

Canon 2 Ode 9 Troparion 1: We see the things showed to Moses

Errata

In the dependency diagram for this troparion, there are two incorrect dependency labels. The 10th word, ξένοις, should be labeled *nmod* not *amod*. The distinction between the two labels is the part of speech of the head, not the dependent.¹ The same applies for the 24th word, Σελασφόρον, which should be labeled *nmod*. These errors have been corrected in OLW. The corrections do not appear in the version of the manual shown below because the appendix preserves the state of the manuals as used in the test locations. These errors do not affect the outcome of the testing. Another error, that could affect the translation, is the second word, τὰ, that is analyzed incorrectly as being singular, when in fact it is plural. This has been corrected in OLW. I would also make a change to the GEV and MOT so that ‘*strange way*’ becomes ‘*strange way*’. Also, in OLW, I have added a *CHECK YOUR BIBLE* note for Mat 1.23 (virgin). Lastly, in the current version of OLW, I have replaced ‘*benefactor*’ with ‘*the one who helps us*’ in the GEV, based on the difficulty some translators had with the word *benefactor* during the testing of the manual.

¹The source of the error was my initial confusion. I thought it was the part of speech of the dependent that determined the choice of the label. I subsequently reread the Universal Dependency guidelines and realized my mistake.

We See the Things Showed to Moses

A Liturgical Translator's Manual

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O Lord, through the prayers of our Holy Fathers Kosmos the
Poet, John of Damascus, and Nikodemos of the Holy
Mountain, give us understanding and grace to create
translations that are pleasing to You!

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Purpose

This handbook is for people who speak English as a foreign language and are translating the liturgical texts into a non-Indoeuropean language. It answers the following questions: What does the Greek text say? What does it mean? What problems might I have translating it and how might I solve those problems? It answers these questions by providing the Greek text, example English translations, notes about each Greek word or phrase, and a detailed grammatical analysis¹.

Types of Translations

The type of translation a person creates depends on what the priority is. If the priority is to preserve the order of the Greek words and phrases and to use words that give the literal meaning of the Greek, I call this a *Structure-Oriented Translation*. I created the GE-SOT as an example. If the priority is to convey the meaning of the Greek text, I call this a *Meaning-Oriented Translation*. I created the GE-MOT as an example. Some translations balance these two priorities, for example, the translation in *The Festal Menaion* by His Eminence Kallistos Ware and Mother Mary (TFM). I created the GEV as another example. Whether or not a translation is structure-oriented, or meaning-oriented, or falls in between, when you translate a hymn, it is important to create a translation that can be sung based on a melody. So, the translation sometimes has to be adjusted by using different words or a different word order. Fr. Seraphim Dedes' translation is an example.

About the Global English Translations

The GEV, GE-SOT and GE-MOT use the Oxford 3000² list of the most important English words. People who speak English as a second language should know these words. By trying to use only these 3000 words, the Global English translations have to adjust the translation in ways similar to what happens when people translate the Greek into non-Indoeuropean languages. These translations demonstrate three types of translation. The GE-SOT is the closest to the Greek word order and the literal meaning. It is used for the word by word discussion of the meaning and for the interlinear grammar and dependency diagram. The GE-MOT will help you understand the meaning. It does this by adding information that is implied by the Greek text. If you must translate from English, ask your Bishop which translation He prefers. If He is not available to ask, then use the GEV.

How to Use this Handbook

If you can, first read the Greek text. Then study the translations. Note what is similar and different. Make a first draft translation from the Greek or the GEV. Write down questions you have. Look for answers in the notes and grammar sections. Make changes to your translation based on what you read. Let other people read your translation. Ask questions to learn how they understand it. Make changes as needed. Adjust the translation to fit the melody it will be sung to.

¹Comments, corrections, and suggestions for improvement should be sent to Michael Colburn at m.colburn@ocmc.org.

²<https://www.oxfordlearnersdictionaries.com/us/about/oxford3000>.

