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ANALYSIS OF NOMINAL INVOCATION PHRASE IN PRAYERS BY THE LAKE BY ST. NIKOLAI OF OHRID AND ŽIČA AND ITS ENGLISH TRANSLATION

At the interface of language and religion is prayer.¹

Abstract: *Language is a powerful tool which can render divine beings perceptible and compelling to our senses by a prayer, which is manifested through it and which weaves multiple communicative functions in its structure. Therefore, a linguistic examination of prayer could yield insightful and provoking results. This paper will focus on the English translation of the most prominent work by Nikolai Velimirović, Prayers by the Lake, where he interprets great Christian truths by way of a dialogue between a man and God. The authors intend to examine the grammatical structures used to perform the communicative function of invocation. The corpus analysis gives a valuable insight into the pattern of the nominal invocation phrase and its varieties. In addition, the paper will tackle the translation solutions for the invocation phrases.*

Key words: *invocation, nominal phrase, translation, language of prayer, grammatical analysis, communicative function.*

Introduction

Prayer is fully realized through language and weaves multiple communicative functions in its structure². Therefore, there has been a growing interest in the linguist community in analysing the language of prayers, mostly in sociolinguistics. Prayer is considered to be a highly responsive linguistic phenomenon³, a form of communication that involves a dynamic interaction, so instead of focusing on defining the rigid structure and rules for creating prayers, the emphasis is on recognizing or identifying the recurring patterns within prayer⁴. With this

¹ Leydecker, 2014, 4

² Leydecker 2014, 8

³ Janssen et al., 2000

⁴ Frye 1991; Keane 1997, 52

observation in mind, the authors propose a linguistic examination of the book of prayers written by St. Nikolai of Ohrid and Žiča where he interperets great Christian truths by way of a dialogue between a man and God. The analysis is focused on the nominal invocation phrase, its structure in both the source and the target text, as modeled by William Downes⁵.

Firstly, the paper will briefly introduce the corpus on which the analysis is performed. Secondly, it will delineate the communicative functions of prayer and define the invocation function which is at the centre of the analysis. Finally, in the main part of the paper, the authors will present the results of the analysis of the nominal invocation phrases using examples from the corpus to illustrate their structure. In addition, the paper will provide comments on the differences in the structures used in the source text and its translation refering back to the techniques of translation. The paper will be concluded with the summary of the results and recommendations for further study of the corpus.

The corpus

Saint Bishop Nikolai Velimirović (1880-1956), known as a writer and a philosopher, diplomat and educationalist, orator and theologian, exegetist and missionary, wrote many works of eternal value. His poetical works, described as “a strong synthesis of various poetical forms and stylistic procedures realized in Orthodox essays, poetical orations and sentimental prayers”⁶ hold a special value in capturing the essence of spiritual expression within the realm of literature. The most significant poetical achievement of Bishop Nikolai, *Prayers by the Lake*, was written at Lake Ohrid in 1921/22. It consists of a series of poetic and contemplative prayers that reflect Bishop Nikolai’s deep spiritual insights and his connection to nature. These prayers are often described as lyrical and deeply reflective, touching on themes of faith, love, and the human relationship with God and the natural world. Considering their thoughtfulness and religious sensibility, prayers remind us of the prophet’s words and poet’s hymns and can also be compared to David’s psalms⁷. Furthermore, these prayers hold “the interpretation of secret Christian truths, such as Trinitarian life, the creation of the world, dramas of the life of Jesus Christ, building a church, apocalyptic vision of future, etc.”⁸.

According to the theoretician of literature and methodologist Petar Milosavljević, *Prayers by the Lake* is one of the highest achievements in Serbian literature and an interesting dialogue of man and God, which “is conducted through the influence of Lake”⁹. Regarding the beauty, expressiveness and emotionality, *Prayers by the Lake* is a reflection of the individual style of high literary-artistic and authentic theological value¹⁰. Bishop Nikolai and his prayers, which are eagerly read, said, interpreted and translated, established a pattern of the modern church prayer. For the purpose of this paper, analysis is performed on the English translation of the book by Rt. Rev. Archimandrite Todor Mika, S.T.M. and Very Rev. Dr. Stevan Scott, published by The Serbian Orthodox Metropolitane of New Gračanica in Grayslake, Illinois, USA in 1999¹¹.

⁵ 2011

⁶ Костић Тмушић 2007, 172

⁷ Katana 2023

⁸ Костић Тмушић 2007, 172

⁹ Милосављевић 2004, 145

¹⁰ Končarević 2022

¹¹ Velimirović, 1999

Language and Functions of Prayer

McCreery in his article on the uses of the magical language poses an important question of how we should read the language of prayer¹²—as a poetic form without the restrictions of syntax or as a speech act with its diverse communicative functions. The authors of this paper engage with prayer as a speech act, a fundamental component of human communication. Speech acts refer to the actions individuals perform when they use language to communicate. As proposed by philosopher J. L. Austin¹³ and later developed by John Searle, they are categorized as: locutionary (producing sounds, words, or sentences, which make up the utterance), illocutionary (the intention or purpose behind the utterance), and perlocutionary (the effect or impact of the speech act on the listener or recipient)¹⁴. By examining speech acts, we analyze how language is used to perform various social and communicative functions. Prayer is typically considered an illocutionary act known as an ‘expressive’ speech act, used to convey the speaker’s feelings, emotions, attitudes, or psychological states¹⁵. When someone prays, they are expressing their beliefs, hopes, desires, or reverence to a divine being or a higher power. While prayer can have elements of other speech act types, such as directives (when making requests to a divine being) or assertives (when stating beliefs or facts about one’s faith), or even performatives (utterances that help social actors accomplish a variety of actions in social interactions)¹⁶, the primary purpose of prayer is typically expressive. Keane cites different authors in stating that “prayer often seeks to bring about interaction between human beings and other kinds of beings that would (or should) not otherwise occur”.¹⁷ In addition, Urban states that the explicit and the reflexive nature of prayer can be explained by the spatial and temporal dislocation of the participants in the speech act¹⁸. Leydecker defines the ‘form of prayer’ as the specific combination of its building blocks—sounds, words, voices, and grammars—more precisely, how its linguistic manifestation is structured in speech and writing¹⁹. This linguistic manifestation is often structured as a polite request or a command conveying the desire of the speaker for the other participant in the speech act to behave in a specific way.

However, according to the multiple sources used in this paper, prayer is characterized by various communicative functions which influence its linguistic realization²⁰. Furthermore, prayer usually merges several communicative functions simultaneously: invocation, worship, thanksgiving, praise, blessing, penitence, dedication, petition, etc. There is a general consensus among researchers that the discourse which addresses an absent, invisible, or abstract speaker uses the language differently, and very often reflexively in respect to the function it performs²¹. A text can be labeled as religious by “virtually any means, including changes in phonology, morphology, syntax, prosody, lexicon, and entire linguistic code”²². Most importantly, when speaking to an ontologically distant speaker or Creator, it is required that the participants in communication and very often their location are clearly expressed:

¹² 1998, 583

¹³ 1962

¹⁴ Sbisà 2002

¹⁵ Sharp 2013

¹⁶ Sharp 2013

¹⁷ Keane 1997, 50

¹⁸ Hanks 1996

¹⁹ 2014, 5

²⁰ Frye 1991; Downes 2011; Leydecker 2014; Keane 1997; Phillips 1981

²¹ Keane 1997, 50

²² Keane 1997, 52

“Martyrs of good hope, who flutter around the Light of Heaven”²³

Prayer is a multifaceted form of communication that serves various purposes, and these purposes influence the way language is used in prayers. In essence, different types of prayers have distinct linguistic features based on their intended functions. For example, a single prayer may involve both thanking a divine being and seeking blessings or forgiveness. This complexity in the functions of prayer is essential to understanding the diversity of linguistic expressions within prayers. In essence, language adapts to the unique requirements of communicating with a transcendental or unseen entity, as Phillips puts it “talking to someone one does not understand”²⁴. Therefore, it is crucial to clearly express both the participants in the communication (those praying) and often the context or location of the communication. This clarity helps establish a connection between the earthly realm and the transcendent or divine realm, a fundamental aspect of many religious and spiritual practices. Texts with a religious or spiritual dimension can be identified as such through a wide range of linguistic elements. These elements encompass not only vocabulary but also aspects of language structure, including pronunciation, word forms, sentence structure, rhythm, and even broader linguistic conventions²⁵.

