

**Source:** These four Exaposteilarii (Svetilny) 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, July, 2003, Woodburn, Oregon; these settings are an attempt to reconstruct the original Kievan square-note settings as accurately as possible.

**Свѣтѣнѣнь : Крѣтъ хранѣтель .**  
**Подобенъ , Ученикомъ . Гласъ , ѿ .**

**Text: Sept. 14: Exaltation of the Cross** ("The Cross is the guardian"). This was not originally a Podoben, but due to the popularity of the hymn, it has evolved into one and has inspired new melodies. The Greek liturgical books sometimes designate it an automelon, sometimes a prosomion of "των μαθητων ορωντων" ("Ученикомъ зрящымъ тя").

**Melody: Kievan Chant: Podoben "Uchenikom zriashchym tia".** [Note: In the Kievan chant tradition "Свете неизменный" (the Exaposteilarion for Transfiguration), "Со ученики въздемъ" (the first Gospel Exaposteilarion for Sundays at Matins) and "Ученикомъ зрящымъ" (the Exaposteilarion for Ascension) all share a common melody.]

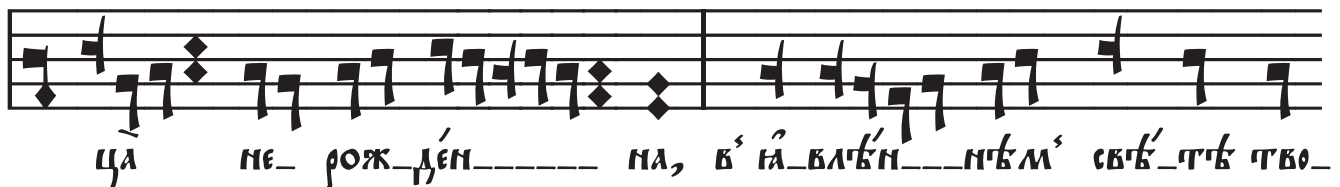
Крѣтъ хра-ни-тель все-ѧ все-лен-ны-ѧ, крѣтъ кра-со-  
 та цѣр-к-ве . крѣтъ ца-рѣн-ства , крѣтъ  
 вѣр-ны-хъ оу-твер-ждѣ-нїе .  
 крѣтъ ѧ-мъ ге-ловъ сла-ва , ѧ дѣ-мо-  
 новъ ѧз-ва .

# Свѣтѣленъ : Свѣте неизмѣнный .

## Самоподобенъ . Гласъ , Г' .

**Text:** Aug. 6: Transfiguration of the Lord ("O Light unaltered").

**Melody:** Kievan Chant, Samopodoben. [Note: In the Kievan chant tradition "Свете неизменный" (the Exaposteilarion for Transfiguration), "Со ученики взыдемъ" (the first Gospel Exaposteilarion for Sundays at Matins) and "Ученикомъ зрящымъ" (the Exaposteilarion for Ascension) all share a common melody.]



Свѣтѣленъ : Покѣтѣлъ ны ѣсть .  
 Самоподобенъ . Гласъ , Г .

**Text: Dec. 25: Nativity of the Lord** ("Our Saviour hath visited us from on high").

**Melody: Great Znamenny Chant - Kievan Rescension, Samopodoben.** This is an interesting anomaly. In the chant books of Western Rus', this Exapostilarion text is supplied with a melody that is not labeled, but which is easily identified as Znamenny chant, Tone 1. It is not, however, the common exopostilarion melody associated with the Old Rite (Muscovite Znamenny tradition). It is also interesting to note that this melody is in a tone different from the one which the Greek books assign to their melody (Tone 3). — Note the distinctive form of the cadence called the "Kulisma" (at the end of the melody): this generic interpretation of the Kulisma, which is used in all 8 Tones in the Kievan rescension of Znamenny chant (as opposed to the Muscovite form which has a distinctive melodic pattern for each Tone), is one of the primary differences between the two traditions. (Also 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-сѣ-тѣ-лъ ны ѣ-сть ————— свѣ- ————— ше спѣ-тъ нѣ-шѣ, во-с-



тѣ-къ во-с-тѣ-къ, ѣ-щѣ- цѣ-и во тѣ-мѣ-нѣ ѣ-щѣ- ————— ни



ѡ-б-рѣ-тѣ-хо-мѣ ѣ-щѣ-тѣ-нѣ: ѣ-щѣ- ————— во ѡ-дѣ-ви ро-



дѣ- ————— ѣ- го-спѣ-дѣ .

Свѣтѣленъ ѿго днь январѣ , ѡбрѣзаніа гдѣ : **Плѣтїю**  
 ѡбрѣзаетса . **Подобенъ** , **Пласъ Г** : **Дхѡмъ во свѣтїиши** .

**Text: Jan. 1: Circumcision of the Lord** ("He was circumcised in the flesh"); this is not a Samopodoben, but is actually a Podoben (prosomoion) or "contrafact" of the Exapostelarian for the Meeting of the Lord (Feb. 2), "Духомъ во свѣтилищи" ("By the Spirit in the sanctuary")

**Melody: Kievan Chant, Podoben.** This Exapostelarian is assigned to Tone 3 in Byzantine Chant. (The original setting of this melody has not been located yet.)



Плѣтїю ѡбрѣзаетса, законъ ѿполниви, ѿкѡ



младенцъ ѡсодженъ, вѣкѡмъ зѣлитель ѿпел-



намъ повѣстса, ѿкѡ челоуѣкъ : ѿмлекомъ пи-



таетса, ѿже всѣ безмѣрною крѣпостїю



ѿкѡ бгъ содержанъ, ѿмамоуе ни емъ возвоуанъ .