

SESSIONAL HYMNS

(Sedalny)

- Kievan Chant -

Source: These Sessional Hymns (Sedalny) were copied by hand by an unknown visitor to the Prophet Elias Skete on Mt. Athos (circa 1975), where he found a few manuscripts in their library containing chants from the Kiev Caves Lavra. These were copied from volume 2 (dating from 1899), containing selections from the Menaion and Triodion. The handwritten notes were typeset by Nikita Simmons, August, 2003, Woodburn, Oregon; these settings are an attempt to reconstruct the original Kievan square-note settings as accurately as possible.

Седáленъ : Крѣ́ста твоегѡ́ .

Плáсъ , ꙗ́ . Подóбенъ , Кáмени запечáтанѡ́ .

Text: Sept. 14: Exaltation of the Cross. This is the text for the 2nd Sedalen on the 1st Kathisma reading at Matins. The original text for this Podoben (i.e. the Samopodoben) is the Resurrectional Troparion in Tone 1.

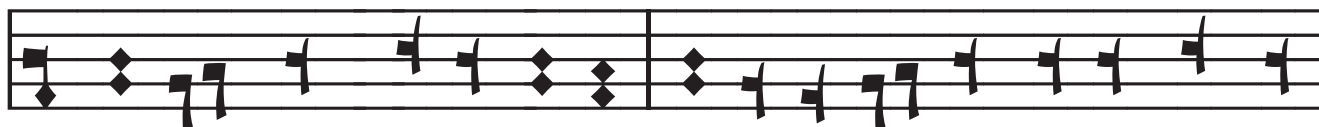
Melody: Kievan Chant.



Кре_ста́ тво_егѡ́ дрѣ_вѡ́ по_кла_нѧ_ем_ся че_ло_вѣ_ко_лю_б_че,



ѧ_ко на немъ при_гвоз_дѧ_ся ѣ_сѣ жи_во_тѣ всѣ_хъ.



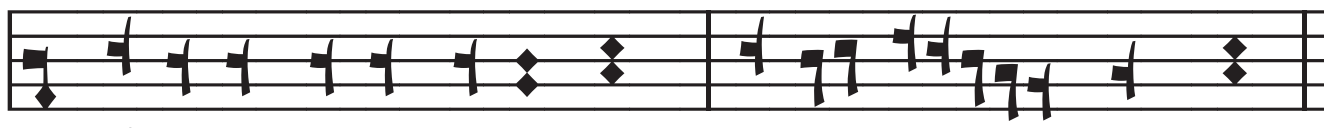
ра́и ѡ́ вѣрзлѣ ѣ_сѣ спа_се, вѣ_ро_ю при_ше_д_ше_мѡ́ ти раз_



бо́и_ни_кѡ́, ѧ́ сла_до_сти спо_до_би_ся ѧ́с_по_вѣ_да_я_ся те_



бѣ́: по_ма_ни́ ма_го_спо_ди. при_н_ми́ ѧ́_ко_же



о́_на_го ѧ́ на́съ зо_вѡ́щихъ: со_грѣ_ши́ хомъ всѣ,



бла_го_у_тро́ бї_емъ тво_и́мъ не_пре_зри_насъ.

Седа́ленъ : **Пр**есто́лдъ стра́шномѸ .
Гласъ , а̣ . **П**одо́бенъ , **С**рѣ́бъ тво́й сп̣се .

Text: Nov. 8: St. Michael the Archangel – This is the text for the first Sessional Hymn (Sedalen) after the first Kathisma reading at Matins. The original text for this Podoben (i.e. the Samopodoben, “Thy tomb, O Saviour”) is sung on Holy Friday at Matins.

Melody: Kievan Chant.

Престо́лдъ стра́шномѸ предсто́лдъ це прѣсиω,
 ѿ свѣ́тълы ми зарѣ ми трисѣ́нуга го бо жес
 тва ѿ е́и ѿ ми, просвѣ́тѣ́те ны,
 грѣхо́вныи мракъ ѿ го́лѣце, вашиъ
 собо́ръ прѣздѣ́лющыи ѿ свѣ́тлѡ, ѿ прилѣ́жнѡ мо
 ли́те ѿзбави́ти нас на́мъ ѿ бѣ́дъ, пресвѣ́тліи
 мо́ли́твенницы.

