΖ ΙΖΚΖΖΗ ΟΤΖ ΖΗΓΖΖΖΖ.
- ΟΤΖ ΜΡΖΖΖΖ ΟΤΖ ΓΖΖΑΖ ΝΟ
ΣΗΖΖΑ ΕΖΖΖΖΖ ΕΖ ΕΖΖΖΖΖΗ ΜΙΛΗΣΖΖΖΖ.
- ΒΖ ΚΖΚΖΕΖΖΖΖ ΕΖΖΖΖΖ ΝΗΛΖ ΤΗΣΖΖΖΖ γ.
Псалм 96.

Г' къщцесъръ съ да радуецъ съ землѧ

Да възнесемът съ оцени мълнози — Свѧлѧ и мрацъ окръстѧ его — праѧда и счаѧ

иправлене престола его —

Сѣнь прѧдъ нимъ приѧдъ и попланѣт окръ враги его —

Възвѣстнѧ мѧйнѧ его вѣселѣ

Горы сѧ вескъ расставшѧ ся отъ лица гиѧй въ лица гиѧ въ нѧся землѧ —

Възвѣстнѧ мѧйсѧ прѧдѧдъ го —

и вѣдѧшѧ всѣ люди слѧ

къ его —

Да постѣдиѧтъ ся всѣ кланѣвъ

шемъ ся истоуканымъ — хвалѣшштъ ся о идолѣхъ ся идолѣхъ поклоните ся въ емощ въ всѣ вѣдлѣ его —

Оусѣшнѧ и въжесцѣл ся

сюмъ — и вѣзрадованѧ ся дѧщери подѣлѣсѧ —

Ождовъ тѳофъ ради ги) Бько тѣ ги вѣшнѧ ся по всѣ землѧ —

вѣло прѧвѣще ся надо всѣмъ бѣгѣ

Любовѣтѣ ги ненавидѣнте зѣла —

хранѣтъ ги дѣшва прѣподобнѧ въ съ вѣч — Іѣ-рѣжкѣ грѣшнѧнкѣ

ибавица мѧ —

Офѧтъ востѣ прѧведникѹ —

и прѧкѣмъ срѣдѧцемъ несеѧнѧ —

Въжесцѣлѧтъ ся прѧведнѣ

о ги — Ісповѣдѧтѧ памятѧ

ѣ стѧшѧ его —

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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 пр, the transcription uses only ъ, so that e.g. БОХД appears as БОАТ. Also that  ngừng may appear as ъ, or vice versa, or phin appear as ы and ы as ъ, and that ы and ъ may be absent in certain positions.

абне, абы immediately, at once
абити са see МАБИТИ са
абауаб of Abraham
агмиа lamb
адовз of Hell
аг I
аликати to hunger
амини amen
анчелз (usually abbreviated to анчелза) angel
апостола (often abbreviated to анчелза) Apostle
архангелз Archangel
архиминпископа archbishop
архиперен high priest, archpriest
асовровз of Asher
асе if, whether

без without
безаконне lawlessness
безльяa deserted
безумльяa mad
бесда talk, conversation
бити to beat
благословляа, (usually abbreviated to БАГНЯ) blessed
благо good, good things
блага good
влажьна
влатьмыска
близна
бла́дарьска
бла́дити
бла́дна
бо
богата
богатство
богоразо́вение
бога
божи
божество
болезнь
бомати са
брак
брань
братья
брат, брат
бравьна
брёг
букварь
бумга
взгляд
взгляд
взят
выйти
въдьмы
вълк
веньдо
веньда
въдомати са
въдьми
вавилоньска
варава
варгати
ваш
велин

