



# Word order of the reflexive *sě* in the oldest Czech Bible translation

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*Mechanisms and constraints on Clitic Climbing*

October 19, 2017, Regensburg

This paper was supported by the project Development of the Czech pronominal (en)clitics (GAČR GA17-02545S)



## Object – reflexive *sě*

- exhibits the highest frequency out of all (en)clitic pronominal forms,
- a form which developed into a stable (en)clitic during the development of the Czech language,
- on the boundary between a pronominal form and a discrete morpheme.

## Aims

- the historical change of *sě* from the accented word to the permanent (en)clitic,
- the main developmental trends of Czech (en)clitics,
- possible word order position of the reflexive *sě* depended on a VF and an infinitive in analyzed texts, including clitic climbing.

## Explored texts

- first edition of the Old Czech Bible translation (from the half of 14th c)
- preserved in younger copies

*Olomouc Bible (Bible olomoucká, 1417)*

*Litoměřice-Třeboň Bible (Bible litoměřicko-třeboňská, 1411–1414)*

Edited by V. Kyas and his colleagues or followers (Kyas, ed. 1981, 1985, 1988; Kyas, Kyasová, Pečirková, eds. 1996; Pečirková et al., eds. 2009)

- analyzed books
  1. New Testament: Gospels of Matthew (Mt) and Luke (Lk), Acts of the Apostles (Acts), Book of Revelation (Rev),
  2. Old Testament: Book of Genesis (Gen, chapters 1–28), Book of Job (Job), Wisdom of Sirach or Book of Ecclesiasticus (Sir, only chapters 1–29), Book of Isaiah (Isa, chapters 14–40).
- Czech translation compared with the Latin pretext (*Vulgata* – BiblVulClem)

## Functional properties of *sě* and its word order

- a reflexive pronoun which is correferent with a subject
- a discrete grammatical morpheme which performs various grammatical functions (primarily deagentization and intransitivization)
- this range of functions can be viewed as a synchronic witness to the process of grammaticalization from a pronoun to a discrete morpheme
- this functional development in turn influenced the word order of reflexive *sě*, which developed from an unstable (en)clitic to a stable / permanent / constant / lexical / enclitic tantum (en)clitic

## Traces of the original stressed nature of *sě* in the analyzed text:

- *sě* in prepositional phrases with the prepositions *na*, *mezi*, *před*, *v*, *za*:
  - (1) a. *I vecě k některým, ješto sami v sě ufáchu jako spravedlní...* BiblOI Lk 18,9
  - b. *Dixit autem et ad quosdam qui in se confidébant tamquam justí,...* BiblVulClem
  
- it can be modified by the pronoun *sám*:
  - (2) a. *Nebo co jest člověku prospěšno, že zíšťe vešken svět, a sám se ztratí...* BiblOI Lk 9,25
  - b. *... si lucrétur univérsum mundum, se autem ipsum perdat,...* BiblVulClem
  
- it can be coordinated
  - (3) a. *„Jsi-li ty syn boží, uzdrav **sám se i ny!**“* BiblOI Lk 23,39
  - b. *Si tu es Christus, salvum fac temet ipsum et nos* BiblVulClem
  
- position of *sě* immediately after the conjunction *a* (only one example):
  - (4) a. *... aby jim otmlúvaje, sobě pomoci mohl a sě očistil z těch vin,...* BiblLitTřeb Acts 25,16
  - b. *...ocúmque defendéndi accípiat ad abluénda crímina...* BiblVulClem

## Properties of (en)clitics

- **sě** never occurs in clause-initial position (see Table 1 below),
  - it does not follow an interjection
- (5) a. **A aj, učinila mi sě stezka hojná...** BiblOI Sir 24,43  
 b. *Et ecce factus est mihi trames abúndans...* BiblVulClem
- it does not follow a vocative
- (6) a. **Pane, stalo se jest, jakož si rozkázal...** BiblOI Lk 14,22  
 b. *Dómine, factum est ut imperásti...* BiblVulClem
- it does not follow an apposition
- (7) a. [*Hospodinu, [bohu tvému,]*] **budeš sě modliti...** BiblOI Mt 4,10  
 b. *Dóminum Deum tuum adorábis...* BiblVulClem
- with just one exception, it does not follow the conjunctions *a, ale, i*
- (8) a. ... *viechu větrové a [na ten dóm] sě obořichu, i pade...* BiblOI Mt 7,27  
 b. ... *flaverunt venti et irruerunt in domum illam, et cecidit...* BiblVulClem
- elision (haplology) of one out of two occurrences of **sě** (*neslušie sě + ženiti sě*):
- (9) a. *Když jest taká věc mezi mužem a mezi ženú, **neslušie sě ženiti**...* BiblOI Mt 19,10  
 b. *Si ita est causa hominis cum uxore, non expedit nubere* BiblVulClem