We See the Things Showed to Moses

The Text and Translations

AGES Topic-Key: me.m01.d06-meMA.Ode9C21.text

me - Menaion (τά Μηναῖα), m01 - January (Ιανουάριος)

Source Text

If you know Greek, use this as your source text:

| | |
|-----------|---|
| gr_gr_cog | Ἰδμεν τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα, * Δεῦρο ξένοις, θεσμοῖσιν ἐξεργασμένα· * Ὡς γὰρ σέσωσται, πυρφοροῦσα Παρθένος, * Σελασφόρον τεκοῦσα, τὸν εὐεργέτην, * Ἰορδάνου τε, ρεῖθρα προσδεδεγμένα. |
|-----------|---|

Global English Translations

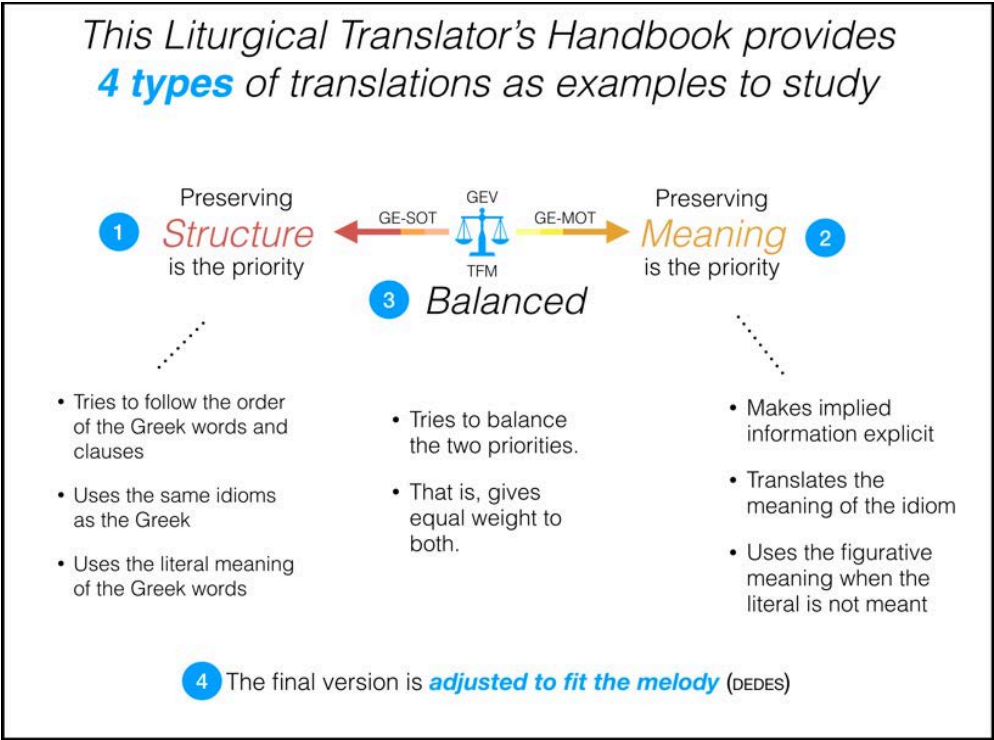
If you do not know Greek, you can use the en_uk_gev as your source text (model):

| | |
|----------------------------------|---|
| Structure Oriented (en_uk_gesot) | We see the [things] which [were] shown [to] Moses [in] the bush, here [by] strange laws completed: For as [the] fire-carrying Virgin was kept safe [when] [she] gave birth [to] the light-bringing Benefactor, so also [the] streams of Jordan [when] they received [him]. |
| Model (en_uk_gev) | The things shown to Moses in the bush, we see completed here in a strange way: For when the Virgin gave birth to the Benefactor who brings us light, she carried fire within her, but she was kept safe; and also Jordan's streams when they received him. |
| Meaning Oriented (en_uk_gemot) | Here we see that God has revealed in a strange way the meaning of the bush that was shown to Moses, that burned but was not destroyed: For when the Virgin Mary gave birth to Jesus Christ, the one who works for our benefit, who brings us light, she had within her a baby who is like fire, but God kept her safe; and also God kept safe the waters of the Jordan River when Christ entered them to be baptized. |

Other Translations

| | |
|-------------|---|
| en_uk_tfm | That which was revealed to Moses in the bush we see accomplished here in strange manner. The Virgin bore Fire within her, yet was not consumed, when she gave birth to the Benefactor who brings us light, and the streams of Jordan suffered no harm when they received Him. |
| en_us_dedes | We have come to know the wonders shown to Moses * in the Bush by some strange laws are here accomplished: * preserved uninjured was the fire-bearing Virgin * when she brought forth the light-bringing Benefactor, * as were Jordan's streams when they received the Master. |

Note: some liturgical hymns originally used punctuation marks to indicate the boundary of metric feet. They do not have a grammatical role. They are called *scansion* symbols. In the modern version of source text or translations you might see asterisks (*) or forward slashes (/) used as scansion symbols.