Nominal Invocation Phrase

As stated in the introduction, the central focus of this paper is the invocation function of prayer and its linguistic realization. The invocation function of a prayer involves calling upon or summoning a divine being, deity, or Creator²⁶. In religious context, this function is a fundamental aspect of many prayers and serves various purposes. Invocations are used to invite the presence of the divine into the moment. This can create a sense of connection and sacredness, acknowledging the divine’s role in the prayer. Many prayers begin with invocations that express praise, reverence, and adoration for the deity or divine being, acknowledging the greatness and holiness of the Creator. Invocations may also be used to seek guidance, wisdom, or enlightenment from the divine. By invoking their presence, the supplicant hopes to receive insight or assistance. Finally, in some religious traditions, the invocation serves as the opening or initiation of the prayer, setting the tone for the rest of the prayer that follows. Examples of invocation functions in prayers can be found in phrases like ‘O Lord’, ‘Dear God’, ‘Almighty Father’ or other similar expressions that directly address and call upon the Creator²⁷. The specific wording and form of invocations can vary widely across different religious traditions and cultures, but they all share the common function of invoking the presence and attention of the divine. For the purposes of this paper, the authors follow the grammatical pattern of invocation set by Downes in his article on the religious language in prayers (Figure 1)²⁸ as illustrated in the example:

“O King of all creatures, who at Your word began to breathe and see.”²⁹

²³ Velimirović 1999, prayer no. XXXVI

²⁴ 1981, 53

²⁵ Azazzi 2020

²⁶ Cerulo & Barra 2008

²⁷ Leydecker 2014

²⁸ Downes 2011, 6

²⁹ Velimirović 1999, XCIV

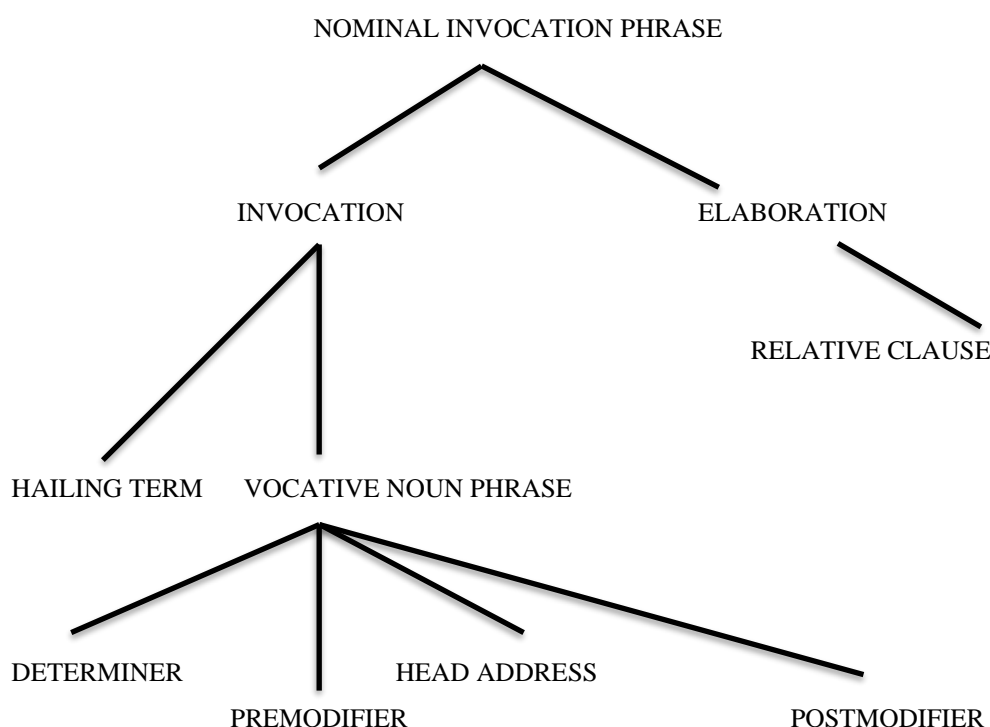


Figure 1: The structure of the nominal invocation phrase

Downes also states that this complex nominal structure of invocation “constitutes an inter-personal relationship by directly addressing the transcendent pragmatic person, who is treated as already conversationally present and doesn’t need to be explicitly summoned”³⁰. According to Frye, this structure also performs both functions of address and praise, in three types of relationships: God, family, and oneself³¹. In the initial survey of the text, the authors have identified five different categories of the addressee:

1. God (*O my beloved Lord*)
2. Other celestial beings (*O ranks of saints and martyrs*)
3. Author himself (*O my demented soul*)
4. Nature (*O wheat and grapevine*)
5. Common people (*O sons and daughters of earth*)

Translation Techniques

It is worth noting here what different methods and techniques translators utilize in their work because the remainder of the paper will present the comparative analysis of the source and the translated text in view of the linguistic manifestation of the invocation function. For instance, Hlebec gave a comprehensive definition of translation techniques³² as means of substituting the

³⁰ Downes 2011, 5

³¹ 1991, 48

³² Hlebec 2009, Ivir 1985, Sibinovic1990

elements of a message from the source to the target language, and describing methods as ways of cross-checking the translation (feedback loops)³³. In addition, he used ‘translation procedures’ as an umbrella term for methods and techniques. Newmark, on the other hand, distinguishes between methods and techniques where the first refers to the whole text as a unit, while the latter deals with smaller linguistic units such as sentences, clauses, phrases, etc.³⁴.

The topic of translation techniques is crucial when analyzing the linguistic manifestation of the invocation function in translated texts. Translators often grapple with the balance between maintaining faithfulness to the source text and ensuring that the translated text is understandable and culturally appropriate to the target audience³⁵. Translating invocations may involve considerations of cultural and religious sensitivity. What works in one culture or religious context may not have the same impact or meaning in another. The choice between a more literal translation and an idiomatic one can affect how invocations are rendered; literal translations may preserve the original wording but may not capture the intended spiritual or emotional depth, while idiomatic translations, on the other hand, may convey the intended meaning more effectively but might depart from the original text³⁶. In cases where prayers or invocations have poetic or rhythmic qualities in the source text, such as our corpus, translators may need to find creative ways to preserve these elements in the translation while still conveying the intended meaning. Finally, translators working on religious texts may also need to adhere to ethical and religious guidelines regarding the translation of sacred content³⁷. These guidelines can influence the choice of words, phrases, and translation techniques. Overall, the topic of translation techniques in the context of invocations is multifaceted and involves careful consideration of linguistic, cultural, religious, and contextual factors to ensure that the invocation function is accurately and appropriately conveyed in the target language. For the purpose of comparison in this paper, the authors will base their comments on the translation techniques as described by Hlebec³⁸:

1. Word for word – this technique, as flawed as it may be, takes advantage of the compatibility of the two language systems, the main units in focus are words with consideration to syntagmatic or collocational relations;

2. Amplification – quantitative enrichment in the target language by hypo-semanticisation and/or description if the translator feels that the target language lacks secondary meanings of the chosen words.