blessed
of Pannonia
twin
Bulgarian
to err
wanton, licentious
for (conj.; always as second element in a sentence)
rich
wealth
knowledge of God
(usually abbreviated to Бог) God
(usually abbreviated to Боже) God's, of God
divinity
disease, sickness
to fear, to be afraid
wedding
war, battle
brothers
brother
bridal; of the wedding
bank
scribe
storm
to watch
to be, to happen
to be, to become
poor; infirm
white
flight
devil
to be possessed
possessed (by a devil)
of Babylon
Barrabas
to await
your (plur.)
big, great
велик, great
camel's, of camel
Beelzebub, ruler of the devils
to rejoice
thing
sight
vision
to see
cause; fault
wine
vineyard
to be suspended
Bethany
to live
ruler
to rule
power
hair
to drag
wolf
wave
agitation
to be agitated
sorcerer, magician, Magus
to drag
enemy
gates
sack-cloth
water
of the water
soldier, warrior
will
voluntarily, by one's own choice
to be hostile
to throw
throw
a stone's throw
above
time
in, into
to throw in, to cast
to give
to desire
to get hungry
to inspire
to deny, prevent
to forbid
to lead up
to go back
to catch fire
to say
reward
to render
age (of man)
to be pulled up
to lift up
to seek out
to lay, to place
possible
to be able to
to cry out
together
to get in
to be able to
to love
to be borne up
to rejoice
to call
to take
to pour in
to throw in, to cast in
to cast in
to go in (on foot)
outside
to cry out, to clamour
to ask
to ask
<table>
<thead>
<tr>
<th>Russian Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ВЪСАДИТИ СА</td>
<td>to be planted</td>
</tr>
<tr>
<td>ВЪСКРИЛИМЕ</td>
<td>edge (of garment)</td>
</tr>
<tr>
<td>ВЪСКРЪСЕНИЕ</td>
<td>resurrection</td>
</tr>
<tr>
<td>ВЪСКРЪСНОВЕНИЕ</td>
<td>resurrection</td>
</tr>
<tr>
<td>ВЪСКОВСИЯТМЕ</td>
<td>to resurrect</td>
</tr>
<tr>
<td>ВЪСКЪПИТМЕ</td>
<td>to swarm with,</td>
</tr>
<tr>
<td></td>
<td>to 'crawl' with</td>
</tr>
<tr>
<td>ВЪСПРИЯТИМЕ</td>
<td>to receive</td>
</tr>
<tr>
<td>ВЪСТАТИ</td>
<td>to get up, arise</td>
</tr>
<tr>
<td>ВЪСТОКА</td>
<td>East</td>
</tr>
<tr>
<td>ВЪСХЪРТИМЕ</td>
<td>to seize</td>
</tr>
<tr>
<td>ВЪТООПЪРТМЕ</td>
<td>for the second</td>
</tr>
<tr>
<td></td>
<td>time</td>
</tr>
<tr>
<td>ВЪТОРОПЪРВЪ -</td>
<td>the second</td>
</tr>
<tr>
<td>ВЪТОРОПЪРВАТА</td>
<td>Sabbath after</td>
</tr>
<tr>
<td>СОБОТА</td>
<td>the Great Easter</td>
</tr>
<tr>
<td>ВХОДЪ</td>
<td>entrance</td>
</tr>
<tr>
<td>ВЪДОВА</td>
<td>widow</td>
</tr>
<tr>
<td>ВЪДОВИЦА</td>
<td>widow</td>
</tr>
<tr>
<td>ВЪСЕГДА</td>
<td>always</td>
</tr>
<tr>
<td>ВЪСЬ1</td>
<td>all, whole</td>
</tr>
<tr>
<td>ВЪСЬ2</td>
<td>village</td>
</tr>
<tr>
<td>ВЪСТАНЪ</td>
<td>every, all</td>
</tr>
<tr>
<td>ВЪ1</td>
<td>you (plur.)</td>
</tr>
<tr>
<td>ВЪЯНЯМЪ</td>
<td>continually</td>
</tr>
<tr>
<td>ВЪСОНАЪ</td>
<td>high</td>
</tr>
<tr>
<td>ВЪСИПРЬ</td>
<td>up, upwards</td>
</tr>
<tr>
<td>ВЪШЕ — СЪ ВЪШЕ</td>
<td>from above</td>
</tr>
<tr>
<td>ВЪША</td>
<td>neck</td>
</tr>
<tr>
<td>ВЪДАТМЕ</td>
<td>to know</td>
</tr>
<tr>
<td>ВЪЗКЪ</td>
<td>age; eternity</td>
</tr>
<tr>
<td>ВЪРОА</td>
<td>faith</td>
</tr>
<tr>
<td>ВЪТВА</td>
<td>branch</td>
</tr>
<tr>
<td>ВЪТЪРЪ</td>
<td>wind</td>
</tr>
<tr>
<td>ВЪТЪРЪНЪ</td>
<td>wind (adj.)</td>
</tr>
<tr>
<td>ВЪУМЪ</td>
<td>eternal</td>
</tr>
<tr>
<td>ГАДЪ</td>
<td>reptile</td>
</tr>
<tr>
<td>ГАТАТИ, ГАДАТИ</td>
<td>to divine</td>
</tr>
<tr>
<td>ГЛАВА</td>
<td>head</td>
</tr>
<tr>
<td>ГЛАВА ХГАЛА</td>
<td>corner store</td>
</tr>
</tbody>
</table>
глаголати (usually abbreviated to глаголати) to say, to speak
глагола word
гладь hunger, famine
глаза voice
глухъ deaf
гневъ anger
gодина hour
gодъ time
gолубь dove, pigeon
gонити to drive
gора hill, mountain
gорь вес woe
gорь above, up
gорькъ bitter
gорькъ-сынъ of mustard
gосподь lord, master
gосподьма (usually abbreviated to господьма) of the Lord
gотовъ ready
grадъ1 town, city
grадъ2 hail
grадьъ village, small town
gрети to row
gръвъ Greek
gръхъ sin, error
gръшнинъ sinner
gрасти to come, to approach

даже до until
dалеку far
dань tribute
dаръ gift
dати to give
dати to give
dвижение movement
dворъ hall (of a house), forecourt, courtyard
dвери door
right
on the right hand
ten
to be surprised, to wonder
wonder
devil
owing, due
virtue
good
down, downwards
below, down
house
until
worthy
inheritance
before
friend
other, second
power
to hold
boldness, daring
tree
(usually abbreviated to ᐃ羌) spirit
(usually abbreviated to と思いました) soul
two
board; the inscription on the Cross
daughter
by day
day
daily, of day
today
smoke
breath; living creature
girl, maiden
girlhood
worker, labourer; peasant, farmer
child
to do
affair, business; work
to be done, performed
maiden, virgin
frog
tomb
and, but, however
see Жаёатати
of iron
desire, longing
woman
bridegroom
female
hard, cruel
life
of an animal
alive, live
Jewish, Hebrew
life
millstone
sacrifice
to sacrifice
life
to thirst
harvest
very
to repair
to choke
to find fault, to be indignant
to slaughter
to adjure
teacher of the law
law
to grow old
to charge with, to command; to tell
order, law, command
to tell
to forbid
to close
to close
of a wild beast
of Zebedee
earth
creator
winter; winter in winter
snake, serpent
of a snake, of a serpent
sign, omen
to know
grain
to call
wickedness
evil-doer, criminal
wicked
to look