Гласъ , а . Подобенъ , Ликъ аггльскій .
 Седаленъ : Ликъ аггльскій .

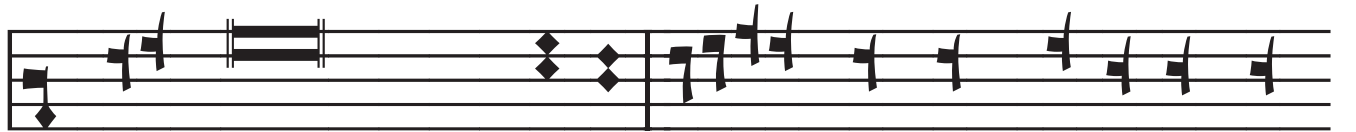
Text: Nov. 8: St. Michael the Archangel – NOTE: This is not the Samopodoben text. It is the text for the second Sessional Hymn (Sedalen) after the first Kathisma reading at Matins for November 8. The original text for this Podoben (i.e. the Samopodoben, “The angelic hosts”) is sung on February 2 (the first Sessional Hymn after the first Kathisma at Matins).

Melody: Kievan Chant.

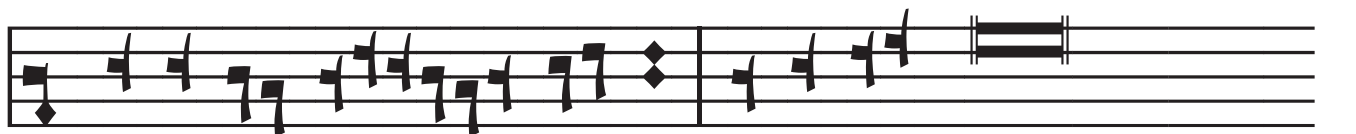
Самоподобенъ: Ликъ аггльскій да оуднвѣтсѧ чюдесѣ: земніи же гласы возопіемъ пѣніе, зрѣце неизреченное бжїе спнзхождѣніе: егѡже во трепѣцѣхъ нбесныхъ силы, нынѣ стѣрчи ѡбѣмлютъ рѣцѣ единаго члвчколюбца.



Ликъ аггльскій, архістратїи га н мѣди бо



жественнаго мїхала, є нїмъ свѣтїи трѡнцы при



ношають пѣніе: ѡ не сщцехъ бо соудитель



всѣческихъ, вѡ ннства огнезрѣмыхъ чинѡвъ



слово мѣ приведе.

СЕДАЛЕНЪ : **П**ОСРЕДѢ ПОЛКѠВЪ .
ПЛАСЪ , **Б** . **П**ОДОБЕНЪ , **С**ГДА СИНЗШЕЛЪ **Є**СН .

Text: Nov. 8: St. Michael the Archangel – This is the text for the first Sessional Hymn (Sedalen) after the second Kathisma reading at Matins for November 8. The original text for this Podoben (i.e. the Samopodoben, “When thou didst go down to death”) is the Troparion (Apolytikon) for Sunday in Tone 2.

Melody: Kievan Chant. Note: The melody has been transposed up a fourth in order to notate it properly on the standard Kievan staff; the original source places it too low on the staff according to the standards of Muscovite square-note chant books.