Notes About the Text

Summary

On the day of Theophany, at the Great Blessing of the Waters, a prayer is read that is attributed to Patriarch Sophronius of Jerusalem. In this prayer, he says, *Jordan turned back, beholding the fire of the Godhead coming bodily and entering it.* (HTM). In the verse we are discussing, the hymn writer also talks about the fire of the Godhead, using different words. He first reminds us about a strange thing that Moses saw. He saw a bush that was on fire, but it was not consumed, or burned up, or harmed by the fire. It was kept safe. He tells us that the meaning of what Moses saw can be understood when we think about God the Son becoming a human being. In him, the fire of the Godhead entered the Theotokos, but she was not harmed. And in the same way, when the Son of God entered into the waters of the Jordan river, the fire of the Godhead entered them, but they also were not harmed. This strange thing was revealed ahead of time by the Angel of the Lord appearing to Moses as a flame in the middle of a bush that was not harmed. And it finds its completion, fulfillment, and perfection in the birth and baptism of Christ.

References to the Bible

This liturgical text makes the following references to the Bible:

- ❖ **the [things] which [were] shown [to] Moses [in] the bush** • τὰ Μωσῆϊ τῇ βάτῳ δεδειγμένα → (Exod 3:2) the bush burns with fire, —but the bush was not consumed βάτος καίεται πυρί ὃ δὲ βάτος οὐ κατεκαίετο •
- ❖ **[when] [she] gave birth** • τεκοῦσα → MAT 1:23 the virgin shall be with child, and shall give birth to a son ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν •
- ❖ **[when] they received [him]** • προσδεδεγμένα → Mark 1:9 Jesus...was baptised by John in the Jordan ὁ Ἰησοῦς...ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην •

Discussion

The notes are sorted based the order of words in the en_uk_gesot version of the text. English quotations from the Bible are from the World English Bible British Edition (WEBBE) unless otherwise stated.

- ❖ **We see** • ἴδμεν • MEANING: The Greek word means *to know* or *to see*. What we see is the meaning or significance of the burning bush that Moses saw. The bush was burning, but was not destroyed or harmed. This was telling us ahead of time about a greater wonder that would occur: that when the Theotokos carried God as a baby within her, she was not harmed, even though God is like fire. And when God entered the Jordan river, it was not harmed. • GRAMMAR: Although this Greek verb is in the perfect tense, it is actually functioning as a present tense verb. See *Smyth*:794. Most grammars show the 1st person plural form of the verb as ἴσμεν, but *EDG*:1053 says ἴδμεν is an alternative form. • REFERS TO GROUP → The Church: The pronoun *we* here refers to the writer or singer of the hymn and to those who read or hear it being sung.

❖ **the [things] which [were] shown [to] Moses [in] the bush** • τὰ Μωσεί τῇ βάτῳ δεδειγμένα • GRAMMAR: The Greek word τὰ, translated as *the things which* or as *that which*, is plural. That is, it refers to multiple things. The things are the bush, the flame of the fire, and the fact that the bush was not burned up. • REFERS TO EVENT → Angel of the Lord appearing in Burning Bush to Moses: • REFERS TO HUMAN → Moses: • REFERS TO PLANT → Burning Bush: Regarding this bush, Osborn and Hatton 1999 says, "The bush was probably some kind of thorn bush, smaller than a tree but larger than an ordinary bramble."

❖ **here** • Δεῦρο • MEANING: The Greek word is an adverb either of place or time. An adverb is a word that modifies (gives more information about) a verb. As an adverb of time, it can be translated as *now*. The translations used in this handbook have translated it as an adverb of place, using the word *here*. It is referring to the verb *completed* ἐξεργασμέν. That is, it is referring to the place or time that the meaning of the burning bush became known. The place or time is when God came to earth as a man (when he was a baby inside the Theotokos) and when he entered the Jordan river to be baptized.

❖ **[by] strange** • ξένοις • MEANING: The word means *something not known before*. • ADVICE FOR TRANSLATOR: It can be translated *unknown, unheard of, unfamiliar, or surprising*.

❖ **laws** • θεσμοῖσιν • MEANING: The Greek word has several meanings, including rules made by a government, or to moral rules, or to natural law, that is, *something that happens in nature in the same way and in the same circumstances*. But, in this case it refers to laws that work not in nature, but beyond nature. EOPT:326 says the poet is referring to laws that are cannot be explained by natural laws. They are occurring through an act of God. And, they are even more strange than the laws that kept the burning bush from being consumed by the fire.