and

he, she, it (not used in nom. sing.)
of a needle
where (subordinating conj.)
of the Jordan
from all time
who (rel. pron.)
to deliver, to free
to choose
more than one needs
to drag out
to drive out
to get lost
to go out, to come out (on foot)
to pour out
to become weak
(often abbreviated to of Israel
Elias
property
to have
name
Indiction (cycle of 15 years)
other, another
HoHa
HpOAJ1H
He
HpOAJ1

John; John the Baptist (abbreviated to Кръстител) John the Baptist
Jonas
Jordan
Herodite, a follower of Herod
Herod
Judas Iscariot

искати to seek
искуситель tempter
искити to tempt
искрынь neighbour
искупити to redeem
искушати to tempt
испьнати са to be filled
испьнь full
исповедати са to confess; to give thanks
истина truth
иставати to demand back
исходити to go out, to come out (on foot)
исходъ exit
исцѣлѣти, исцѣлѣти to be healed
иснѣати to dry up
Исусъ Jesus (usually abbreviated to Иисус)
ити to go, to come (on foot)
Исаковъ of James
Исаковъ James
Иуда Judas
Иуденъ Jew
Иуденскѣ of the Jews

како how
какъ of what kind
камените stones
качана a woman from Cappadocia
Кесарева Caesar's
Кирилъ Cyril
китовъ of the whale
to bow
companion
when (interr.)
kid
how often
how much
how much, how many
when (interr.)
family, generation; knee
from the beginning
end
end
spear
little boat
boat, ship
root
to touch
which (of several)
one; ἀλλὰ κράτα twice
how many times
meek
blood
(abbreviated to ἡ στίλη) the Baptist
to baptize
to be baptized
Christian
cross
strength
to buy
steam
basket
to, towards
book, letter (of the alphabet)
the Scriptures; writings
scribe
scribe
prince's
prince
who (interr. pron.)
pool
лабица — boat
лабиа — boat
лакат — to hunger
лакать — ell (measure of length)
лажат — to lie
лапта — a small coin, mite
лалта — to fly
лешти — to lie down
лице — face
лнхва — interest (on money)
лика — too much
лиха — to excess
лицемерт — hypocrite
ловят — to catch
ловч — hunter, huntsman
ложе — bed
ложи — vines
лжь — false
лъгък — light (in weight)
лыст — deceit
лъность — idleness
лъто — year; summer
любят — to love
любъ — love
люди — people
люта — furious, mad, fierce

шало — little, few
шалъ — small, little
шалкъ — James the Less
шаринъ — Mary's, of Mary
шартъ — March
шат — mother
шисо̀дат — take pity
шилостивъ — (abbreviated to цилинта) merciful
шилость — mercy
шила — deserving pity
шилъ — He took pity on them
шната — to pass

161
peace
world
infant
of infants
my
to pray
of the sea
sea
to be able to
frost
dead
dead body, corpse
net
many times
many times
much, many, numerous; great
multitude
reward
to seem
thought
publican (in the Bible; i.e. a Tax-collector)
customhouse
thought
between
place
month
wisdom
wise
man
male
martyr
to torment
confusion; tumult
<table>
<thead>
<tr>
<th>Verb/Conjugation</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>на</td>
<td>on, in, at; against</td>
</tr>
<tr>
<td>НАВЫКИНАТИ</td>
<td>to be accustomed</td>
</tr>
<tr>
<td>НАГА</td>
<td>naked</td>
</tr>
<tr>
<td>НАДА</td>
<td>over, above</td>
</tr>
<tr>
<td>НАМЫЛЬНИКЪ, НАМБЕЛЬНИКЪ</td>
<td>labourer, hireling</td>
</tr>
<tr>
<td>НАЛЕЖАТИ</td>
<td>to crowd upon</td>
</tr>
<tr>
<td>НАПРАВИТИ</td>
<td>to direct, to guide</td>
</tr>
<tr>
<td>НАРЕШТИ</td>
<td>to call</td>
</tr>
<tr>
<td>НАРЕШТИ СА</td>
<td>to be called</td>
</tr>
<tr>
<td>НАРИЦАТИ СА</td>
<td>to be called, to call oneself</td>
</tr>
<tr>
<td>НАРОДЪ</td>
<td>crowd, multitude, people</td>
</tr>
<tr>
<td>НАСАДИТИ</td>
<td>to settle</td>
</tr>
<tr>
<td>НАСЛАДИТИ</td>
<td>to inherit</td>
</tr>
<tr>
<td>НАСЛЕДНИКЪ</td>
<td>heir</td>
</tr>
<tr>
<td>НАСТАВНИКЪ</td>
<td>teacher, master; leader</td>
</tr>
<tr>
<td>НАСТАТИ</td>
<td>to come to pass</td>
</tr>
<tr>
<td>НАСЫТИТИ СА</td>
<td>to be filled, satisfied</td>
</tr>
<tr>
<td>НАУОУИТИ СА</td>
<td>to learn, to be taught</td>
</tr>
<tr>
<td>НАЧАЛО</td>
<td>beginning</td>
</tr>
<tr>
<td>НАУАТИ</td>
<td>to begin</td>
</tr>
<tr>
<td>НАШЪ</td>
<td>our</td>
</tr>
<tr>
<td>НАМИТИ</td>
<td>to hire</td>
</tr>
<tr>
<td>НЕБЕСНАЯ</td>
<td>(usually abbreviated to НЕСНА, НЕСНА) of heaven</td>
</tr>
<tr>
<td>НЕБО</td>
<td>(usually abbreviated to НЕ-, НЕ- ) sky, heaven</td>
</tr>
<tr>
<td>НЕБРЫШТИ</td>
<td>to neglect, to disregard</td>
</tr>
<tr>
<td>НЕВИДНАЯ</td>
<td>unseen, invisible</td>
</tr>
<tr>
<td>НЕВРЫНЬЯ</td>
<td>faithless</td>
</tr>
<tr>
<td>НЕГОДОВАТИ</td>
<td>to disapprove</td>
</tr>
</tbody>
</table>
illness, ailment
than
innocent
to hate
innocent
to think, to believe
to carry
unclean, impure
below
to throw down
never
nobody
nothing
poverty
beggar (adj.), poor
foot
knife
to carry, bear
night
by night
now
some, a certain
a certain

