

A Church Slavonic Primer
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Lesson 4 - Glory...Both now

СЛА́ВА О́ЦУ ѿ сѣ́ и сѣ́и ѿ свѣ́тѣмъ дѣхѣ́. И ны́нѣ и прѣсно и во вѣ́ки вѣ́ковъ,
а́минь.

/slava ottsu i synu i sv'atomu dukhu. i nyn'e i prisno i vo v'eki v'ekov, am'in'/
(Слава Отцу и Сыну и Святому Духу. И ныне и присно и во веки веков.
АМИНЬ.)

This phrase, which we first hear in the Divine Liturgy at the end of the first antiphon, is "Glory to the Father and to the Son and to the Holy Spirit. Both now and ever and unto ages of ages. Amen," which is almost translated word for word.

Up to this point, we've been exposed to four different cases of nouns (and that means that there are only three more!). These cases are nominative (the naming case; the dictionary case), accusative (the direct object), genitive (the "of" case), and vocative (the calling case).

We've seen that the accusative case is used with direct objects, and there is also a case particularly for the other type of object, the indirect object. This case is called the dative case, and it is used when a noun is not directly receiving the action of the verb. A classic example demonstrating both the direct object and the indirect object is the following sentence: "I sent a letter to John." The direct object, that is, the letter, is sent to John, the indirect object.

The following may seem obvious to many, but I'll say anyway that, when you compare a Church Slavonic text with an English text, don't assume that there will be the same number of words in each. We've already seen that Church Slavonic doesn't have articles, and we'll soon see how sometimes a "to," that is "t" "o," shows up in one of the texts and sometimes it doesn't.

All that was said as an introduction to recalling that we saw **во** in the last lesson with the meaning of to/unto, while today we will see that a "to" shows up in our translation but is dealt with by an ending on the noun in Church Slavonic.

The above example of the indirect object in English about sending a letter to someone is one of the places where the preposition "to" is not used in Church Slavonic. Thus, in our phrase, **СЛА́ВА** (glory) is being sent to whom? To the Father and to the Son and to the Holy Spirit. So all three of these nouns are in the dative case: **О́ТЦУ** becomes **О́ТЦУ**, **СЫ́НУ** becomes **СЫ́НУ**, and **СВѢ́ТЫЙ ДѢХЪ** becomes **СВѢ́ТОМУ ДѢХУ**.

These are all masculine, singular words, so they have an -ѣ ending in the dative (and further on we will see that there is one other major ending for the masculine, singular dative). The masculine, singular dative adjective often has an ultimate ѣ as well, but the full ending in this instance is -омѣ.

You will recognize the second sentence of our phrase from last time, although there is a ѡ in front of it. In the case when we have a ѡ and then another ѡ, as in a list, the first ѡ can be translated as "both," and we thus have "both...and."

Everyone should be familiar with our final word, although a heavy emphasis needs to be placed on its pronunciation. Unlike in English where there are several variations on the pronunciation of "Amen," in Church Slavonic, there is only one way to pronounce the "a," which is like in "father," and the stress is on the second vowel. So we have ѡмѣнь. The final letter is the soft sign that I mentioned in lesson two. This signifies that the preceding letter, the н, will be soft. To practice this soft н you can use the word "onion," whose first "n" is very similar.

Another comment to make about our phrase is that it is often shortened in liturgical books. So when you find Ѡлава, ѡ ѡмѣнь you will know what it stands for. I should also say that, if you didn't notice, the initial phrase contained the following words with titla: Ѡѡѣ for Ѡтѡѣ, ѣнѣ for ѣмѣнѣ, and ѣѡмѣ ѡѣѣ for ѣѡмѣ ѡѣѣ. Notice again that the, in this situation, dative ending is still apparent.

I now want to make a few corrections to the slides for lesson 2, and I would like to thank Gregory Levitsky who pointed out these orthographic errors.

Firstly, крѣпкѣѡ should always be spelled with a ѣ, which is called "yat'," though, as you can hear, is pronounced "ye."

This is a curious and interesting letter that remained in the modern Russian alphabet through some reforms in the alphabet to make it look more like the Latin alphabet, and it was only removed, and removed at that almost immediately, by the Bolsheviks. So anyone who doesn't appreciate the Bolsheviks should support reinserting the yat' into the modern Russian alphabet.

While this letter for some centuries has had the same sound as **ѣ**, it originally had a different sound. There are, by the way, a number of such letters in the Church Slavonic alphabet that had different sounds historically but at some point in the approximately 1200-year history of written Slavonic languages have acquired the same sound.

Such repeating letters sometimes distinguish certain words from other words that would, for instance, be written the same with the modern Russian alphabet.

Secondly, I forgot to include the stress a number of times in **БЕЗСМЕРТНЫИ**, and placed a stress in the wrong place when I highlighted the endings.

Lesson Notes:

Words with title:

ѠѡѢ	ѠѡѡѢ
ѣѢѢ	ѣѢѢѢ
ѣѢѢѢѢ	ѣѢѢѢѢѢѢѢ
ѢѢѢѢ	ѢѢѢѢѢѢ

Case ending examples (new form highlighted):

	Masculine, singular		
Nominative	ѠѡѢѢѢ	ѣѢѢѢѢ	ѢѢѢѢѢѢ
Genitive	ѠѡѡѢѢ	ѣѢѢѢѢѢѢ	ѢѢѢѢѢѢѢѢ
Dative	ѠѡѡѢѢѢѢ	ѣѢѢѢѢѢѢѢѢ	ѢѢѢѢѢѢѢѢѢѢ
Accusative	ѠѡѡѢѢѢѢ	ѣѢѢѢѢѢѢѢѢ	ѢѢѢѢѢѢѢѢѢѢ
Vocative	ѠѡѢѢѢѢѢ	ѣѢѢѢѢѢѢѢѢѢ	ѢѢѢѢѢѢѢѢѢѢѢѢ

Note: Genitive and accusative are the same for nouns denoting people (animate nouns).

Adjective ending example:

	Masculine, singular
Nominative	εκατόν
Genitive	εκατόντος
Dative	εκατόντι