По_сре_дѢ пол_кѠвѣ ѧн_гель_скнхѣ ста_рѣн_шій ѧ_внл_са



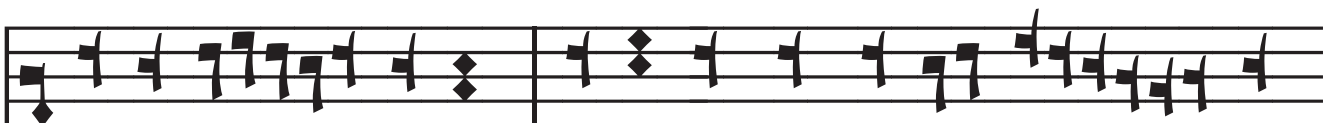
Є_сн мї_ха_н_ле ѧр_хї_стра_тн_же, вы_ш_на_го ца_рѧ не_пре_



ста_н_нш мо_лн, до_ль_нихѣ мѹ_чн_те_лей гор_ды_ню низ_



ло_жн_тн: ѧ ѧ_кш ѧ_мѣ_л дер_зно_вѣ_нї_е оу_ пре_сто_ла



о_гне_зрѧ_чн_гш, мо_лн за_ ны не_пре_ста_н_нш



ра_ вы_ тво_ѧ.

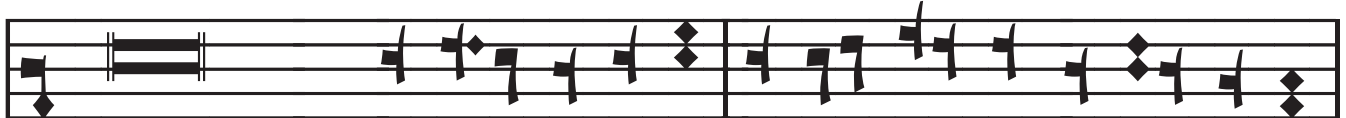
Седа́ленъ : **С**то́лпъ вѣ́ль ѣ́снѣ цѣ́ркве .
Гласъ , Г . **И**одо́бенъ , **Б**же́ственныа вѣ́ры .

Text: Nov. 6: Troparion for St. Paul the Confessor – This is the text for the first Sessional Hymn (Sedalen) after the second Kathisma reading at Matins for January 30, the Three Great Hierarchs (and possibly for Jan. 25, St. John the Theologian). The original text (i.e. the Samopodoben, “By the confession of a divine faith”) is the Troparion for St. Paul the Confessor of Constantinople, Nov. 6.

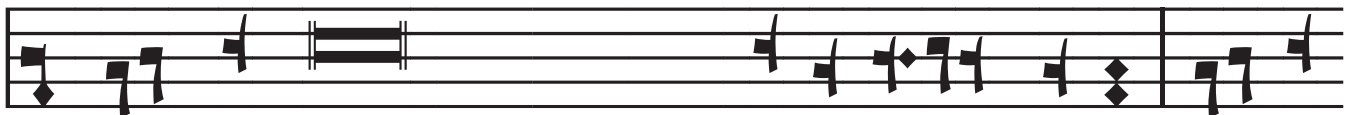
Melody: Kievan Chant.



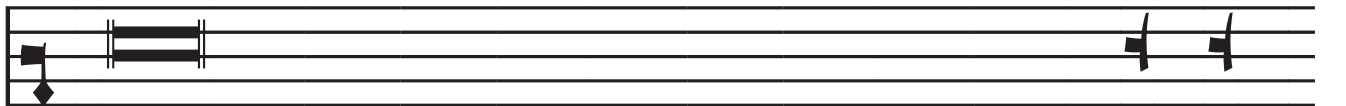
Сто́лпъ вѣ́ль ѣ́снѣ цѣ́рк-ве, бо_гѣт_ство не_кра_до_мо_е



бла_го_у́е_стї_а ѿ_внѣ_са ѣ́снѣ, бо_го_сло_во гри_го_рї_е,



в' без_стра_стї_и ѡ_сї_аль ѣ́снѣ жи_тї_ѣ ___ тво_ѣ, ѿ_про_



и_у́е_скї_а ѿз'_же_нїль ѣ́снѣ дог_ма_ты, ѡт_че пре_по_



доб_не, хри_ста бо_га мо_ли ѡ спа_се_нї_и



дѣ_шъ _____ на_шихъ.

СЕДÁЛЕНЪ : ВОЗОПÍЙ ДАВÍДЕ .
ГЛÁСЪ , Д. САМОДÓБЕНЪ , СУДНВНЬСА ÍΩΣΗΦЪ .