at, on, about; because of; concerning
both
however
power
to dress
to dress
to accuse; to denounce
to be accused, denounced
to kiss
to deceive
to renew
to be converted
to find
to find
объедавати  to eat
обещавати  to promise
объ... объ  one..., another...
оба... ова... some..., others...
объця  sheep
объчъ  sheep's, of the sheep
огнь  fire
оградяти  to fence in
одар  bed
одежда  clothing
одягне  clothing
оженити са  to marry (of a man)
ожити  to come to life
оздравяти са  to be enlightened
оклеветати  to slander; to accuse
око  (dual oym) eye
она  that, that (one) yonder; he
оправдати  to justify
опрятн са  to learn, to rest upon
оскребнати са  to defile oneself
оскребётн  to become grieving
ославленън  paralyzed man
ослабётн  to become weak
оставятн  to leave
оставлятн  to leave, to let
остатн  to stay
острога  stockade
останятн  to move off, to move away
осаждатн  to condemn
отитн  to go away
отроковица  maiden, girl
отрокъ  boy, youth
отроуишце  child
отъ, отъ  from
отварятн  to open
отвечатн  to reply
относнти са  to be carried away
отпоустятн  to forgive
<table>
<thead>
<tr>
<th>Russian Word</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>отъявъ</td>
<td>absent</td>
</tr>
<tr>
<td>отъявъ</td>
<td>count me out</td>
</tr>
<tr>
<td>отъявъ</td>
<td>to cut off</td>
</tr>
<tr>
<td>отъявъ</td>
<td>to take away</td>
</tr>
<tr>
<td>отъявъ</td>
<td>father (often abbreviated to fabs, оть)</td>
</tr>
<tr>
<td>отъявъ</td>
<td>to stiffen</td>
</tr>
<tr>
<td>пакъ</td>
<td>again</td>
</tr>
<tr>
<td>пакать</td>
<td>memorial</td>
</tr>
<tr>
<td>пастинъ</td>
<td>to fall</td>
</tr>
<tr>
<td>пастинъ</td>
<td>to graze</td>
</tr>
<tr>
<td>пастырь</td>
<td>shepherd</td>
</tr>
<tr>
<td>пасха</td>
<td>Easter, Passover; Jewish paschal bread</td>
</tr>
<tr>
<td>паве</td>
<td>more</td>
</tr>
<tr>
<td>певаль</td>
<td>sorrow</td>
</tr>
<tr>
<td>пести</td>
<td>to care</td>
</tr>
<tr>
<td>писать</td>
<td>letter (of the alphabet)</td>
</tr>
<tr>
<td>пить</td>
<td>to drink</td>
</tr>
<tr>
<td>писати</td>
<td>see писать</td>
</tr>
<tr>
<td>пища</td>
<td>food</td>
</tr>
<tr>
<td>плахати</td>
<td>to lament</td>
</tr>
<tr>
<td>плода</td>
<td>fruit</td>
</tr>
<tr>
<td>планъ</td>
<td>full</td>
</tr>
<tr>
<td>пльвати</td>
<td>to spit</td>
</tr>
<tr>
<td>плать</td>
<td>flesh</td>
</tr>
<tr>
<td>пльва</td>
<td>chaff</td>
</tr>
<tr>
<td>пльвель</td>
<td>weed</td>
</tr>
<tr>
<td>плѣма</td>
<td>tribe, race</td>
</tr>
<tr>
<td>по</td>
<td>after (with loc.)</td>
</tr>
<tr>
<td>повздѣти</td>
<td>to watch, to stay awake</td>
</tr>
<tr>
<td>повелѣнне</td>
<td>order, command</td>
</tr>
<tr>
<td>повелѣти</td>
<td>to order, to command</td>
</tr>
<tr>
<td>повиновати</td>
<td>to submit</td>
</tr>
<tr>
<td>повѣсті</td>
<td>to tell</td>
</tr>
<tr>
<td>поганыя</td>
<td>pagan</td>
</tr>
<tr>
<td>погрѣти</td>
<td>to bury</td>
</tr>
</tbody>
</table>
погубити to destroy
погубити to perish
погубити to perish
падвигнати to move, to stir
падвигнати са to move oneself, to struggle
падобати to be fitting, appropriate
падобати са to be like
падобати са to be like
падобъма like, similar to
падражати, падражати to mock
паднебеската the earth
пазнати to undermine
пазат late
пазнати to know, to recognize
пазобати to peck
показати to show
показати са to repent
покланяне worship
покланяние са to bow
поклонити са to bow
покон rest
покривати to cover
покривати to nod
полагати to place, to lay
полъ¹ sex
полъ² half; полъ днe midday; полъ ноштi midnight
показати to wave
помести to sweep
помислени to blink, to nod
помислени to take pity
помощь help
помъща thought
помъща to reflect
попелъ ashes
послужити to serve
послушати to listen; to obey
последовати to follow
послѧдъ afterwards
последний
последняя
поставить
постить са
пострадать
пострадать са
послать
потреба
потребстви
покажати са
посыть
пояснять
помасать
помасать са
помати
правда
правый
правдив
правдивый
правдивник
праздник
празднество
приблизить са
привести
приведший
привлекти
приводить
призрак
призвать
прилежать
приложить
привести
привести са
приобрести
примен
применить
приместить
приместить са
примети
приспастить
приспастить са
приходить
приходить са
прийти
прийти в
притянуть
притянуть са
притягивать
притягивать са
притянуть
притянути
притянути са
притягивати
притягивати са
притягивати са
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>притити εις σκέφτηκε</td>
<td>to follow</td>
</tr>
<tr>
<td>притезуμα</td>
<td>parable</td>
</tr>
<tr>
<td>приходи́ти</td>
<td>to come</td>
</tr>
<tr>
<td>присутстви́е</td>
<td>part</td>
</tr>