## Word order position of (en)clitics dependent on a VF in historical Czech

1. postinitial position (2P), shown in ex. (10a.)–(13a.),
2. contact or verb-adjacent position (VA) shown in ex. (14a.)–(17a.),
3. medial isolated position shown in ex. (18a.).

## 1. postinitial position (2P) I

This position is common in clauses whose first phrase consists of one word, such as a subjunctive (ex. (10a.)) or an adverb (ex. (11a.)).

(10) a. *Nebo jsú kleštěnci, [ješto sú sě z života matěře tak **narodili**]*... BiblOI Mt 19,12

b. *Sunt enim eunuchi, qui de matris utero sic nati sunt* BiblVulClem

(11) a. ***Tehda** sě otevřě chrám boží v nebi*... BiblOI Rev 11,19

b. *Et apértum est templum Dei in cælo*... BiblVulClem

If a matrix clause is preceded by an embedded clause (ex. (9a.)) or a transgressive phrase (ex. (12a.)), then the (en)clitic is placed after the first accented word in the matrix clause:

(12) a. [*To oni uslyšěvše*], *s velikú sě náhlostí **rozhněvali***... BiblLitTřeb Acts 19,28

b. *His audítis, repléti sunt ira, et exclamavérunt dicéntes:*... BiblVulClem

(9) a. [*Když jest taká věc mezi mužem a mezi ženú,*] ***neslušie** sě ženiti*... BiblOI Mt 19,10



## 1. postinitial position (2P) II

If the first phrase of a clause is modified, then the (en)clitic can appear:

a) after the first stressed word (so-called 2W position – Halpern 1995) shown in ex. (12a.)

(12) a. *To oni uslyšěvše, [s velikú]<sub>1</sub> sě<sub>2</sub> [náhlostí]<sub>1</sub> **rozhněvali**<sub>2</sub>...* BibLitTřeb Acts 19,28

b) after the first modified phrase (so-called 2D position – Halpern 1995) shown in ex. (13a.)

(13) a. *A inhed biechu veliké blýskoty a hlasové a hřímanie a [tak velmi] sě země **potřásla**, jehožto třěsenie nikda nebylo tak velikého,...* BibIOI Rev 16,18

b. *Et facta sunt fúlgura, et voces, et tonítrua, et terræmótus factus est magnus, qualis numquam fuit...* BibVulClem

## 2. contact position (VA) I

The contact position oscillates between

a) postposition / postverbal position (*hnětla se* in ex. (14a.) and *rozmnožilo se jest* in ex. (15a.)):

(14) a. *Ale [mládenečky] **hnětla se** v životě jsúce* Gen 25,22

b. *Sed collidebántur in útero ejus párvuli* BiblVulClem

(15) a. [*Volánie Sodomských a Gomorrejských*] **rozmnožilo se jest** a hřiech se jich obtiežil velmi přieliš BiblOl  
Gen 18,20

b. *Clamor Sodomorum et Gomórrhæ multiplicátus est, et peccátum eorum aggravátum est nimis*  
BiblVulClem

b) anteposition / preverbal position (*se uspokojí* in ex. (16a.) and *se rozplodí* in ex. (17a.)):

(16) a. .... a vstana beříž se k Labanovi, bratru mému, do Aram a tu přebudeš několik časov s ním, [ažt][zatiem]  
**se uspokojí** hněv bratra tvého BiblOl Gen 27,43–44

b. ... donec requiescat furor fratris tui... BiblVulClem

(17) a. Vše, cožkoli die Sára, poslušen bud' jie, [nebo][po Izákovi][tvé siemě] **se rozplodí** BiblOl Gen 21,12

b. ... quia in Ísaac vocábitur tibi semen... BiblVulClem

## 2. contact position (VA) II

The variants of the contact position are determined by clausal position of the superordinate verb. And therefore we distinguish between:

- medial postposition (in ex. (14a.)):

(14) a. *Ale [mládenečky] **hnětla sě** v životě jsúce* Gen 25,22

- medial anteposition (in ex. (16a.)):

(16) a. .... *a tu přebudeš několik časów s ním, [ažt][zatiem] **sě uspokojí** hněv bratra tvého* BiblOI Gen 27,43–44

- prefinal position (*sě rozplodí* in ex. (17a.)):

(17) a. *Vše, cožkoli die Sára, poslušen bud' jje, [nebo][po Izákoví][tvé siemě] **sě rozplodí*** BiblOI Gen 21,12

- final position (*rozmnožilo sě jest* in ex. (15a.)):

(15) a. *[Volánie Sodomských a Gomorrejských] **rozmnožilo sě jest*** BiblOI Gen 18,20

### 3. medial isolated position

An (en)clitic separated from its superordinate item can appear deep in the middle of a clause (in our analysis this is called an *isolated medial clause / non-contact position*).

Scholars analyzing Modern Czech clitics usually claim that this position depends on discourse factors (Franks – King 2000: 112–114).

- (18) a. *Slúpové nebeští třasú sě a bojie sě jeho vóle, [jeho silú][náhle] sě [mořě] **zbierají**...* BiblOl Job 26, 11–12
- b. *In fortitúdíne illíus repénte mária congregáta sunt,...* BiblVulClem

## Influence of Latin pretext on Old Czech translation is insignificant

Only in several cases, the position of the reflexive copies the word order positions of the Latin original:

- (19) a. *Tehdy zapustichu jedny muže, jížto řekli sě slyšeti, by on mluvil slova rúhanie proti bohu i proti Mojžiešěvi* BibLitTřeb Acts 6,11  
 b. .... *qui dicerent se audivisse eum dicentem verba blasphemiae in Móysen et in Deum* BibVulClem

But in most cases, the positions of Old Czech *sě* is not influenced by the Latin Vulgata.

- a) The Latin pronoun and *sě* are placed in different clausal positions:

- (20) a. *Tehdy on **chtě** sě **ojistiti** vecě k Ježíšěvi:...* BibLk 10,29  
 b. *Ille autem volens justificare seípsum, dixit ad Jesum....* BibVulClem

- b) There are not Latin pronouns in Vulgata that would be translated by *sě*, e. g. *budeš sě modliti* – *adorábis* in ex. (7a.) or *sě obořichu* – *irruerunt* in ex. (8a.)

## The dominant clausal position of *sě* is the postinitial position

	initial position	postinitial p.	medial p.	prefinal p.	final p.	Σ
<b>Gen</b>	0	180	16	4	5	205
<b>%</b>	<b>0</b>	<b>87.80</b>	<b>7.80</b>	<b>1.95</b>	<b>2.44</b>	
<b>Job</b>	0	215	35	13	18	281
<b>%</b>	<b>0</b>	<b>76.51</b>	<b>12.46</b>	<b>4.63</b>	<b>6.41</b>	
<b>Sir</b>	0	197	57	15	9	278
<b>%</b>	<b>0</b>	<b>70.86</b>	<b>20.50</b>	<b>5.40</b>	<b>3.24</b>	
<b>Isa</b>	0	151	35	4	5	195
<b>%</b>	<b>0</b>	<b>77.44</b>	<b>17.95</b>	<b>2.05</b>	<b>2.56</b>	
<b>Mt</b>	0	205	42	12	6	265
<b>%</b>	<b>0</b>	<b>77.36</b>	<b>15.85</b>	<b>4.53</b>	<b>2.26</b>	
<b>Lk</b>	0	345	22	10	8	385
<b>%</b>	<b>0</b>	<b>89.61</b>	<b>5.71</b>	<b>2.60</b>	<b>2.08</b>	
<b>Acts</b>	0	304	40	4	6	354
<b>%</b>	<b>0</b>	<b>85.88</b>	<b>11.30</b>	<b>1.13</b>	<b>1.69</b>	
<b>Rev</b>	0	83	15	1	6	105
<b>%</b>	<b>0</b>	<b>79.05</b>	<b>14.29</b>	<b>0.95</b>	<b>5.71</b>	
<b>Σ</b>	0	1680	262	63	63	2068

**Table 1** Frequency of the clausal positions

## „Non-postinitial“ positions motivated by the contact word-ordering

	VA – preverbal	contact – postverbal	contact – interverbal	isolated	Σ
<b>Gen</b>	6	17	2	0	25
<b>%</b>	<b>24.00</b>	<b>68</b>	<b>8.00</b>	<b>0</b>	
<b>Job</b>	11	49	3	3	66
<b>%</b>	<b>16.67</b>	<b>74.24</b>	<b>4.55</b>	<b>4.55</b>	
<b>Sir</b>	19	55	3	4	81
<b>%</b>	<b>23.46</b>	<b>67.90</b>	<b>3.70</b>	<b>4.94</b>	
<b>Isa</b>	2	34	8	0	44
<b>%</b>	<b>4.55</b>	<b>77.27</b>	<b>18.18</b>	<b>0</b>	
<b>Mt</b>	15	41	2	2	60
<b>%</b>	<b>25.00</b>	<b>68.33</b>	<b>3.33</b>	<b>3.33</b>	
<b>Lk</b>	11	27	2	0	40
<b>%</b>	<b>27.50</b>	<b>67.50</b>	<b>5.00</b>	<b>0</b>	
<b>Acts</b>	8	41	0	1	50
<b>%</b>	<b>16.00</b>	<b>82.00</b>	<b>0</b>	<b>2.00</b>	
<b>Rev</b>	2	19	1	0	22
<b>%</b>	<b>9.09</b>	<b>86.36</b>	<b>4.55</b>	<b>0</b>	
<b>Σ</b>	74	283	21	10	388

**Table 2** The position of *sě* and its superordinate verb in the “non-postinitial” positions

## Interpretation of the observed differences in frequency

Presented data show that *sě* has status of an (en)clitic word:

- no example of the initial position
- most frequent position is the postinitial position

Both tables also manifest the developmental competition of 2P and VA word-ordering of Czech (en)clitics (finished in 20th century).

2P is the basic (neutral) word order position of Old Czech (en)clitics, whereas VA is a less frequent position motivated:

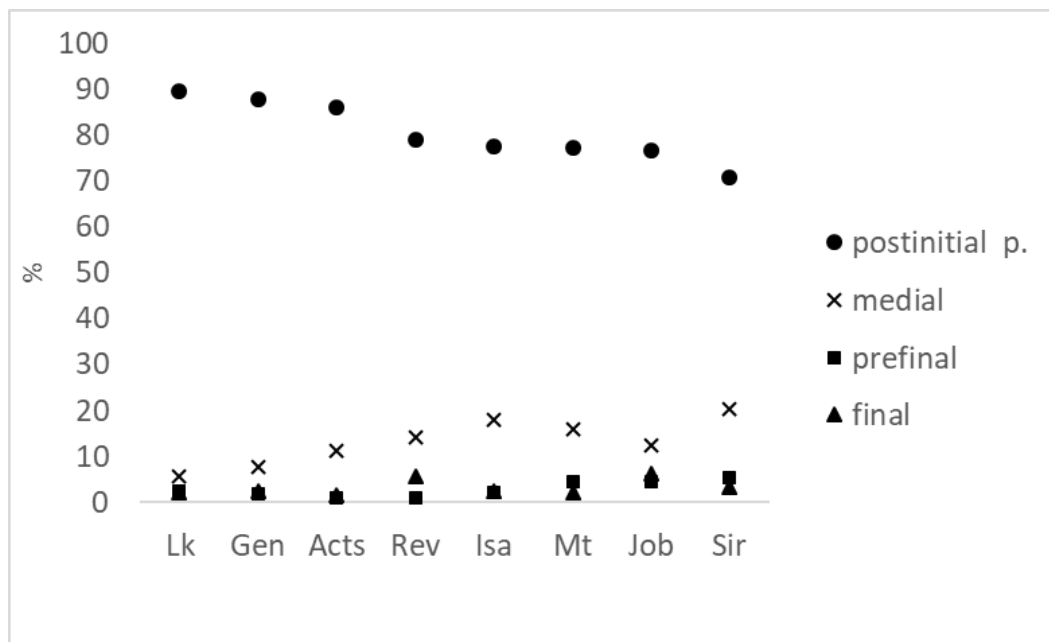
1. by style,
2. by rhythmic rules,
3. by pragmatic or textual factors, esp. by informational structure.



## Influence of style

Tested by the  $\chi^2$ -test (Snedecor – Cochran, 1989)

Results:  $\chi^2 = 83.712$  , p-value < 0.001



**Figure 1** Proportions of positions of (en)clitics in selected books of the first Czech Bible translation. The books are ranked in descending order of post-initial position.

## Influence of rhythmic rule I

Among the cases of “non-postinitial” presented in Table 2, the postverbal position dominates.

This observation seems to be related to the fact that there are very few documented 2D and 2W positions of *sě*.

Both 2D and 2W positions represent two strategies for placing the (en)clitic in the postinitial position when the first phrase consists of two and more words.

	Gen	Job	Sir	Isa	Mt	Lk	Acts	Rev	Σ
<b>2W</b>	1	4	0	0	0	1	4	0	<b>10</b>
<b>2D</b>	1(3)	3(6)	0(4)	1(1)	0(1)	0(1)	2(3)	2	<b>9(19)</b>

**Table 3** Examples of 2W a 2D position

(The data quoted in brackets are ambiguous, e. g. (8a.) a [*na ten dóm*] *sě obořichu* which can be classified both as a postinitial and as a prefinal position.)

## Influence of rhythmic rule II

- if a phrase is long, then it is followed by a pause,
- an enclitic can not be placed after a pause,
- therefore it has to be placed after a shorter word in the middle or in the end of a clause
- (this mechanism is sometimes characterized as *heavy constituent constraint* (Radanović Kocić 1996: 435; a similar prosodic rule has been already formulated by Ertl 1924).

(14) a. *Ale* [mládenečky] **hnětla** sě v životě jsúce Gen 25,22

# ale´mládenečky # ´hnětlasě ´vživotě ´jsúce

(15) a. [Volánie Sodomských a Gomorrejských] **rozmnožilo** sě jest

#´Volánie ´Sodomských a´Gomorrejských # ´rozmnožilosějest

# a pause

´ a word stress

## Influence of rhythmic rule III

This rhythmic rule is similar to the so called *clitic third*:

“In general, in these constructions the initial constituent is separated by a pause from the rest of the clause and the clitics then cliticize to the second constituent. Note that the initial phrase is often topicalized or otherwise receives special discourse status” (Franks, King, 2000: 229).

But there are Old Czech examples with an (en)clitic in the fourth or fifth position:

- (21) a. *Tehdy počě tresktati města, [v nichžto]<sub>1</sub> [jeho divóv]<sub>2</sub> [mnoho]<sub>3</sub> sě<sub>4</sub> **stalo**, že sú nečinili pokánie:..*  
BibIOI Mt 11,20  
b. *... in quibus factae sunt plurimae virtutes eius,...* BibIVulClem
- (22) a. *Jemužto odpovědě Sathan: „[Zdali]<sub>1</sub> [zdarma]<sub>2</sub> [Job]<sub>3</sub> **bojí**<sub>4</sub> sě<sub>5</sub> boha?“* BibIOI Jb 1,9  
b. *Cui respóndens Satan, ait: Numquid Job frustra timeť Deum* BibIVulClem

## Influence of rhythmic rule IV

We have formulated two hypotheses of the rhythmic rule.

If the rhythmic rule forces the (en)clitic to cliticize after a shorter element of a clause than a long postinitial element, then it should apply:

- the length of the first phrase of postinitial positions should be shorter than the length of the first phrase of "non-postinitial" positions,
- the length of the first phrase of the "non-postinitial" positions should be longer than the length of the phrase after which the (en)clitic in the "non-postinitial" position is located.

We have examined three parameters:

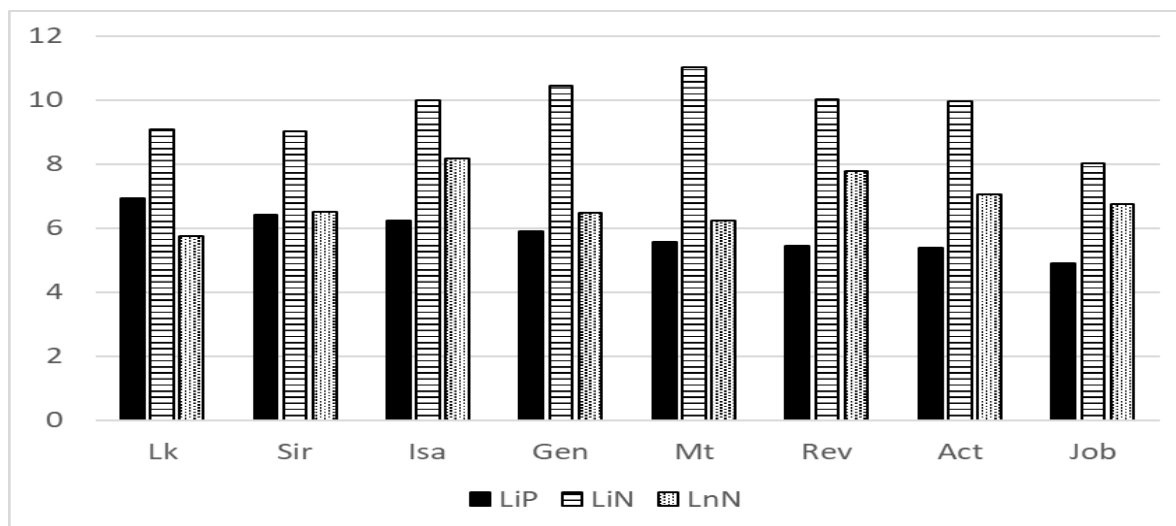
- the average length of the initial phrase in the postinitial positions of *sě* ( $L_iP$ ),
- the average length of the initial phrase in the "non-postinitial" positions of *sě* ( $L_iN$ ),
- the average length of the phrase that immediately precedes *sě* in the clauses with "non-postinitial" positions of *sě* ( $L_nN$ ).

The length of the phrase has been measured by the number of letters.

## Influence of rhythmic rule V

	Lk	Sir	Isa	Gen	Mt	Rev	Act	Job	Σ
<b>L<sub>i</sub>P</b>	6.94	6.41	6.23	5.91	5.58	5.45	5.4	4.9	<b>5.8</b>
<b>L<sub>i</sub>N</b>	9.1	9.02	10	10.45	11.01	10.01	9.96	8.02	<b>9,5</b>
<b>L<sub>n</sub>N</b>	5.75	6.52	8.18	6.48	6.23	7.77	7.06	6.74	<b>6.8</b>

**Table 4** Average length of analyzed phrases



**Figure 2** Average length of phrases presented in Table 4.

## Violation of the rhythmic rule

The rhythmic rule should be understood as a tendency rather than as a law.

There are several examples that violate this rule:

### 1. Clauses that contain a short word in the first position (motivated by informational structure):

(16) a. .... *a vstana beříž sě k Labanovi, bratru mému, do Aram a tu přebudeš několik časov s ním, [ažt'] [zatiem] sě **uspokojí** hněv bratra tvého* BiblOI Gen 27,43–44

(17) a. *Vše, cožkoli die Sára, poslušen bud' jie, [**nebo**] [po Izákovi] [tvé siemě] sě **rozplodí*** BiblOI Gen 21,12

### 2. Clauses with an (en)clitic after a long phrase (to avoid the final position):

(8) a. ... *a [na ten dóm] sě **obořichu**,...* BiblOI Mt 7,27

(17) a. ...., [**nebo**] [po Izákovi] [**tvé siemě**] sě **rozplodí** BiblOI Gen 21,12

## Word order of *sě* depended on an infinitive

We can distinguish two groups:

1. the infinitive depends on a verb that allows *clitic climbing*
  - *sě* can be placed both within and outside the infinitive phrase
  
2. the superordinate item of the infinitive does not allow *clitic climbing*
  - *sě* is placed only within the infinitive phrase



## 1. the infinitive depends on a verb that allows *clitic climbing* I

Sě can be located in the mentioned clausal positions of (en)clitics (but never isolated in the right domain of an infinitive):

### 1. postinitial position

- (23) a. *však sě v tom **nerod'te veseliti**, že jsou duchové vám poddáni,...* BiblOI Lk 10,20 **outside Vinf phrase**  
 b. *Verúm tamen in hoc nolíte gaudére quia spíritus vobis subjiciúntur:...* BiblVulClem
- (24) a. *A **nerod'te** sě **báti** těch, ješto zabíjejí tělo, ale dušě zabiti nemohú* BiblOI 10,28 **within Vinf phrase**  
 b. *Et nolíte timére eos qui occídunt corpus,...* BiblVulClem

### 2. medial

#### ▪ postverbal

- (25) a. *..., zapudiv strach boží ot sebe, ano správně má jmieti člověk při sobě strach boží a [oči člověčie] **máta** sě jeho **báti*** BiblOI Ecc 23,27 **within Vinf phrase**  
 b. *..., et óculi hóminum timéntes illum* BiblVulClem
- (26) *Aneb [kterú radú a silú] **vzpáčiti** sě **myslíš**?* BiblOI Is 36,5 **within Vinf phrase**  
 b. *super quem habes fidúciam, quia recessísti a me?* BiblVulClem

## 1. the infinitive depends on a verb that allows *clitic climbing* II

### 2. medial

- preverbal

(27) a. A [kakžkoli][jemu] sě **chtělo jiesti**, však nic nerodil okusiti. BibLitTřeb Act 10,10 **outside VinfP?**

b. *Et cum esuriret, vóluit gustáre...* BibVulClem

- isolated not detected, but identified in Middle Czech texts

(28) [Kdy ale od kašlaní se nejvíce **zdržetí má**]? LibEd C2v (Kosek 2011: 262)

### 3. prefinal

(29) a. Ale [nové víno][v nové lahvicě] **má sě spielati**, a tak se zachová obé BibIOI Lk 5,38 **within VinfP**

b. *sed vinum novum in utres novos mitténdum est,...* BibVulClem

### 4. final

(30) a. A když sě modlíte, nebudete jako pokrytci, [ješto **milují** [ve školách a v kútiech uličných stojiece] [**modliti sě**], [chtiece, aby byli viděni ot lidí;...]] BibIOI Mt 6,5 **within VinfP**

b. ... *qui amant in synagógis et in ángulis plateárum stantes oráre, ut videántur ab homínibus...*  
BibVulClem

## 2. the superordinate item of the infinitive does not allow clitic climbing I

Overwhelming majority of the examples represents variants of the contact position of *sě* and the infinitive.

- postposition

- (31) a. [*Plnost múdrosti jest* [***báti*** *sě* *boha*, [*to jest plnost jejieho užitka*]] BiblOI Ecc 1,20  
 b. *Plenitúdo sapiéntiæ est* *timére* *Deum, et plenitúdo a frúctibus illíus* BiblVulClem

- (32) a. A [*pustiv zástupy*] *vjide na horu sám* [***modliti*** *sě*] BiblOI Mt 14,23  
 b. *Et dimíssa turba, ascéndit in montem solus* *oráre* BiblVulClem

- (33) a. *Pójdú<sub>i</sub> po tobě<sub>j</sub>, hospodine<sub>j</sub>, ale* [*přepust' mi<sub>i</sub>*] [*prvé* ***otpověděti<sub>i</sub>***, *sě<sub>i</sub>* *těch*, [*kto jsú v domu*]] BiblOI Lk 9,21  
 b. *Sequar te Dómine, sed permítte mihi primum* *renuntiáre* *his quæ domi sunt* BiblVulClem

## 2. the superordinate item of the infinitive does not allow clitic climbing II

- anteposition

(34) a. *Hospodine, [nauč<sub>i</sub> nás<sub>i</sub> [[sě<sub>i</sub> **modliti**<sub>i</sub>] jako jest Jan učil své učedníky]]* BibIOI Lk 11,1

b. *Dómine, doce nos oráre, sicut dócuit et Joánnes discípulos suos* BibVulClem

(35) a. *Tvrdo jest tobě [proti ostnu sě **vzpiečiti**]* BibLitTřeb Acts 26,14

b. *durum est tibi contra stímulum calcitráre* BibVulClem

- isolated position?

(36) a. [**Daj**<sub>i</sub> **mi**<sub>i</sub> [sě<sub>i</sub> málo **napiti**<sub>i</sub> vody z svého vědra]] BibIOI Gen 24,17

b. *Pauxíllum aquæ mihi ad bibéndum præbe de hýdria tua* BibVulClem

Not detected in analyzed bible books texts, but identified in Middle Czech texts:

(37) „*Sapientia justorum est nil per ostensionem fingere, sensum verbis aperire, {...}* : [Moudrost spravedlivých jest [**v ničemž** se na oko toliko **nestavěti**], [smysl slovmi otevřiti]]:...” MarTroj 238 (Kosek 2011: 261)



# Thank you!

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