3. Paraphrase – this technique uses descriptive translation which is usually longer and in a form of relative clauses, its stylistic value may be questionable, but it aims at authentic correspondence of the semantic content;

4. Subtracting – omission of a particular element without interfering with the meaning;

5. Transposition – substitute of the grammatical categories such as form of a word, its part of speech, or even a different linguistic unit.

Furthermore, the authors will be looking into the differences in the structural elements of nominal invocation phrases (determiner, modifier, head, etc.), their order, and which form performs the function of the given element (adjective phrase, relative clause, pronoun, etc.). In this respect, the authors are guided by Catford’s definition of translation shifts as “departures from formal correspondence in the process of going from the source language to the target

³³ Hlebec 2009, 9-16

³⁴ 1988, 81

³⁵ Catford, 1965

³⁶ Newmark, 1988

³⁷ Azazzi 2020

³⁸ 2009, 19-35

language”³⁹. This refers to the changes or variations in how the words, phrases, or structures in the source language are rendered in the target language. ‘Formal correspondence’ here refers to a literal or word-for-word translation, where each word and structure in the source language is directly matched with a corresponding word or structure in the target language. Translation shifts can occur for various reasons such as differences in grammar and syntax of the two languages, cultural and contextual considerations, issues with idiomatic expressions, etc. Overall, translation shifts are a common and necessary aspect of the translation process. They ensure that the translation is not only linguistically accurate but also contextually and culturally appropriate for the target audience. The goal of a translator is not just to provide a literal word-for-word translation but to convey the meaning, tone, and intent of the source text effectively in the target language⁴⁰.

Results of the Analysis

The in-depth analysis of the invocation phrases identified in the corpus revealed 12 sub-structures of the proposed Downes’ model (Appendix 1). The sub-categories are coded by first three letters of the key concept and numbers in order to avoid burdening the text with too many examples (INV 1-12). In the following section, the authors will describe the substructures, give most prominent examples from the corpus, and comment on the translation techniques, as well as on the instances of translation shifts in the examples that are focused only on the restricted grammatical translation.

INV 1 - HEAD ADDRESS

This most basic form of the invocation model consists only of the head address which serves the vocative function. The head of the nominal phrase is most often a noun, with few instances of adjectives performing the function (Example 2):

Example 1 *Орачи, није главно ваше орање но Господ што посматра.*⁴¹
Plowmen, it is not your plowing that matters but the Lord who watches.

Example 2 *Понекад вас чујем где говорите о великим мислима, што се код вас изненадно и без вашег труда роде. Ко их роди, многопаметни?*⁴²
Sometimes I hear you talking about great thoughts that were born to you unexpectedly without any effort. Who bore these thoughts to you, intellectuals?

Here, the translators used the transposition technique in using the noun instead of the adjective in the source text (original Serbian text). Here is an example of the opposite process, where the adjective is used instead of the noun in the source text (Example 3):

Example 3 *Богаташи, гле, сви од вас просе, а нико вам ништа не може дати.*⁴³
Behold, the rich, all beg from you, yet no one can give you anything.

³⁹ Catford 1965, 73

⁴⁰ Newmark 1988

⁴¹ Велимировић 1993, I

⁴² Велимировић 1993, X

⁴³ Велимировић 1993, LXXXVII

Furthermore, the analysis of the target text (English translation) revealed several different instances of amplification. In Example 4, the hailing term is added to further indicate the ontologically distant speaker. Then, Example 5 shows the difference in the two language systems where additional premodification was needed in the target language to convey the original meaning:

- Example 4 *Сам сам се зазидао, Господе, од Твоје благодати.*⁴⁴
I myself immured myself, O Lord, walling myself off from Your grace.
- Example 5 *За све грехе људске кајем се пред Тобом, Многомилостиви.*⁴⁵
For all the sins of men I repent before You, Most Merciful Lord.

Thirdly, Example 6 represents hypo-semanticisation of the English noun *wench*, which is semantically insufficient and more general than the original Serbian noun and requires specifying premodification. Finally, several occurrences of apposition were identified in the target text. The apposition is realized in a form of a noun phrase or a relative clause (Examples 7 & 8):

- Example 6 *А ти, несрећнице, заче не од Бога но од света, и роди ми не Бога но свет.*⁴⁶
But you, wretched wench, have not conceived from God but from the world, and you have not borne me God but the world.
- Example 7 *Убисте ли Христа, очајници, као што се надасте?*⁴⁷
Did you kill the Christ, you desperate people, as you had hoped?
- Example 8 *Ви, вежбатељи тела, што не заборављате ниједно јутро да вежбате своје руке и ноге, и главу и врат, да ли сте ви У истини мисаона бића ви, самурају?*⁴⁸
You who train your bodies, who every morning do not forget to exercise your arms and legs, your head and neck, are you in truth contemplative beings-- you who are like samurai warriors?

INV 2 – (HAILING TERM) + COORDINATED HEAD ADDRESS

This sub-category features two coordinated noun heads with varying hailing term occurrence in both the source and the target text without any indication as to what were the factors for including or omitting it (Examples 1-3):

- Example 1 *Молим вам се, Господства и Силе, које су четири победе, које однесе Син Девојачки у свету?*⁴⁹
I entreat you, Dominions and Powers, what are the four victories which the Virgin Son won in the world?

⁴⁴ Велимировић 1993, LXXXVIII

⁴⁵ Велимировић 1993, XXIX

⁴⁶ Велимировић 1993, XLVI

⁴⁷ Велимировић 1993, XCI

⁴⁸ Велимировић 1993, XL

⁴⁹ Велимировић 1993, LXVI

Example 2 *Устани водо и ваздуше и послужите Му, јер Он вас је Својом силом
чистио и умиривао.⁵⁰*
*Arise, O water and skies, and serve Him, for by His power He cleansed you
and calmed you.*

Example 3 *О звезде и ствари, не гледајте у мене но у Господа са очима.⁵¹*
O stars and creatures, do not look at me with your eyes but at the Lord.

INV 3 – (HAILING TERM) + HEAD ADDRESS + DETERMINER

The third level of the linguistic form adds a determiner to the head address, where the most common class performing the determiner function is possessive adjective, notably *my*. The translational shift here occurs in the placement of the determiner in the two texts. The source text uses inverted word order for poetic emphasis, while the translators were bound by the syntax of the English language and kept the determiner in its rightful place to the left of the headword (Example 1). The hailing term occurs again without any pattern (Examples 2 & 3). Also, for the purposes of clarification, there was evidence of paraphrase as a translation technique (example 4). Furthermore, one instance of apposition was detected (Example 5):

Example 1 *Ово сећање не избриши, Родитељу мој, но појачај.⁵²*
Do not blot out this memory, my Father, but strengthen it.

Example 2 *Светлости моја, разгнај таму из крви моје.⁵³*
O my Light, chase the darkness out of my blood.

Example 3 *О љубави моја, да ми је све становнике земље, воде и ваздуха покренути
да забрује химну Теби.⁵⁴*
*O my love, would that I could motivate all the inhabitants of the earth, water,
and air to hum a hymn to You!*

Example 4 *Нем и немушт осећам се, Раскоши моја, кад хоћу да изразим
постојанство Твоје, и сву пуноћу Твоју.⁵⁵*
*I feel mute and inarticulate, my Luxurious Lord, when I want to express Your
stability and all Your fullness.*

Example 5 *Васкрситељу мој, смрт не васкрсава, јер смрт никад није ни била
жива.⁵⁶*
My Lord who resurrects, does not resurrect death, because death was never alive.