<tr>
<td>приня́ти</td>
<td>to accept, to take</td>
</tr>
<tr>
<td>прозъръти</td>
<td>to pierce</td>
</tr>
<tr>
<td>прозъръти</td>
<td>to regain one's sight</td>
</tr>
<tr>
<td>прокля́ти</td>
<td>to curse</td>
</tr>
<tr>
<td>прикръпвати́</td>
<td>to cover</td>
</tr>
<tr>
<td>пролити</td>
<td>to spill</td>
</tr>
<tr>
<td>пропъхнати́</td>
<td>crucifixion</td>
</tr>
<tr>
<td>проревти</td>
<td>to prophesy</td>
</tr>
<tr>
<td>пророкъ</td>
<td>(usually abbreviated to прор) prophet</td>
</tr>
<tr>
<td>пророучи́ца</td>
<td>prophetess</td>
</tr>
<tr>
<td>пропълътни са</td>
<td>to be enlightened</td>
</tr>
<tr>
<td>пропълътни</td>
<td>to ask</td>
</tr>
<tr>
<td>пропълътни са</td>
<td>to be glorified</td>
</tr>
<tr>
<td>пространънъ</td>
<td>extensive</td>
</tr>
<tr>
<td>прострътни</td>
<td>to hold out, to stretch out</td>
</tr>
<tr>
<td>проста</td>
<td>simple</td>
</tr>
<tr>
<td>проръжна́тнъ са</td>
<td>to be torn</td>
</tr>
<tr>
<td>противънъ</td>
<td>towards; to meet</td>
</tr>
<tr>
<td>проумънъ</td>
<td>other, remaining</td>
</tr>
<tr>
<td>пропъщенънъе</td>
<td>asking</td>
</tr>
<tr>
<td>пръвъз</td>
<td>first</td>
</tr>
<tr>
<td>пръвъз</td>
<td>first state</td>
</tr>
<tr>
<td>пръбълъвнати</td>
<td>to remain</td>
</tr>
<tr>
<td>пръбълътнъ</td>
<td>to stay, to remain</td>
</tr>
<tr>
<td>пръбълъстънъ</td>
<td>to bring over</td>
</tr>
<tr>
<td>пръдани́нъ</td>
<td>tradition</td>
</tr>
<tr>
<td>пръдатънъ</td>
<td>to betray, to deliver; to hand over</td>
</tr>
<tr>
<td>пръдивънъшъ</td>
<td>most wonderful</td>
</tr>
<tr>
<td>пръдъз</td>
<td>before, in front of</td>
</tr>
<tr>
<td>пръдъвънъшъ</td>
<td>territory, region; frontier</td>
</tr>
<tr>
<td>пръти́нъ</td>
<td>to go over, to cross (on foot)</td>
</tr>
<tr>
<td>пръложени́нъшъ</td>
<td>translation</td>
</tr>
<tr>
<td>пръложити́нъ</td>
<td>to translate; to change, transform</td>
</tr>
<tr>
<td>прълъбъзъ</td>
<td>adultery</td>
</tr>
<tr>
<td>прълъбъдъростъ</td>
<td>wisdom</td>
</tr>
<tr>
<td>Russian Word</td>
<td>English Translation</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>прпоздовьма</td>
<td>holy, blessed, venerable</td>
</tr>
<tr>
<td>прпопасацт са</td>
<td>to girdle oneself</td>
</tr>
<tr>
<td>прппроста</td>
<td>simple, plain</td>
</tr>
<tr>
<td>прпсвата</td>
<td>most holy</td>
</tr>
<tr>
<td>прпселенние</td>
<td>exile; migration</td>
</tr>
<tr>
<td>прпсптити</td>
<td>to achieve</td>
</tr>
<tr>
<td>прпстити</td>
<td>to stop</td>
</tr>
<tr>
<td>прпстплати</td>
<td>to transgress</td>
</tr>
<tr>
<td>прпстити</td>
<td>to rebuke</td>
</tr>
<tr>
<td>прпстплити</td>
<td>to suffer</td>
</tr>
<tr>
<td>прпсткнити</td>
<td>to knock, bump</td>
</tr>
<tr>
<td>прпстити</td>
<td>to let; to release; to divorce</td>
</tr>
<tr>
<td>прпптияттнн</td>
<td>desert</td>
</tr>
<tr>
<td>прппта</td>
<td>deserted, lonely</td>
</tr>
<tr>
<td>прппршше</td>
<td>mile, league</td>
</tr>
<tr>
<td>прппта</td>
<td>bird</td>
</tr>
<tr>
<td>прпсати</td>
<td>to write</td>
</tr>
<tr>
<td>прппшенца</td>
<td>wheat</td>
</tr>
<tr>
<td>прппвавь</td>
<td>denarius (Roman silver coin)</td>
</tr>
<tr>
<td>прппвкъ</td>
<td>sand</td>
</tr>
<tr>
<td>прппти</td>
<td>to sing</td>
</tr>
<tr>
<td>прппя</td>
<td>give</td>
</tr>
<tr>
<td>прппто</td>
<td>fetter</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Russian Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>работати</td>
<td>to serve, to be in servitude</td>
</tr>
<tr>
<td>рабъ</td>
<td>slave, servant</td>
</tr>
<tr>
<td>рабзимъ</td>
<td>slave woman</td>
</tr>
<tr>
<td>рабзвинъ</td>
<td>rabbi</td>
</tr>
<tr>
<td>рабъ</td>
<td>because of</td>
</tr>
<tr>
<td>рабдвати са</td>
<td>to rejoice</td>
</tr>
<tr>
<td>рабдности</td>
<td>joy</td>
</tr>
<tr>
<td>рабдьма</td>
<td>because of</td>
</tr>
<tr>
<td>рабдати</td>
<td>to give birth</td>
</tr>
<tr>
<td>рабдарати</td>
<td>to destroy</td>
</tr>
<tr>
<td>рабдарвашати</td>
<td>to debauch</td>
</tr>
<tr>
<td>рабдаршемъ</td>
<td>depraved, perverse</td>
</tr>
<tr>
<td>рабзбъ</td>
<td>other than, except</td>
</tr>
<tr>
<td>рабддлить са</td>
<td>to be divided</td>
</tr>
</tbody>
</table>
razorit' to destroy
razochnya understanding, intelligence
razochnit' to understand
rasplatiye cross-roads
rastavatit' to waste
rastvaramire dispersion
rebro rib
reshi to say
rizha garment
Rimska Roman
rodit' to give birth
rodit' ca to be born
roza birth, origin; race
riza fish
riza ryar fisherman
riza rynica little fish
rakhu rare
ralkhi few people
riza cut
r'uy speech
rokat' ca to decide, to abuse
rana arm, hand
radas order, series, sequence