Text: Sept. 8: The Nativity of the Theotokos – This is the text for the first Sessional Hymn (Sedalen) after the first Kathisma reading at Matins for September 8, the Nativity of the Theotokos. The original text (i.e. the Samopodoben, “Joseph was amazed”) is the third Sessional Hymn after the first Kathisma reading at Matins from the Sunday Octoechos.

Melody: Kievan Chant.

ВО-ЗО-ПÍЙ ДА-ВÍ- де, ЧТО́ КЛА́-ТСА ПЕ-БѢ́
 БÓГЪ: Ё́А́ ЖЕ МНѢ́ КЛА́-ТСА, РЕ- ЧЕ́, Н́ НС-
 ПО́Л- НИ ОУ́-ЖЕ: Ѡ́ ПЛО-ДА́ ЧРЕ́-
 ВА МО-Е- ГѠ́ ДА́-ВЫЙ ДѢ́-ВНЬ- ЦА́, НЗ́ НЕ- А́-ЖЕ
 СО- ДѢ́-ТЕЛЬ ЧРИ-СТО́СЪ, НО́-ВЫЙ А́ ДА́МЪ РО-
 ДН́- СА, ЦА́РЬ - НА ПРе-СТО́-



мѣ мо́емъ: ѿ́ царь_ствѣ_етъ_ днѣсь, ѿ́ мѣ́ жь царь_



ствѣ не_двѣ́ жь_мо. не_плѣ́ды раж_



дѣ_етъ_ бо_го_ро́ дн_цѣ, ѿ́ пн_тѣ_

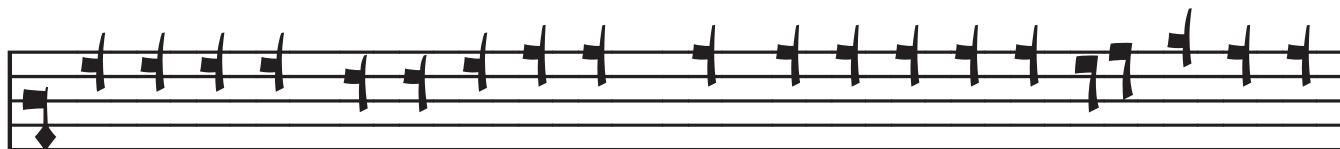


тѣль_пн_цѣ́ жь_ зпн_нѣ_ ше_ ѿ.

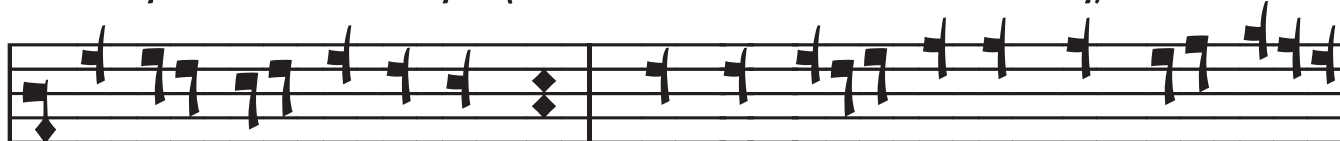
СЕДАЛЕНЪ : **Х**ЕРУВІМНІ И СЕРАФІМНІ .
ПЛАСЪ , ѿ . **П**ОДОБЕНЪ , **С**КОРО ПРЕДВАРНѢ .

Text: Sept. 8: The Nativity of the Theotokos – This is the text for the second Sessional Hymn (Sedalen) after the second Kathisma reading at Matins for September 8, the Nativity of the Theotokos. The original text (i.e. the Samopodoben, “Be quick to anticipate”) occurs both in the Octoechos and in the Triodion as a Sessional Hymn at Matins on Wednesdays.

Melody: Kievan Chant. Note: The melody has been transposed up a fourth in order to notate it properly on the standard Kievan staff; the original source places it too low on the staff according to the standards of Muscovite square-note chant books.