❖ **completed** • ἐξεργασμένα • MEANING: The Greek word literally means *to work out*, and so, *to make completely, to finish off, to bring to perfection* (LSJ). In this case, what God completed was the future event that the burning bush was pointing to: the fire of God entering the Theotokos and the streams of the Jordan, without harming either, just like the bush was not harmed.

❖ **For** • γὰρ • GRAMMAR: The conjunction *for* γὰρ tells us that what follows is the reason for what the writer said in the previous words of the hymn. That is, it tells us that the words following the word *for* will explain why the writer said the things Moses saw have been completed. They have been completed by both the Virgin Mary being preserved and the streams of the Jordan being preserved, even though the Son of God entered them, who is fire from God.

❖ **as** • ὥς • GRAMMAR: This word is part of a multi-word construction: *as...so also... ὥς...τε...* The two Greek words indicate a similarity between what the Virgin experienced and what the Jordan river experienced. That is, neither of them were harmed when God entered them. EOPT:326 also interprets it this way, saying *...τόσον ἐν τῇ κοιλίᾳ τῆς Παρθένου, ὅσον καὶ ἐν τοῖς ρείθροις τοῦ Ἰορδάνου....* *...as in the belly of the Virgin, so also in the streams of Jordan...*

❖ **[the] fire-carrying** • πυρφοροῦσα • MEANING: The fire that the Virgin Mary carried within her was the fire of God. It was not a fire made from the matter of this world. • CHECK YOUR BIBLE → Deut 4:24 your God is a devouring fire • ὁ θεός σου πῦρ καταναλίσκον: This is the One whom the Virgin Mary carried within her. • CHECK YOUR BIBLE → Heb 12:29 our God is a consuming fire • Θεὸς ἡμῶν πῦρ καταναλίσκον.

❖ **Virgin** • Παρθένος • MEANING: The Greek word in this context means a *virgin*, that is, *a woman who has not had sexual relations*. • REFERS TO HUMAN → Mary the Mother of Jesus Christ: • THEOLOGY: The Lord Jesus Christ was conceived in Mary by the Holy Spirit, not through relations with her husband Joseph. Per the tradition of the Church, the Theotokos remained a virgin all her life.

❖ **was kept safe** • σέσωσται • MEANING: The phrase *kept safe* translates a single Greek word, σέσωσται. It means *to be kept from being harmed, hurt, or destroyed*. The Virgin Mary was kept safe from the fire of God that she carried within her, the baby Jesus.

❖ **[when] [she] gave birth** • τεκοῦσα • REFERS TO EVENT → Birth of Christ:

❖ **[to] the light-bringing** • Σελασφόρον • THEOLOGY: One of the themes of the feast of Theophany is *illumination*. If something is illumined, it has light shining on it. When we are baptized God gives us knowledge about himself in our hearts. This knowledge is like a light shining in our hearts. The Church describes this gift as illumination. Here, in this verse, for this reason, the poet describes the Lord Jesus Christ as *the one who brings us light*. • CHECK YOUR BIBLE → John 8:12 ...Jesus spoke to them, saying, "I am the light of the world...." • ...ὁ Ἰησοῦς ἐλάλησε λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου.....

❖ **Benefactor** • εὐεργέτην • MEANING: The Greek word εὐεργέτην means a *benefactor*. That is, *someone who works to benefit other people*, or *someone who provides assistance to other people*. Sometimes this word was used as a title, for example for a king, in recognition of the good things he did for his people. In this hymn, the Lord Jesus Christ is called the *Benefactor* because he helps us by giving us *light*, that is, *knowledge about God*. • REFERS TO HUMAN → Jesus Christ:

❖ **so also** • τε • MEANING: This means the streams of the Jordan had the same experience as the Virgin. They were not harmed by the Son of God entering them. • GRAMMAR: See the grammar note about the word as Ὡς.

❖ **[the] streams of Jordan** • Ἰορδάνου τε ῥεῖθρα • MEANING: The writer uses the plural word *streams* ῥεῖθρα because there are several sources of water that flow into the river. Early authors wrote that the river is named after two streams that are its source: the *Jor* and the *Dan*. As an example, *EOPT*:326 quotes St. John Chrysotom's *In Jordanem fluvium*, PG 61.725, Ὁ Ἰορδάνης παρὰ πάντα τοὺς ποταμούς δύο ρίζας ἔχει πηγῶν· οὐ γὰρ ἀπὸ μιᾶς πηγῆς προέρχεται ὁ Ἰορδάνης. Ἐχει δὲ τὴν μὲν μίαν πηγὴν εἰς τὴν Πανιάδα, τὴν δὲ ἄλλην πλησίον τῆς Πανιάδος· καὶ ἡ μὲν μία πηγὴ καλεῖται Ἰὸρ, ἡ δὲ ἄλλη Δάν·

♣ **[when] they received [him]** • προσδεδεγμένα • MEANING: Jesus went into the streams of the Jordan to be baptized by John. That is, the streams received Jesus. • REFERS TO EVENT → Baptism of Christ:



Grammar

Interlinear Text

This section provides information about the grammar of words (that is, the morphology) ³. The Greek words appear in the same order as they do in the source text.

| | | | | | | |
|------------------------------|-----------------------------|-----------------------|-------------------------|---------|--------------|---------------|
| 1 | 2 | 3 | 4 | | | |
| ἴδμεν | τὰ | Μωσεῖ | τῇ | | | |
| we.see | the | to.Moses | [in].the | | | |
| VERB.1.PL.PRF.ACT.IND | ART.SG.N.ACC | NOUN.SG.M.DAT | ART.SG.F.DAT | | | |
| οἶδα | ὁ | Μωσῆς | ὁ | | | |
| 5 | 6 | 7 | 8 | 9 | 10 | |
| βάτω | δεδειγμένα | , | * | Δεῦρο | ξένοις | |
| bush | [things].[which].were.shown | , | * | here | [by].strange | |
| NOUN.SG.F.DAT | PTCP.MP.PRF.N.PL.ACC | PM | PM | ADV | ADJ.PL.M.DAT | |
| βάτος | δείκνυμι | , | * | δεῦρο | ξένος | |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| , | θεσμοῖσιν | ἐξεργασμένα | . | * | Ὡς | γὰρ |
| , | laws | completed | : | * | as | for |
| PM | NOUN.PL.M.DAT | PTCP.MP.PRF.N.PL.ACC | PM | PM | ADV | CONJ |
| , | θεσμός | ἐξεργάζομαι | . | * | ὥς | γάρ |
| 18 | 19 | 20 | 21 | | | |
| σέσωσται | , | πυρφοροῦσα | Παρθένος | | | |
| was.kept.safe | , | [the].fire-carrying | Virgin | | | |
| VERB.3.SG.PRF.MP.IND | PM | PTCP.ACT.PRS.F.SG.NOM | NOUN.SG.F.NOM | | | |
| σώζω | , | πυρφορέω | παρθένος | | | |
| 22 | 23 | 24 | 25 | 26 | 27 | |
| , | * | Σελασφόρον | τεκοῦσα | , | τὸν | |
| , | * | light-bringing | [when].[she].gave.birth | , | [to].the | |
| PM | PM | ADJ.SG.M.ACC | PTCP.ACT.AOR.F.SG.NOM | PM | DET.SG.M.ACC | |
| , | * | σελασφόρος | τίκτω | , | ὁ | |
| 28 | 29 | 30 | 31 | 32 | 33 | 34 |
| εὐεργέτην | , | * | Ἰορδάνου | τε | , | ῥεῖθρα |
| benefactor | , | * | of.Jordan | so.also | , | [the].streams |
| NOUN.SG.M.ACC | PM | PM | NOUN.SG.M.GEN | CONJ | PM | NOUN.PL.N.NOM |
| εὐεργέτης | , | * | Ἰορδάνης | τε | , | ῥεῖθρον |
| 35 | 36 | | | | | |
| προσδεδεγμένα | . | | | | | |
| [when].[they].received.[him] | . | | | | | |
| PTCP.MP.PRF.F.PL.NOM | PM | | | | | |
| προσδέχομαι | . | | | | | |

³You can read about Greek grammar at <https://ancientgreek.pressbooks.com>.

10

Grammar



Dependency Diagram

A dependency diagram shows the syntax of the text. *Syntax* means *the grammatical relationship between words*. It shows the relationships based on dependency grammar⁴. The order of each Greek word in the diagram is based on the word it depends on⁵. It appears indented and after the word it depends on. The first word in the diagram is the root, that is, the starting point of the dependencies.