samya myself, yourself, himself, etc.
svin'ya of swine
svo'ny his/her (own)
svetilnik lamp, light
sveta light
svata (usually abbreviated to šta) holy
cu behold
cedmorich' sevenfold
cedly' seven
cena axe
celmen' of the field
cela- do celi' up to now
cesta sister
Sidon'cya Sidon
снп, сън this
снпера an intoxicating beverage
снла power; work (of divine power)
снпонашь of Siloam
снрота orphan
снрскн Syrian
снч such, like this
снандалъ, scandal, offence
снвотъ through
снвернити to defile
сноро quickly
снрзъ grief
снрзъстн to sorrow
снлвъa glory
снладзъa sweet
снлоa word
снлвъаниннъ Slav
снлвъанъскн Slavonic
снлуга servant
снльвънъе sun
снльшъатн to hear
снлвзъ footprint
въ снлвзъ follow(ing)
снлпъ blind
снмнъ fig
снмшъатн са to laugh
снмъя snow
снбова, снбата Sabbath
снбовъонъ of Solomon
снль salt
снтонъ Satan
снспаннъe salvation
снспатн са to be saved
снръвъe heart
снадо herd
снаннъ a stade - a Greek measure of length about 606 3/4 English feet
старъ old
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>старець</td>
<td>elder</td>
</tr>
<tr>
<td>стати</td>
<td>to stand</td>
</tr>
<tr>
<td>страдати</td>
<td>to suffer, to endure</td>
</tr>
<tr>
<td>стражда</td>
<td>watch</td>
</tr>
<tr>
<td>страхъ</td>
<td>fear</td>
</tr>
<tr>
<td>строение</td>
<td>building</td>
</tr>
<tr>
<td>стромати</td>
<td>to arrange</td>
</tr>
<tr>
<td>стъга</td>
<td>path, way</td>
</tr>
<tr>
<td>сухъ</td>
<td>dried, withered</td>
</tr>
<tr>
<td>са</td>
<td>with</td>
</tr>
<tr>
<td>съдужмати</td>
<td>to tempt to evil</td>
</tr>
<tr>
<td>съдалини са</td>
<td>to give in to temptation</td>
</tr>
<tr>
<td>събра ти(са)</td>
<td>to gather</td>
</tr>
<tr>
<td>съзятъ са</td>
<td>to happen, to come to pass</td>
</tr>
<tr>
<td>съревъшти</td>
<td>to achieve</td>
</tr>
<tr>
<td>съвъдетелъ</td>
<td>witness</td>
</tr>
<tr>
<td>съвъдетельство</td>
<td>witness</td>
</tr>
<tr>
<td>светъ</td>
<td>counsel</td>
</tr>
<tr>
<td>съвъятъ</td>
<td>to bind, confine</td>
</tr>
<tr>
<td>съгръшити</td>
<td>to sin</td>
</tr>
<tr>
<td>създание</td>
<td>creation</td>
</tr>
<tr>
<td>създати</td>
<td>to build</td>
</tr>
<tr>
<td>съказати</td>
<td>to say, to tell</td>
</tr>
<tr>
<td>съкончаннъе</td>
<td>end</td>
</tr>
<tr>
<td>съкончевати</td>
<td>to finish</td>
</tr>
<tr>
<td>съкровище</td>
<td>treasure</td>
</tr>
<tr>
<td>съкровушати са</td>
<td>to shatter, to smash</td>
</tr>
<tr>
<td>съкровушити</td>
<td>to break to pieces, to smash</td>
</tr>
<tr>
<td>сълвънъ</td>
<td>accident, chance</td>
</tr>
<tr>
<td>съмрънати са</td>
<td>to humble oneself</td>
</tr>
<tr>
<td>съмотрънъ</td>
<td>to look</td>
</tr>
<tr>
<td>съмръть</td>
<td>death</td>
</tr>
<tr>
<td>съмрънъ</td>
<td>to dare</td>
</tr>
<tr>
<td>съминъ</td>
<td>to go down</td>
</tr>
<tr>
<td>съминштетъ</td>
<td>meeting-place, synagogue</td>
</tr>
<tr>
<td>съмьнъ</td>
<td>meeting</td>
</tr>
<tr>
<td>съмьдънъйъ</td>
<td>edible, что съмьдънъйъ something to eat</td>
</tr>
<tr>
<td>съматьчие</td>
<td>Synedrium, the highest civil and religious tribunal of the Jews</td>
</tr>
</tbody>
</table>
същества ся to become perturbed, agitated
съзнание to think
сън to sleep
сърцето to meet
съсах to suck
съществена sucklings
сътворението to become old
сътворение creation
сътворих to make, do
състо to hundred
състояние a hundredfold
същество centurion
също this; he
същиче here
същността се adoption as a son by God
същество (often abbreviated to същ) son
съзнати to sit
съсад to seed
сънът hay
съседи to sit down
съсеме sowing (of seed); cornfields, area sown with seed
събрах, събрах to sow
събрав to judge
съжах judge
съблагах of judgement
съпът opponent
съседия neighbour
същата this way, here
същино майна mulberry tree