Хе-ру-ві-мни и се-ра-фі-мни, мно-го-о-чи-та-ѧ ар-хан-ге-ловъ



сл-уж-и-те-лей в-о-и-и-ства, со-вла-сть-ми пре-сто-ли, гос-подь-



ства, ан-ге-ли, сн-лы же и на-ча-ла, мо-лѧтъ тѧ



т-вор-ца на-ше-го и бо-га и вла-ды-кѧ, да не пре-зри-



ши мо-ле-ни-ѧ лю-дѧи со-грѣ-шив-шихъ, бо-же



мно-го-ми-лос-ти-ве.

Седáленъ : Сѣрнымъ предста́тельствѣши .
 Гласъ , ѿ . Подобенъ , Я́вилсѧ ѣсѣ .

Text: Dec. 6: St. Nicholas – This is the text for the first Sessional Hymn (Sedalen) after the second Kathisma reading at Matins for December 6, St. Nicholas. The original text (i.e. the Samopodoben, “Thou hast appeared”) occurs of the feast of the Theophany.

Melody: Kievan Chant. It is interesting to note that this melody is almost the same as the Tone 7 Small Znamenny Chant melody for stichera (i.e., the so-called “Samoglasen”), although it lacks the Tone 7 ending phrase; there can be no doubt, however, that this is merely a coincidence, since Tones 4 and 7 are not related to each other in any way. It also seems to be the very same melody as the following Podoben in this collection.



Сѣр-нымъ пред-ста́-тель-ствѣ-ши, по-кры-ва́-ѧ, со-блю-да́-ѧ



ты́-ѧ бла-же́н-не, вса́-кѣ-ѧ ско́р-би ѣз-ба-ва́-ѧ ѧ́-вѣ,



ѿ-е-ра́р-ховъ кра-си́вѣ́-ша-ѧ сла-во ѣ хва-ло́, ни́-ко́-



ла-е пре-по-до́б-не.

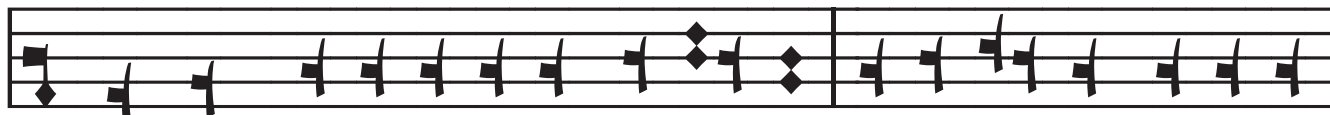
СЕДАЛЕНЪ : **В**ОЗШЕДУ СО ОУЧЕНИКѢ НА ГОРѢ .

ГЛАСЪ , Г . **П**ОДОБЕНЪ , **В**ОЗНЕСЫНСА .

Text: Aug. 6: Transfiguration – This is the text for the Sessional Hymn (Sedalen) after the Velichanie (Magnification). The original text (i.e. the Samopodoben, “Thou Who wast lifted up willingly on the Cross”) occurs on the feast of the Exaltation of the Cross (Sept. 14).

Melody: Kievan Chant. It is interesting to note that this melody is almost the same as the Tone 7 Small Znamenny Chant melody for stichera (i.e., the so-called "Samoglasen"), although it lacks the ending phrase; there can be no doubt, however, that this is merely a coincidence, since Tones 4 and 7 are not related to each other in any way. It also seems to be the very same melody as the previous Podoben in this collection.

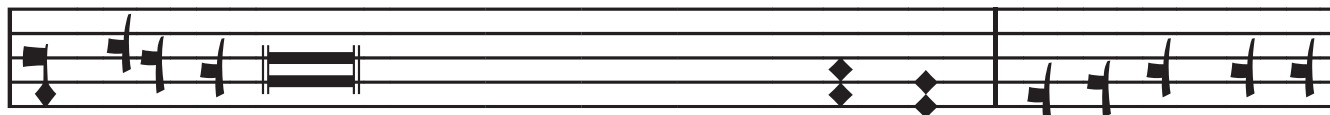
САМОПОДОБЕНЪ: ВОЗНЕСЫНСА НА КРЪТЪ БОЛЕН, ТЕЗОНМЕННТОМЪ ТВОЕМЪ НОВОМЪ ЖИТЕЛСТВОМЪ, ЦЕДРЪТЫ ТВОѦ ДАРЪН ХРЪТЕ БЖЕ. ВОЗВЕСЕЛН СЛОН ТВОЕН ПРАВОСЛАВНЫМЪ ХРЪТІАНЫ, ПОБѢДЫ ДЛА НМЪ НА СОПОСТАТЫ, ПОСОБІЕ НМЪЦЫМЪ ТВОЕ ОРЪЖІЕ МІРА, НЕПОБѢДНМЮ ПОБѢДЪ.



ВОЗ_ШЕДУ СО ОУ_ЧЕ_НИ_КѢ НА ГО_РѢ, Н ВО СЛА_ВѢ О_УНИ О_



БЛН_СТАВЪ, С МΩ_Ѹ_СЕ_ОМЪ Н ЛІ_А ТЕ_БѢ ПРЕД_СТО_АТЪ: ЗА_



КОНЪ Н ПРО_РО_ЦЫ БО ИА_КΩ БО_ГЪ СЛЪ_ЖАТЪ. Е_МЪ_ЖЕ Н СЫ_



НОВ_СТВО Е_СТЕ_СТВЕН_НО_Е РО_ДН_ТЕЛЬ НС_ПО_ВѢ_ДЪ_А,



НА_РН_ЦА_ШЕ СЫ_НА, Е_ ГО_ЖЕ ВО_СПѢ_ВА_ЕМЪ С_ТО_БО_



Ю Н ДЪ_ХОМЪ.

Сεδάλεμъ : Απόστολα βσὴ ἡ οὔγενικᾶ χριστοῦβα .
Слѣсъ , ѿ . Содобенъ , Собезначальное слово .

Text: unidentified – The original text (i.e. the Samopodoben, “The co-unoriginate Word”) is the Sunday Resurrectional Troparion in Tone 5.

Melody: Kievan Chant. This beautiful melody has a rather unique strophic form, although due to its complexity it is not well suited for improvisatory singing.

А____ по____ сто_ла бсѣ ѡ____ оу_че_ни_

ка̀ хри_сто́____ ва, про_по_вѣ́____ дав_ша_го всѣмъ

бо__ жѣс____ твен_ное ро_ж_дес_тво, ѿ____

же ѿ о_т_ца ѡз_ба_вн_те_ла ѡ ца_ря хри_ста,

во_спо_емъ пѣ_снь_ми ѡ по_хва_ла_ми свѣ_щѣ_ны_ми все_

чест_на́____ го і_ω_άν_не: не_ пре_ста́н____ нω бо

мо__ лѣт_са по_ мѣ_ло_ва_ти_са дѣ_шамъ на_шимъ.

СЕДАЛЕНЪ : ПРОВОБРАЖАШЕ ЧА́НСТВЕННУ .
ПЛАСЪ , И . ПОДОБЕНЪ , ПОВЕЛЕННОЕ ЧА́ННУ .

Text: September 14, the Exaltation of the Cross – This is the text for the second Sessional Hymn (Sedalen) after the second Kathisma reading at Matins. The original text for this Podoben (i.e. the Samopodoben, “When the bodiless one”, or “When he learned of the secret command”) is found in several places, including the Octoechos and the feast of the Annunciation (March 25, as part of the Akathist Hymn).

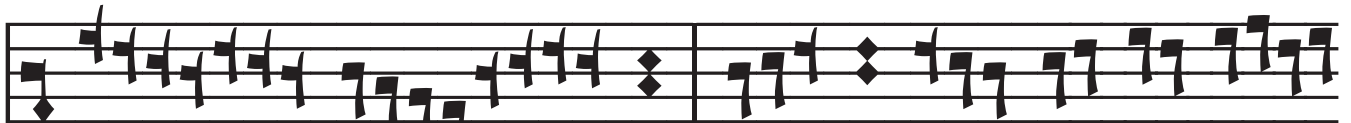
Melody: Kievan Chant. This beautiful melody has a rather unique strophic form, although due to its complexity it is not well suited for improvisatory singing. Note: The melody has been transposed up a fourth in order to notate it properly on the standard Kievan staff; the original source places it too low on the staff according to the standards of Muscovite square-note chant books.