- |–1 root ἴδμεν we.see VERB.1.PL.PRF.ACT.IND οἶδα
 - |–9 advmod Δεῦρο here ADV δεῦρο
 - |–13 ccomp ἐξεργασμένα completed PTCP.MP.PRF.N.PL.ACC ἐξεργάζομαι
 - |–6 csubj:pass δεδειγμένα [things].[which].were.shown PTCP.MP.PRF.N.PL.ACC δείκνυμι
 - |–2 det τὰ the ART.SG.N.ACC ὁ
 - |–3 obl Μωσεῖ to.Moses NOUN.SG.M.DAT Μωσῆς
 - |–5 obl βάτω bush NOUN.SG.F.DAT βάτος
 - |–4 det τῇ [in].the ART.SG.F.DAT ὁ
 - |–7 punct , , PM ,
 - |–8 punct * * PM *
 - |–12 obl θεσμοῖσιν laws NOUN.PL.M.DAT θεσμός
 - |–10 amod ξένοις [by].strange ADJ.PL.M.DAT ξένος
 - |–11 punct , , PM ,
 - |–18 advcl σέσωσται was.kept.safe VERB.3.SG.PRF.MP.IND σώζω
 - |–14 punct . : PM ·
 - |–17 mark γὰρ for CONJ γάρ
 - |–21 nsubj:pass Παρθένος Virgin NOUN.SG.F.NOM παρθένος
 - |–20 acl πυρφοροῦσα [the].fire-carrying PTCP.ACT.PRS.F.SG.NOM πυρφορέω
 - |–19 punct , , PM ,
 - |–25 advcl τεκοῦσα [when].[she].gave.birth PTCP.ACT.AOR.F.SG.NOM τίκτω
 - |–16 advmod ὧς as ADV ὥς
 - |–15 punct * * PM *
 - |–28 obj εὐεργέτην benefactor NOUN.SG.M.ACC εὐεργέτης
 - |–24 amod Σελασφόρον light-bringing ADJ.SG.M.ACC σελασφόρος
 - |–22 punct , , PM ,
 - |–23 punct * * PM *
 - |–26 punct , , PM ,
 - |–27 det τὸν [to].the DET.SG.M.ACC ὁ
- |–35 advcl προσδεγμένα [when].[they].received.[him] PTCP.MP.PRF.F.PL.NOM προσδέχομαι
 - |–32 cc τε so.also CONJ τε
 - |–34 nsubj:pass ῥεῖθρα [the].streams NOUN.PL.N.NOM ῥεῖθρον
 - |–31 nmod Ἰορδάνου of.Jordan NOUN.SG.M.GEN Ἰορδάνης

⁴See <http://universaldependencies.org>

⁵depends on means is governed by or subordinate to.

|-29 punct , , PM ,
|-30 punct * * PM *
|-33 punct , , PM ,
|-36 punct . . PM .



Abbreviations

| | |
|------|------------------|
| 1 | first person |
| 3 | third person |
| ACC | accusative |
| ACT | active |
| ADJ | adjective |
| ADV | adverb(ial) |
| AOR | aorist |
| ART | article |
| CONJ | conjunction |
| DAT | dative |
| DET | determiner |
| F | feminine |
| GEN | genitive |
| IND | indicative |
| M | masculine |
| MP | middle-passive |
| N | neuter |
| NOM | nominative |
| NOUN | noun |
| PL | plural |
| PM | punctuation mark |
| PRF | perfect |
| PRS | present |
| PTCP | participle |
| SG | singular |

We See the Things Showed to Moses

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| | |
|-------------|---|
| VERB | verb |
| acl | clausal modifier of noun (adjectival clause) |
| advcl | adverbial clause modifier |
| advmod | adverbial Modifier |
| amod | adjectival modifier |
| cc | coordinating conjunction |
| ccomp | clausal complement |
| csubj:pass | clausal subject - Grammaticalized Passive |
| det | determiner |
| en_uk_gemot | GE-MOT Notes and Translations by Dr. Michael Colburn |
| en_uk_gesot | GE-SOT Notes and Translations by Dr. Michael Colburn |
| en_uk_gev | GEV Notes and Translations by Dr. Michael Colburn |
| en_uk_tfm | The Festal Menaion - Mother Mary and Metropolitan Kallistos |
| en_us_dedes | Translations by Fr. Seraphim Dedes |
| gr_gr_cog | Commonly used Orthodox Greek text |
| mark | marker |
| nmod | nominal modifier |
| nsubj:pass | nominal subject - passive |
| obj | object |
| obl | oblique nominal |
| punct | punctuation |
| root | root |



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