tанът secret
tако thus	таковъ such, of this sort	такожде also	талантъ talent, sum of money	тать thief	твор creation	твои your (sing.)
<table>
<thead>
<tr>
<th>Russian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>творити са</td>
<td>to pretend to be, to make oneself out to be</td>
</tr>
<tr>
<td>тельцъ</td>
<td>calf</td>
</tr>
<tr>
<td>тевение</td>
<td>course</td>
</tr>
<tr>
<td>тишша</td>
<td>calm (sea, wind)</td>
</tr>
<tr>
<td>тогда, тогда</td>
<td>then</td>
</tr>
<tr>
<td>толико</td>
<td>so much ... as</td>
</tr>
<tr>
<td>третници</td>
<td>for the third time</td>
</tr>
<tr>
<td>Тронца</td>
<td>Trinity</td>
</tr>
<tr>
<td>тржнише</td>
<td>market-place</td>
</tr>
<tr>
<td>тржьымника</td>
<td>money changer</td>
</tr>
<tr>
<td>трьяне</td>
<td>thorns, thistles</td>
</tr>
<tr>
<td>трьпеть</td>
<td>to suffer</td>
</tr>
<tr>
<td>требовать</td>
<td>to demand, to need</td>
</tr>
<tr>
<td>трезви</td>
<td>pagan rites</td>
</tr>
<tr>
<td>тряся</td>
<td>earthquake</td>
</tr>
<tr>
<td>тов</td>
<td>there</td>
</tr>
<tr>
<td>тонъ</td>
<td>in vain</td>
</tr>
<tr>
<td>Тогра</td>
<td>Tyre</td>
</tr>
<tr>
<td>та</td>
<td>this, that; he</td>
</tr>
<tr>
<td>тогда</td>
<td>see тогда</td>
</tr>
<tr>
<td>тямо</td>
<td>only</td>
</tr>
<tr>
<td>тььнимица</td>
<td>prison</td>
</tr>
<tr>
<td>та</td>
<td>you (sing.)</td>
</tr>
<tr>
<td>тело</td>
<td>body</td>
</tr>
<tr>
<td>теснь</td>
<td>narrow</td>
</tr>
<tr>
<td>тяов, оттядов</td>
<td>from there, thence</td>
</tr>
<tr>
<td>тлакт</td>
<td>there</td>
</tr>
<tr>
<td>тажити</td>
<td>to grieve</td>
</tr>
<tr>
<td>тажьма</td>
<td>heavy</td>
</tr>
<tr>
<td>оу</td>
<td>from</td>
</tr>
<tr>
<td>оу - не оу</td>
<td>not yet</td>
</tr>
<tr>
<td>обучать</td>
<td>to learn, to get to know</td>
</tr>
<tr>
<td>обучати са</td>
<td>to make one's peace</td>
</tr>
<tr>
<td>обучавт</td>
<td>to deepen</td>
</tr>
<tr>
<td>обучовать</td>
<td>to prepare</td>
</tr>
<tr>
<td>оударити</td>
<td>to strike, to hit</td>
</tr>
<tr>
<td>оудовать</td>
<td>easily</td>
</tr>
</tbody>
</table>