INV 4 – (PREMODIFIER) + COORDINATED HEAD ADDRESS + DETERMINER

This subcategory features coordinated head address. As described in the previous subcategory, the determiner is in the postposition in the source text, unlike the target text due to the constraints of the English syntax (Examples 1-3). The presence of the hailing term is sporadic in the target

⁵⁰ Велимировић 1993, XXVI

⁵¹ Велимировић 1993, I

⁵² Велимировић 1993, XXX

⁵³ Велимировић 1993, XI

⁵⁴ Велимировић 1993, VII

⁵⁵ Велимировић 1993, XXVIII

⁵⁶ Велимировић 1993, XCII

text (Example 2). Furthermore, the analysis revealed one instance of the invocation phrase being enriched with the premodifier (Example 3):

- Example 1 *Само се Ти изли у сухотну душу моју, Животе мој и Спасење моје.*⁵⁷
Just flood into my parched soul, my Life and my Salvation.
- Example 2 *Господе мој и Творче мој, вастави човека, каквога Ти прво створи.*⁵⁸
O my Lord and my Creator, establish man as You first created him.
- Example 3 *Светлосни Царе мој и Боже мој, Теби се једином молим и поклоним.*⁵⁹
O my illustrious King and my God, to You alone I bow down and pray.

INV 5 - HEAD ADDRESS + POSTMODIFIER

Variation five adds adjective to the head address in the postmodifying position. Translation shows the drive for word-for-word transference where a postmodifying prepositional phrase was quite acceptable (Examples 1 & 2). In other cases, following the rules of English grammar, the adjective serves as a premodifier (Examples 3, 4). In addition, for the purpose of clarifying the meaning, the translators would add a determiner in certain cases (Example 4):

- Example 1 *Елементи природни, сви сте ви бескорисне слуге.*⁶⁰
Elements of nature, you are all unprofitable servants.
- Example 2 *Које ће сунце отопи́ти снег с врхова ваше душе, синови људски, и опрати земљу вашу?*⁶¹
What sun will melt the snow from the summits of your souls, O sons of men, and cleanse your earthliness?
- Example 3 *Палим уље и восак на каменом олтару, Светлости Неугасива.*⁶²
I light oil and wax on the stone altar, O Inextinguishable Light.
- Example 4 *Видим сузе места гнева у очима твојим и радујем се, душо покајна.*⁶³
I see tears instead of anger in your eyes and I am glad, my repentant soul.

INV 6 - HAILING TERM + HEAD ADDRESS + POSTMODIFIER

The peculiarities of this subcategory are reflected in absence of the hailing term in the translation and in the occurrence of a pronoun as the head of the nominal phrase (Examples 1 & 2). The post modification is achieved through an additional nominal phrase:

- Example 1 *Како би поззеленело гледајући већа сунца од себе, о ви завидљивци.*⁶⁴
How green it would become with envy when it saw greater suns that itself, you envious people!
- Example 2 *Како би залутало са правог пута отимајући се о право, о ви телали права.*⁶⁵

⁵⁷ Велимировић 1993, XIX

⁵⁸ Велимировић 1993, VI

⁵⁹ Велимировић 1993, XIX

⁶⁰ Велимировић 1993, LXIX

⁶¹ Велимировић 1993, LX

⁶² Велимировић 1993, XXVIII

⁶³ Велимировић 1993, XLVI

⁶⁴ Велимировић 1993, XVI

⁶⁵ Ibid.

*How astray it would go from the right way if it fought over rights, you
auctioneers of rights!*

INV 7 - HEAD ADDRESS + POSTMODIFIER

Although similar in structure, this subcategory differs from number five in the function of the postmodifying elements. Namely, this element serves as apposition and is separated by a comma. Additionally, the nominal phrase may have adjective in the postmodifying position (Example 2). The hailing term is not present in the source text, but the target text features it exclusively. The different positions of the adjectives are observed as in the previous cases (INV 5/ Examples 3 & 4):

Example 1 *Господе, лепото моја, дођи ми у госте.⁶⁶*
O Lord, my beauty, come and visit me.

Example 2 *Мајко небесна, љубави моја једина, ослободи ме робовања догађајима,
и учини ме својим робом.⁶⁷*
*O heavenly Mother, my only love, set me free from the slavery of events and
make me Your slave.*

INV 8 – (HAILING TERM) + HEAD ADDRESS + DETERMINER + POSTMODIFIER

This sub-category reflects formal correspondence in the elements of the invocation phrases, except for the two standard differences, the position of the determiner and the presence of the hailing term as shown in the examples below;

Example 1 *Васионо моја лепа: сањај Јаву и Јава ће ти рећи све.⁶⁸*
O my beautiful universe: dream of Reality and Reality will tell you everything.

Example 2 *Душо моја, једина бриго моја, буди на стражи и разликуј гласове, што
ударају о тебе.⁶⁹*
*O my soul, my only concern, be on guard and learn to distinguish between the
voices striking your ears.*

Example 3 *Сувише служиш слугама својим, верности моја слатка, зато си
изложен презрењу.⁷⁰*
*You serve Your servants too much, my sweet faithfulness, therefore You are
subjected to scorn.*

Example 4 *О душо моја, вечито изненађење моје!⁷¹*
O my soul, my eternal surprise!

INV 9 - PREMODIFIER + HEAD ADDRESS

In this variety, the nominal invocation phrase is stripped down to only an adjective in the premodifying position and the head address. On the other hand, the target text exhibits various translation solutions. Complete transference, word-for-word with respect to the two distinct

⁶⁶ Велимировић 1993, I

⁶⁷ Велимировић 1993, XV

⁶⁸ Велимировић 1993, XXXI

⁶⁹ Велимировић 1993, XLIII

⁷⁰ Велимировић 1993, VII

⁷¹ Велимировић 1993, X

language systems, is achieved in only a quarter of instances (Example 1). Initial variety is reflected in the occurrence of the hailing term (Example 2). Secondly, some of the premodifying epithets are realized as a prepositional phrase in postmodification (Example 3) still respecting the restrictions of transposition technique. Finally, the highest degree of disparity is a result of the paraphrase technique where the original phrase was represented with a complex structure of pre- and postmodification (Example 4):

- Example 1 *Помилуј милостивога, Најнежнија Ручо, и откри му тајну мудрости Твоје.*⁷²
Have mercy on Your merciful servant, most Tender Hand, and reveal to me the mystery of Your mercy.
- Example 2 *Ниси се скрио намерно, Велики Господе, но несавршенством нашим.*⁷³
You have not concealed Yourself intentionally, O Great Lord, but because of our imperfection.
- Example 3 *Ти си то слово, словесни Боже. Ти си тај морал свих прича.*⁷⁴
You are that word, O Word of God. You are the moral of all stories.
- Example 4 *Најбјељи Дане, свани у души мојој, да видим циљ замршеног пута свога.*⁷⁵
O most radiant Day, dawn in my soul, so that I may see the aim of my tangled path.

INV 10 - PREMODIFIER + HEAD ADDRESS + DETERMINER

The sub-model in this category consists of an adjective in premodifying position and a determiner in the postposition, namely possessive adjective *my*. Standard issues identified earlier are represented here as well, such as the position of the determiner in the source and the target language (Examples 1-4). Also, the hailing term is only present in a portion of the target text (Example 2). One interesting instance in this category is the paraphrase of the original phrase in Example 4 where elaboration in form of a relative clause is added to describe the original adjective:

- Example 1 *Помажи срце моје јелејем милости Твоје, премилостиви Господе мој.*⁷⁶
Anoint my heart with the oil of Your mercy, my most merciful Lord.
- Example 2 *Свевишњи Родитељу мој, очисти живот мој и учини га жртвом на жртвенику Твоме.*⁷⁷
O my Most High heavenly Father, purify my life and make it a sacrifice on Your sacrificial altar.
- Example 3 *Постом радостим наду моју у Тебе, Грјадучи Господе мој.*⁷⁸
With fasting I gladden my hope in You, my Lord, Who are to come again.

⁷² Велимировић 1993, XII

⁷³ Велимировић 1993, IX

⁷⁴ Велимировић 1993, XIII

⁷⁵ Велимировић 1993, XV

⁷⁶ Велимировић 1993, XII

⁷⁷ Велимировић 1993, LXXXI

⁷⁸ Велимировић 1993, XLI

INV 11 - PREMODIFIER+HEAD ADDRESS+POSTMODIFIER

The combination here counts three elements: premodifier, head address, and postmodifier. The genitive case in the source text postmodification is translated by a prepositional phrase (Examples 1&2). The hailing term is present in the target text in most instances (Example 2):

Example 1 *Одакле излазе нечисти духови, Пречиста Мајко Божја.⁷⁹*
Where do unclean spirits come from, Most Pure Mother of God?

Example 2 *Приђи ми ближе и још ближе, величанствени Душе Истине.⁸⁰*
Come closer to me, closer still, O majestic Spirit of Truth.

INV 12 – (PREMODIFIER) + HEAD ADDRESS + POSTMODIFIER + ELABORATION

Final sub-category is characterized by the elaboration element that according to Downes is always realized in the form of a relative clause. In the target text, the elaboration is realized in two ways: as a relative clause (Examples 1& 2) or as a declarative sentence (Examples 3&4):

Example 1 *Очишћене душе, што миришете заносније од свих балсама земаљских,*
не одвајајте се од нас земаљских, што још час-два тумарамо по
страдалним путевима вашим и по пепелу вашем.⁸¹
You purified souls, who smell more captivating than all the balsams on earth,
do not separate yourselves from those of us still on earth, who for another
hour or two are still wandering over your paths of suffering and your ashes.

Example 2 *Царевиху Свете Триаде и царе свих бића, која су од Твоје речи*
продихала и прогледала, нахрани ме Твојим лебом, и напој ме Твојим
пићем.⁸²
O Prince of the Holy Triad and King of all creatures, who at Your word began
to breathe and see, nourish me with Your bread, and quench my thirst with
Your drink.

Example 3 *Душе огњени, што се никад не одвајаш од Вечног Девичанства, пронзи*
моју душу, и очисти је, и осветли је, и намириши је небесним тамјаном,
и усели се у њу, и учини је Својом невестом, да би се у њој зачала песма
мудрости Божје; да би се у њој отворило Око вечности.⁸³
O fiery Spirit, You are never separated from the Virginity of Eternity.

Example 4 *Господе Величанствени, што играш у крилу Матере Своје,*
оживотвореном Духом Свесветим, исправи ум мој умом Твојим, и
очисти га сјајем Твојим од жалосних мисли, од жалосних слутњи, од
жалосних планова.⁸⁴
O Majestic Lord! You dance on Your Mother's lap, quickened by the All-Holy
Spirit.

⁷⁹ Велимировић 1993, LXV

⁸⁰ Велимировић 1993, XLVII

⁸¹ Велимировић 1993, XXV

⁸² Велимировић 1993, XCIV

⁸³ Велимировић 1993, XXIII

⁸⁴ Велимировић 1993, XXII

INV 13 – TRANSLATION GAP

The invocation in the original text is expressed by forms which do not have a vocative function explicitly. Example 1 illustrates transposition, where a prepositional phrase substitutes a nominal invocation phrase. Also, a declarative sentence serves the same function in Examples 2 & 3:

- Example 1 *Шта вреди душа, ако Ти у њој не бдиш, Огње у нени?*⁸⁵
What is the soul worth, If You do not keep vigil in it, like fire in ashes?
- Example 2 *Највећу освајачу, ко је јачи од вас?*⁸⁶
You are the greatest of conquerors, who is stronger than you?
- Example 3 *Богови, што видите себе у Богу и Бога у себи.*⁸⁷
You are gods, who have seen yourselves in God and God in yourselves.

Discussion

The analysis presented here is a comprehensive breakdown of the various linguistic structures and translation techniques used in different levels of invocation phrases found in the corpus. The analysis highlighted the diversity of translation techniques employed by translators when dealing with invocation phrases. Various instances of amplification were identified. For example, a hailing term was incorporated to emphasize the ontologically distant speaker. Additionally, there were examples that highlighted disparities in the two language systems, necessitating extra premodification in the target language to convey the original meaning. The analysis uncovered an example where the disparity resulted from the paraphrase technique, where the original phrase was presented with a complex structure of pre- and post-modification. An intriguing illustration of paraphrase is the use of elaboration in the form of a relative clause to describe the original adjective. There were no instances of subtraction. Regarding transposition, translators employed this technique by using a noun instead of an adjective in the original Serbian text. Conversely, there were several examples that showcased the reverse process, employing an adjective instead of a noun in the source text. Additionally, certain pre-modifying epithets manifested as prepositional phrases in post-modification, all while adhering to the constraints of the transposition technique. This variability underscores the complexity of translating religious texts⁸⁸.

The presence or absence of the hailing term in the target text varies across different levels of invocation phrases. This variation suggests that translators may make decisions based on factors such as the target audience, the intended effect of the translation, and stylistic considerations⁸⁹. The results pointed out that the position of determiners, such as possessive adjectives, most prominently ‘my’, differs between the source text and the target text due to differences in syntax between the two languages. Furthermore, the analysis revealed that adjectives in pre-modifying positions in the source text may be rendered as premodifiers or postmodifiers in the target text, depending on the translation technique used. These are examples of how the structural constraints of the target language can impact translation choices and show the flexibility and adaptability of the target language⁹⁰.

⁸⁵ Велимировић 1993, XIV

⁸⁶ Велимировић 1993, XXXVII

⁸⁷ *Ibid.*

⁸⁸ Azazzi 2020

⁸⁹ Catford, 1965

⁹⁰ Ivir 1985

In the final sub-category (INV 12), the use of elaboration, often in the form of relative clauses or declarative sentences, adds complexity and depth to the invocation phrases demonstrating the translators' effort to convey the nuances and richness of the source text in the target language. The analysis also highlighted the challenges translators face when dealing with religious and spiritual texts. These challenges include conveying spiritual concepts, maintaining cultural and religious sensitivity⁹¹, and adapting linguistic structures to capture the original meaning. In several examples, the translators made efforts to preserve the poetic and spiritual essence of the original text. This involves creative language use and the retention of religious and spiritual symbolism. Finally, the cross-checking of the original and the translation also shed light on translation gaps in the target language (INV 13). Namely, the invocation in the original text is expressed by forms which do not have a vocative function explicitly.

All in all, the analysis provides valuable insights into the intricacies of translating invocation phrases in religious texts. It showcases the translators' role in mediating between different linguistic and cultural contexts while striving to convey the profound spiritual and emotional content of the original text. Translation in this context is not a mere linguistic exercise but a complex interplay of language, culture, and spirituality.

Conclusion

This paper has two starting points. The first point is the contention that prayer is considered to be an intricately responsive linguistic phenomenon, a mode of communication marked by dynamic interaction. Rather than fixating on the task of precisely defining its rigid structure and the regulations governing prayer composition, the primary focus lies in the identification and acknowledgment of the recurring patterns that emerge within this form of communication. The second point is the Downes model of nominal invocation phrase. Bearing this in mind, the authors analyzed the book of prayers by Nikolai Velimirović in search of the recognizable patterns, and compared those structures in the original text with their translations in English, commenting on the translation techniques. Based on the results presented here, it is evident that the Downes model of the nominal invocation phrase is comprehensive and easily observable in the corpus. The analysis performed on the corpus identified 247 instances of the Downes pattern in various degrees of ramification. More precisely, 12 subcategories of the model were identified depending on the number and combination of the elements present.

The findings of the research also indicate a significant discrepancy in the realization of the invocation function between the source and the target text. It is safe to assume that the constraints of the English syntax, compared to the source language, were primarily responsible for the differences in the model. Also, considering the thoughtfulness and religious sensibility of the prayers that border with poetry, the translators had limited tools at their disposal, such as the frequent use of the hailing term to imitate the style and tone of Bishop Nikolai. The translators frequently resort to transposition, changing the grammatical structure or word order in English to match the syntactical constraints of the target language. This adaptation is essential to ensure that the translated text flows naturally and is grammatically correct. However, it can sometimes result in variations from the source text. In instances where a word-for-word translation might not convey the intended meaning or the poetic essence of the original text, translators resort to paraphrasing, maintaining clarity and emotional impact in the target language while capturing the essence of the source text. It is noteworthy that this approach is often used to convey religious symbolism and emotional depth. The translators faced the challenge of replicating the style and tone of Bishop Nikolai's prayers, which often border on poetic and emotive language, by

⁹¹ Azazzi 2020

utilizing various techniques, including the careful selection of adjectives, adverbs, and descriptive language, as well as the use of religious symbolism.

The discourse, which addresses ontologically distant speaker or Creator, uses the language very differently. Therefore, further research of the corpus is recommended to extend our grasp of the language of prayer as Bishop Nikolai uses it, which, in turn, could shed light on the broader patterns in the religious language. The translation techniques highlight the complexity and artistry involved in translating religious texts and underscore the importance of considering both linguistic and spiritual aspects when conveying the profound messages of prayer. Further research in this area could yield valuable insights into the imperative forms and functions within it. Lastly, since the linguistic manifestation of prayer is often structured as a polite request or a command, thereupon the next study could look into its imperative forms and functions

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**АНАЛИЗА ИМЕНИЧКЕ ФРАЗЕ У СЛУЖБИ ОБРАЋАЊА
У КЊИЗИ „МОЛИТВЕ НА ЈЕЗЕРУ“ СВЕТОГ НИКОЛАЈА ЖИЧКОГ
И ЊЕНОМ ПРЕВОДУ НА ЕНГЛЕСКИ**

Овај рад представља резултате граматичке анализе именичке фразе у служби обраћања у енглеском преводу књиге „Молитве на језеру“ Николаја Велимировића. Аутори користе постојећи модел језичке релизације обраћања Богу у молитвама да представе све варијанте које се јављају у корпусу и врше поређење са оригиналним текстом са освртом на преводилачке технике које су коришћене. Приликом анализе, идентификовано је 247 инстанци модела обраћања у различитим степенима гранања, тј. 12 поткатегорија модела у зависности од броја и комбинације присутних елемената.

Налази истраживања указују на значајно одступање у реализацији функције обраћања између изворног и преведеног текста, што се приписује ограничењима енглеске синтаксе у поређењу са изворним језиком. Такође, с обзиром на религиозни сензибилитет молитве која се налази на граници лирске врсте књижевности, преводиоци су имали на располагању ограничена средства, попут честе употребе поздравног израза за имитирање стила и тона владике Николаја. Преводиоци су често прибегавали транспозицији, мењајући граматичку структуру или ред речи на енглеском, како би преведени текст имао природни ток и како би био граматички исправан. У случајевима када превод од речи до речи није адекватан, преводиоци су користили технику парафразирања, одржавајући јасноћу и емоционални утицај на циљном језику док су задржавали суштину изворног текста. Важно је напоменути да се овај приступ често користи за преношење религијске симболике и емоционалне дубине.

Анализа пружа вредан увид у деликатан процес превођења фраза обраћања Богу у верским текстовима и приказује улогу преводилаца у посредовању између различитих језичких и културних контекста, док настоји да пренесе дубоки духовни и емоционални садржај оригиналног текста. Превођење у овом контексту није само лингвистички процес већ сложена међуигра језика, културе и духовности.

Appendix

Nominal invocation phrases classified according to their structure in the target language.

Code	Original	Translation
INV 1	HEAD ADDRESS	HEAD ADDRESS
	Орачи	Plowmen
	Певачи	Singers
	Домаћине	Master
	Серафими	Seraphim
	Херувими	Cherubim
	Престоли	Thrones
	браћо	brethren
	Безумници	Fools
	многопааметни	intellectuals
	децо	children
	Богоносци	God-bearers
	осветници	avengers
	безумниче	madman
	HEAD ADDRESS	HAILING TERM + HEAD ADDRESS
	пустињо	O desert
	рибе	O fish
	дуде	O sycamore tree
	тице	O birds
	уље	O oil
	васионо	O universe
	море	O sea
	Господе	O Lord
	сиромаси	O paupers
	краљеви	O kings
	грешници	O sinners
	праведници	O righteous
	човече	O man
	робињо	O bondswoman
	Човече	O man
	камење	O stone and rock
	HEAD ADDRESS	DETERMINER + HEAD ADDRESS
	Богаташи	the rich
	HEAD ADDRESS	PREMODIFIER + HEAD ADDRESS
	Многомилостиви	Most Merciful Lord
	старци	old men
	несрећнице	wretched wench
	HEAD ADDRESS	DETERMINER + PREMODIFIER + HEAD ADDRESS
	Свечовече	the Ultimate Man

	HEAD ADDRESS	HEAD ADDRESS + POSTMODIFIER
	хвалисавци	you braggarts
	јадници	you wretches
	очајници	you desperate people
	самураји	you who are like samurai warriors
INV 2	COORDINATED HEAD ADDRESS	COORDINATED HEAD ADDRESS
	Господства и Силе	Dominions and Powers
	Власти и Начела	Authorities and Principalities
	COORDINATED HEAD ADDRESS	HAILING TERM + COORDINATED HEAD ADDRESS
	Красото и Чистото	O Beauty and Purity
	пшеницо и лозо	O wheat and grapevine
	водо и ваздуше	O water and skies
	овце и волови	O sheep and oxen
	трње и трско	O thorns and reed
	HAILING TERM + COORDINATED HEAD ADDRESS	HAILING TERM + COORDINATED HEAD ADDRESS
	О ѕвезде и ствари	O stars and creatures,
	О језеро и планине	O lake and mountain
INV 3	HEAD ADDRESS + DETERMINER	DETERMINER + HEAD ADDRESS
	Родитељу мој	my Father
	Красото моја	my Beauty
	суштино моја	my essence
	Боже мој	my God
	домовино моја	my Homeland
	Славо моја	my Glory
	Истино моја	My Truth
	Радости моја	my Joy
	Пастиру мој	my Shepherd
	Снаго моја	my Power
	срце моје	my heart
	Суседи моји	my neighbors
	Пријатељи моји	My friends
	дете моје	my child
	девојко моја	my virgin
	HEAD ADDRESS + DETERMINER	DETERMINER + PREMODIFIER + HEAD ADDRESS
	Раскоши моја	my Luxurious Lord
	Богаташу мој	my Rich Lord

	HEAD ADDRESS + DETERMINER	DETERMINER + HEAD ADDRESS + POSTMODIFIER
	Васкрситељу мој	My Lord who resurrects
	HEAD ADDRESS + DETERMINER	HAILING TERM +DETERMINER + HEAD ADDRESS
	здравље моје	O my health
	Светлости моја	O my Light
	Животе мој	O my Life
	Царе мој	O my King
	HEAD ADDRESS + DETERMINER	HAILING TERM +DETERMINER + PREMODIFIER + HEAD ADDRESS
	милошто моја	O my beloved Lord
	HAILING TERM + HEAD ADDRESS + DETERMINER	HAILING TERM + DETERMINER + HEAD ADDRESS
	О љубави моја	O my love
INV 4	COORDINATED HEAD ADDRESS + DETERMINER	COORDINATED DETERMINER + HEAD ADDRESS
	сило моја и истино моја	my might and my truth
	Животе мој и Спасење моје	my Life and my Salvation
	COORDINATED HEAD ADDRESS + DETERMINER	HAILING TERM + COORDINATED DETERMINER + HEAD ADDRESS
	стиде мој и жалости моја	O my shame and my sorrow
	Песмо моја и љубави моја	O my Song and my love
	колевко моја и васкрсење моје	O my cradle and my resurrection
	Господе мој и Творче мој	O my Lord and my Creator
	Царе мој и Царевино моја	O my King and my Kingdom
	PREMODIFIER + COORDINATED DETERMINER + HEAD ADDRESS	HAILING TERM + DETERMINER + COORDINATED PREMODIFIER+ HEAD ADDRESS
	Светлосни Царе мој и Боже мој	O my illustrious King and my God
INV 5	HEAD ADDRESS + POSTMODIFIER	HEAD ADDRESS + POSTMODIFIER
	Елементи природни	Elements of nature
	становници земље	inhabitants of the earth
	децо земље	children of earth
	синови земље	sons of earth
	синови човечји	sons of men
	Војници живота	Warriors of Life
	Душе мртвих	You souls of the dead
	вежбатељи тела	You who train your bodies

HEAD ADDRESS + POSTMODIFIER	HAILING TERM + HEAD ADDRESS + POSTMODIFIER
синови људски	O sons of men
лилије пољске	O lilies of the field
Невесто Небесна	O Bride of Heaven
Сине живота	O Son of life
Сине Истине	O Son of Truth
Славо горњих светова	O Glory of the realms on high
Победниче смрти	O Conqueror of death
Сине Божји	O Son of God
Господе Пребогати	O Lord, Most Rich
Христе Боже	O Christ our God
Кнеже невиности и свих невиних	O Prince of Innocence and of all innocents
Господе над безбројним војскама	O Lord of countless hosts
Мајко препуна милоште	O Mother plenteous in lovingkindness
синови Сина Божјега	O sons of the Sun of God
Мученици велике љубави	O Martyrs of great love
Утехо праведника и храбрости мученика	O Lord, the solace of the righteous and the courage of the martyrs
Господару и Дародавче свега што јесам и имам	O Master and Bestower of all that I am and I have
Царице, небесне красоте	O Queen of heavenly beauty
Творче и ока и уха	O Creator of the eye and the ear.
ширино тросунчаног Божанства	O expanse of the triradiant Godhead
сило Тројице Свете	O Power of the Holy Trinity
Господе Истине и Живота	O Lord of Truth and Life
HEAD ADDRESS + POSTMODIFIER	HAILING TERM + PREMODIFIER +HEAD ADDRESS
Душе Свесвети	O All-Holy Spirit
Мајко небесна	O heavenly Mother
Светлости Неугасива	O Inextinguishable Light
Љубави Свеобухватна	O all-embracing Love
Владико Многомилостиви	O Master Most Merciful
Господе Страшни	O Fearful Lord
Господе триипостасни	O triune Lord
Сине Јединородни	O Only-Begotten Son
Мајко небесна	O heavenly Mother
Господе светлосни	O luminous Lord
Сладости Неисцрпна	O inexhaustible Sweetness
Душе Свети	O Holy Spirit
Господе небесни	O heavenly Lord
Тројице једнобитна	O consubstantial Trinity
Сине Божански	O Divine Son
Тројице Пресвета	O All-Holy Trinity

	HEAD ADDRESS + POSTMODIFIER	DETERMINER + PREMODIFIER + HEAD ADDRESS
	душо покајна	my repentant soul
	душо уstraшена	my frightened soul
	душо безумна	my demented soul
	Росо јутарња	my morning Dew
	Децо земаљска	My worldly children
	душо бедна	My wretched soul
INV 6	HAILING TERM + HEAD ADDRESS + POSTMODIFIER	HEAD ADDRESS + POSTMODIFIER
	о ви завидљивци	you envious people
	о ви гневљивци	you short-tempered people
	о ви похотљивци	you greedy people
	о ви злопамтила	you vengeful people
	о ви брижни многобрижни	you worrisome worriers
	о ви страшљивци	you cowards
	о ви телали права	you auctioneers of rights
	о ви проповедници смрти	you preachers of death
INV 7	HEAD ADDRESS + POSTMODIFIER	HAILING TERM + HEAD ADDRESS + POSTMODIFIER
	Господе, лепото моја	O Lord, my beauty
	Господе, надо моја у очајању	O Lord, my hope in despair
	Господе, снаго моја у немоћи	O Lord, my strength in weakness
	Господе, видело моје у таме	O Lord, my light in darkness
	Господе, Господе, једина срећо моја	O Lord, Lord, my only happiness
	Господе, младости моја нестарива	O Lord, my ageless youth
	Господе, снаго моја	O Lord, my strength
	О Господе, сну мој даноноћни	O Lord, my dream day and night
	Господе, премила тајно душе моје	O Lord, my soul's most cherished mystery
	Господе, тумаче живота мога	O Lord, interpreter of my life
	Господе, Господе мој; тросунчано Божанство моје	O Lord, my Lord, my triradiant Godhead
	Сунце над сунцима, догађај у васиони, што привлачи срце моје	O Sun of suns, the only event in the universe that attracts my heart
	Сине Божји, Сине Живота	O Son of God, Son of Life
	HEAD ADDRESS + POSTMODIFIER	HAILING TERM +PREMODIFIER+ HEAD ADDRESS + POSTMODIFIER
	Мајко небесна, љубави моја једина	O heavenly Mother, my only love
	Мајко небесна, Невесто Свесветога Духа	O heavenly Mother, Bride of the All-Holy Spirit
	светлости ангела и ствари	O light of angels and creatures

	Господе Свемилостиви и Многотрпеливи	O All-Merciful and Longsuffering Lord
	Господе Лучезарни, и Вечито Дете у крилу Свете Триаде	O Resplendent Lord, Eternal Child of the Holy Triad
	Сине Божји Једини	O Only Son of God
	Душе свети и свемоћни	O Holy and Almighty Spirit
	Господе мили и премили	O dear and most gracious Lord
INV 8	HEAD ADDRESS + DETERMINER + POSTMODIFIER	HAILING TERM + DETERMINER+ PREMODIFIER + HEAD ADDRESS
	Васионо моја лепа	O my beautiful universe
	Васионо моја сањива	O my sleepy universe
	Душо моја окајана	O my penitent soul
	HEAD ADDRESS + DETERMINER + POSTMODIFIER	HAILING TERM + DETERMINER +HEAD ADDRESS + POSTMODIFIER
	Душо моја, једина бриго моја	O my soul, my only concern
	Душо моја, пећино вечности	O my soul, cavern of eternity
	Господе мој, једини постојећи	O my Lord, the only One who exists
	Душо, душо моја, треноћна тамо моја	O my soul, my trinocturnal darkness
	HEAD ADDRESS + DETERMINER + POSTMODIFIER	DETERMINER+PREMODIFIER+HEAD ADDRESS
	Сине мој љубљени	my beloved Son
	верности моја слатка	my sweet faithfulness
	HAILING TERM + HEAD ADDRESS + DETERMINER + POSTMODIFIER	HAILING TERM + DETERMINER +HEAD ADDRESS + POSTMODIFIER
	О душо моја, вечито изненађење моје!	O my soul, my eternal surprise!
INV 9	PREMODIFIER + HEAD ADDRESS	PREMODIFIER + HEAD ADDRESS
	Најнежнија Руко	most Tender Hand
	Свети Боже	Holy God
	Свети Крепки	Holy Mighty
	Свети Бесмртни	Holy Immortal
	убојити борци	embattled battlers
	Бескорисне слуге	Unprofitable servants
	PREMODIFIER + HEAD ADDRESS	HAILING TERM+PREMODIFIER + HEAD ADDRESS
	Животворни и Моћни Душе	O Life-giving and Mighty Spirit
	Велики Господе	O Great Lord
	Живи Боже	O Living God
	Вечни Боже	O Eternal God

	најплеменитији камене	O most precious Stone
	Богоносни Сине	O God-bearing Son
	Блажена Мудрости	O Blessed Wisdom
	Вечито будна Љубави	O eternally vigilant love
	праведни Господе	O righteous Lord
	Бесмртни Царе	O immortal King
	Небесни Хлебу	O Heavenly Bread
	Небесно пиће	O Heavenly Drink
	PREMODIFIER + HEAD ADDRESS	HAILING TERM + HEAD ADDRESS + POSTMODIFIER
	словесни Боже	O Word of God
	PREMODIFIER + HEAD ADDRESS	HAILING TERM + PREMODIFIER + HEAD ADDRESS + POSTMODIFIER
	Најбељи Дане	O most radiant Day, dawn in my soul
	PREMODIFIER + HEAD ADDRESS	DETERMINER + HEAD ADDRESS + POSTMODIFIER
	све звезде	all you stars
	PREMODIFIER + HEAD ADDRESS	PREMODIFIER + HEAD ADDRESS + POSTMODIFIER
	осиротели царевићи	impoverished sons of the King
	PREMODIFIER + HEAD ADDRESS	HEADS ADDRESS + POSTMODIFIER
	Грешне душе	You sinful souls
INV 10	PREMODIFIER + HEAD ADDRESS + DETERMINER	DETERMINER + PREMODIFIER+HEAD ADDRESS
	премилостиви Господе мој	my most merciful Lord
	Немирне мисли моје	My restless thoughts
	Вечна Лепото моја	my Eternal Beauty
	највећи госте мој	my most important guest
	једини Идоле мој	my only Idol
	Вечито Здравље моје	my Eternal Health
	Бесмртна Лепото моја	my Immortal Beauty
	Најрадоснији Празниче мој	my Most Joyful Feast
	Светлосни Царе мој	my Light-bearing King
	величанствени Господару мој	my majestic Lord
	PREMODIFIER + HEAD ADDRESS + DETERMINER	HAILING TERM + DETERMINER + PREMODIFIER+ HEAD ADDRESS
	Свевишњи Родитељу мој	O my Most High heavenly Father
	девичанска душо моја	O my virgin soul
	Милостиви Родитељу мој	O my Merciful Father
	Бесмртни Боже мој	O my Immortal God

	Једина Лепото моја	O my only Beauty
	Најсјајнија Звездо моја	O my Most Radiant Star
	Светлосни Царе мој	O my illustrious King
	Животворна Храно моја	O my Life-giving Nourishment
	PREMODIFIER + HEAD ADDRESS + DETERMINER	DETERMINER+HEAD ADDRESS + POSTMODIFIER
	Грјадущи Господе мој	my Lord, Who are to come again
INV 11	PREMODIFIER+HEAD ADDRESS+POSTMODIFIER	PREMODIFIER+HEAD ADDRESS+POSTMODIFIER
	Пречиста Мајко Божја	Most Pure Mother of God
	Премудро Слово Божје	Most Wise logos of God
	PREMODIFIER+HEAD ADDRESS+POSTMODIFIER	HAILING TERM + PREMODIFIER+HEAD ADDRESS+POSTMODIFIER
	величанствени Душе Истине	O majestic Spirit of Truth
	величанствени Сине Божји	O majestic Son of God
	премили Сине Свете Тројице	O beloved Son of the Holy Trinity
	Пречиста и Светлоносна Мајко Божја	O Most Pure and Light-bearing Mother of God
	Милосрдна Богородице Небесна	O compassionate Heavenly Mother of God
	Тросунчани Владико светова	O Triradiant Master of worlds
	Троједина Кито Цвећа	O Triune Bouquet of Flowers
	Тросунчани Владико светова	O Triradiant Master of worlds
	Троједина Кито Цвећа	O Triune Bouquet of Flowers
	Страшни Душе Свети	O awesome Holy Spirit
	камени Темељу надања мог	O stone Foundation of my hope
INV 12	HEAD ADDRESS +POSTMODIFIER+ELABORATION	HEAD ADDRESS +POSTMODIFIER+ELABORATION
	Мученици добре наде, молите се Богу за нас.	Martyrs of the true faith, pray to God for us.
	HEAD ADDRESS +POSTMODIFIER+ELABORATION	HAILING TERM+HEAD ADDRESS +POSTMODIFIER+ELABORATION
	Царевићу Свете Триаде и царе свих бића, која су од Твоје речи продихала и прогледала	O Prince of the Holy Triad and King of all creatures, who at Your word began to breathe and see
	кругови светитеља и мученика, који разуместе, осетисте и усвојисте победу Сина Девојачког	O ranks of saints and martyrs, who have understood, and sensed, and embraced the victory of the Virgin Son

HEAD ADDRESS +POSTMODIFIER+ELABORATION	HAILING TERM+PREMODIFIER+HEAD ADDRESS+ELABORATION
Душе огњени, што се никад не одвајаш од Вечног Девичанства	O fiery Spirit, You are never separated from the Virginity of Eternity
HEAD ADDRESS +POSTMODIFIER+ELABORATION	HEAD ADDRESS +POSTMODIFIER+ELABORATION
Господе Величанствени, што играш у крилу Матере Своје, оживотвореном Духом Свесветим	You, my Majestic Lord, who dance on Your Mother's lap, quickened by the Holy Spirit
HEAD ADDRESS +POSTMODIFIER+ELABORATION	DETERMINER+HEAD ADDRESS +POSTMODIFIER+ELABORATION
Камење јерусалимско, што стојиш данас разбацано	The stones of Jerusalem, which today lie around all scattered
PREMODIFIER+ HEAD ADDRESS + ELABORATION	HAILING TERM+PREMODIFIER+ HEAD ADDRESS+ ELABORATION
Троједини Боже, који имаш срце необузето тамом и слободно од света	O triune God, You have a heart that is devoid of darkness and free of the world
HEAD ADDRESS +POSTMODIFIER+ELABORATION	HEAD ADDRESS +POSTMODIFIER+ELABORATION
Очишћене душе, што миришете заносније од свих балсама земаљских	You purified souls, who smell more captivating than all the balsams on earth
HEAD ADDRESS +DETERMINER+ELABORATION	DETERMINER+ HEAD ADDRESS+ELABORATION
Господе мој, који си окружен бесмртним војскама као боровом планином	my Lord, who are surrounded by immortal hosts like a mountain covered with pines
Царе мој и Оче мој, Сав окружен бесмртним војскама као боровом планином у неопалном пламену	my King and my Father, all surrounded by immortal hosts like a pine-covered mountain engulfed in unscorching flame