ПРО_ О_ БРА_ ЖА́_ ШЕ ЧА́_ ЧН_ СТ_ ВЕН_ НУ



ДРЕ́_ ВЛЕ́_ И_ СЪСЪ_ НА_ ЧННЪ_ КРЕ_



СТА́_ О́_ БРАЗЪ́, Ё́_ ГЛА́ РЪ́_ ЦЪ́ ПРО_ СТРЕ́_



КРЕ_ СТО_ ВНІ́, НУ, СПА́_ СЕ МО́И, И́ СТА́_



СОЛН_ ЦЕ, ДОН_ ДЕ_ ЖЕ_ БРА_ ГИ́ ННЗ_ ЛО_ ЖИ́



ПРО_ ЧН_ ВО_ СТО_ А́_ ЦЫ_ А_ ТЕ_ БѢ́_ БО́_



г҃ѡ. ны́и нѣ бо зѣи́де на кре-стѣ́ -



та зрѣ, ѿ дер-жа́ вѡ смѣр-тиѡ -

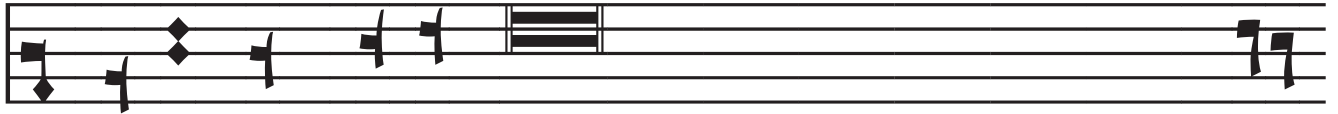


ю раз-рѣ-ши́въ, вѣсь мѣръ со-воз-дѣ́нъ ѿ-снѣ.

Слѣсъ , ѿ . Самоподобенъ , Премѣдрость ѿ сло́во .

Text: Samopodoben – This is the text for the Samopodoben, “By conceiving the wisdom”. It is found in a few places, including the Triodion (Cheese-Fare Week: Tuesday Matins, after the first Kathisma, Sessional) and the Menaion (September 26, Repose of St. John the Evangelist, Matins, after the first Kathisma, Sessional theotokion).

Melody: Kievan Chant. This melody is rather complex for a Podoben, and it is doubtful that it was ever intended to be a memorized chant melody; to be effective, each text which uses this melody would require a notated musical arrangement.



Пре-мѣ-дрость ѿ сло-во в'тво-емъ вре-вѣ за-чен-ши не-ω-



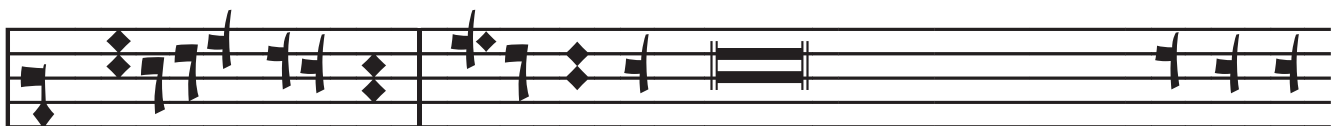
паль- нω, ма- ти бо- жи-а, ми-ръ ро-ди-ла ѿ-



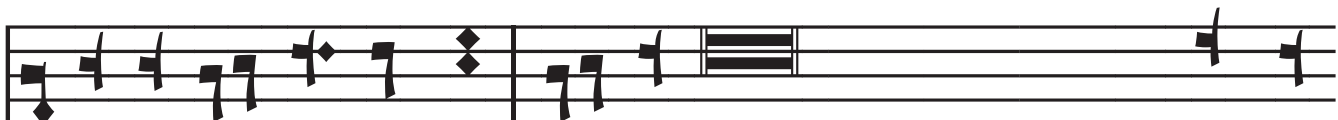
сѿ ми-ръ со-дер-жа-ца-го, ѿ въ-ѡб'-а-тї-нхъ ѿ-ми-ѣ-ла



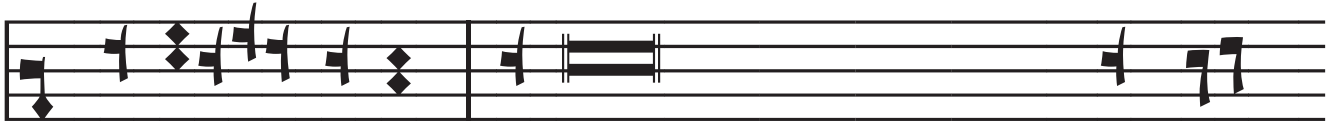
ѿ-сѿ всѣ со-дер-жа-ца-го, пи-ще-дѣ-ла всѣхъ, ѿ-твор-



ца- тва-ри. тѣм-же мо-лю-ца- все-сва-та-а дѣ-во ѿ



вѣ-ро-ю сла-влю-ца, ѿз-ба-ви-ти-са- мнѣ пре-грѣ-ше-нїи,



И́ в дѣнь сѣдѣ, ѿгдѣ предстѣти́ и́ мамъ предъ ли-



цѣмъ создѣтелѣ моєгѡ, владѣице дѣво чѣ-



стѣ, твоѣ по́моць тогдѣ по́дѣждь мнѣ: всѣ бо



мо́жеши, ѿ ли́ка хόщєши, всепѣтѣла.

Седáленъ : **Слóво бѣжїе на зéмлю нынѣ снѣде .**
Слáсъ , ѿ . Самоподóбенъ , Свирѣлей пáстырскнхъ .

Text: March 25, Annunciation – This is the text for the Sedal (Sessional Hymn) following the 3rd Ode of the Canon at Matins. The Samopodoben (“While the shepherds were sleeping”) is found on December 24, the Forefeast of the Nativity of Christ, at Matins, the Sedalen after the second Kathisma reading.

Melody: Kievan Chant. Note: The melody has been transposed up a fourth in order to notate it properly on the standard Kievan staff; the original source places it too low on the staff according to the standards of Muscovite square-note chant books.

Самоподóбенъ: Свирѣлей пáстырскнхъ предста́вляющее пѣснн, бóннство а́нгельское возгласѣ, къ нѣмъ глагóла: предста́ните свирѣлюще, ѿже надъ чредáмн пасóмыхъ старѣшнны, возопїите по́юще: ѿ́къ роди́са христóсъ господь, благово́лнвыи спáстн ѿ́къ бóгъ рóдъ чело́вѣческїи.



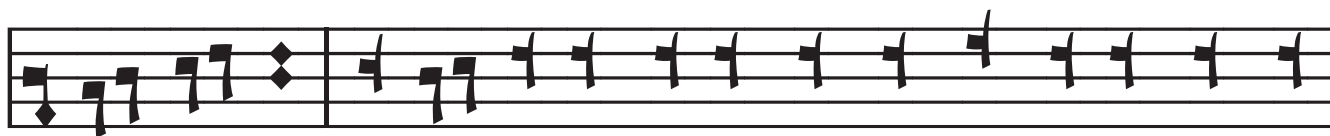
Слó_ во бó_ жї_ е на зé_ млю ны_ нѣ_ снѣ_ де, а́_ н_ гелъ



пред_ ста́, во_ пї_ а́ _ дѣ́ _ вѣ́: ра́ _ днѣ_ са бла_ го_ сло_



вѣн_ на_ а́, ѿ́_ же пе_ ча_ тї_ ю е́_ днѣ_ на со_ хра́н_



_ ши_ са, во оу́_ трó_ вѣ́ прї_ ем_ ши пред_ вѣ́ч_ на_ го сло_ ва



н гó_ спо_ да, да ѿ́ прé_ ле_ снн спа_ сѣтъ, ѿ́_ кво бóгъ



рѠДЪ_ чЕ_ лО_ вѢ_ чЕ_скїѢ.