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to be astonished

to see, to catch sight of

to root

to furnish

crumb

to be hidden

to die

mind

increase

to wash

to wash

to know

to compare, to liken

to be likened

to cut off

to hear

benefit

mouth

order

to rush

to go to sleep; to die

the deceased

to behead

to drown

of the next day

the morrow's

to bump into

to be comforted

ear

to kill

disciple

teacher

to teach, instruct

for, since (always comes second in sentence)

of Phanuel

of Pharaoh

Pharisee

philosopher

Phoenician
praise
to boast
of a Cherubim
resident of Khesson
bread; loaf
to walk, to go
to want, to wish
house
lame
(usually abbreviated to Χ) Christ
art, skill
(usually abbreviated to Τ) temple
of the temple
to heal
greeting
all, whole; sound, healthy
virtuously
(often abbreviated to Β) king
Constantinople
kingdom
time; moment; hour
expectation
to expect
to pick
fourth
order
pure, clean
who loves mankind
(usually abbreviated to Β) man (person)
of man
(usually abbreviated to Β) of man
monk
mark, notch
belly
honour
honourable; holy
<table>
<thead>
<tr>
<th>Russian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>чтение</td>
<td>reading</td>
</tr>
<tr>
<td>удивлять са</td>
<td>to be surprised</td>
</tr>
<tr>
<td>удивить</td>
<td>wonder, miracle</td>
</tr>
<tr>
<td>ужасо</td>
<td>child</td>
</tr>
<tr>
<td>шлон</td>
<td>left</td>
</tr>
<tr>
<td>о шлонж</td>
<td>on the left hand</td>
</tr>
<tr>
<td>шестыкрылатата</td>
<td>six-winged (seraphim)</td>
</tr>
<tr>
<td>широта</td>
<td>width</td>
</tr>
<tr>
<td>шествовать</td>
<td>to proceed, advance</td>
</tr>
<tr>
<td>шки</td>
<td>see шлон</td>
</tr>
<tr>
<td>навити са</td>
<td>to appear</td>
</tr>
<tr>
<td>навламати са</td>
<td>to appear</td>
</tr>
<tr>
<td>навт</td>
<td>openly, publicly</td>
</tr>
<tr>
<td>нада</td>
<td>food</td>
</tr>
<tr>
<td>нако</td>
<td>when, as, like, since</td>
</tr>
<tr>
<td>наможе</td>
<td>where (rel.)</td>
</tr>
<tr>
<td>накти</td>
<td>to eat</td>
</tr>
<tr>
<td>Евангелие,</td>
<td>(usually abbreviated to евхлиме евхлиме) Gospel</td>
</tr>
<tr>
<td>Евангелие</td>
<td></td>
</tr>
<tr>
<td>негда</td>
<td>when (subordinating conj.)</td>
</tr>
<tr>
<td>неда</td>
<td>whether; introduces a question the expected answer to which is 'no'</td>
</tr>
<tr>
<td>неняня</td>
<td>a, one; a certain (man); only, alone</td>
</tr>
<tr>
<td>незеро</td>
<td>lake</td>
</tr>
<tr>
<td>нен</td>
<td>yes</td>
</tr>
<tr>
<td>Некоптата</td>
<td>Egypt</td>
</tr>
<tr>
<td>Нелико</td>
<td>as much ... as</td>
</tr>
<tr>
<td>Нелинськъ</td>
<td>of the Greek, of the Hellenes</td>
</tr>
<tr>
<td>Нетеръ</td>
<td>a, one; a certain (man); of some kind</td>
</tr>
<tr>
<td>Неше</td>
<td>more</td>
</tr>
<tr>
<td>Нева</td>
<td>Eve</td>
</tr>
</tbody>
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To all my past students

who contributed to the making of this book in many ways
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GLOSSARY

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:


