

ΤΗΝ ΣΟΦΙΑΝ ΚΑΙ ΛΟΓΟΝ ~ Премудрость и Слово

[Tin Sofian ke Logon ~ Premudrost' i Slovo]

Kathisma / Sedalen, Mode VIII, Model Melody

Here is a new English translation of the Kathisma - Sedalen *Tin Sofian ke Logon ~ Premudrost' i Slovo*, from the Greek, into two forms of English, the 'you' diction and the 'thou' diction, with a musical setting of each text to the Kievan chant melody, and then to the Bulgarian chant melody. The materials are arranged thus:

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1. Methodology

I obtained exemplars of the Greek text from different sources and then exemplars of the Slavonic text from different sources; next I examined the Greek and the Slavonic translation, then translated the Greek into English 'you' diction, with one eye on the Slavonic, noting some variants. Afterwards, I converted the 'you'-diction translation into 'thou' diction for those who have a need for that. And finally, I set both versions to the Kievan chant melody.

Ἦχος πλάγιος δ'.

Τὴν Σοφίαν καὶ Λόγον * ἐν σῆ γαστρὶ * συλλαβοῦσα ἀφράστως, * Μῆτερ Θεοῦ, * τῷ κόσμῳ ἐκύησας * τὸν τὸν κόσμον κατέχοντα, * καὶ ἐν ἀγκάλαις ἔσχες * τὸν πάντα συνέχοντα, * τὸν τροφοδότην πάντων * καὶ πλάστην τῆς φύσεως. * ὅθεν δυσωπῶ σε, * Παναγία Παρθένε, * ῥυσθῆναι πταισμάτων με * ὅταν μέλλω παρίστασθαι * πρὸ προσώπου τοῦ Κτίστου μου. * Δέσποινα Παρθένε ἀγνή, * τὴν σὴν βοήθειαν τότε μοι δώρησαι. * καὶ γὰρ δύνασαι, * ὅσα θέλεις, πανύμνητε.

Slavonic in Modern Russian Orthography:

Премудрость и Слово въ твоём чреве заченши неопально, * мати божия, * миру родила еси мир содержащаго, * и в обятиих имела еси вся содержащаго, * пищедателя всех, * и творца твари. * темже молю тя всесвятая дево и верою молю тя, * избавитися мне прегрешении, и в день суда, * егда предстати имам пред лицом создателя моего, * владичыце дево чистая, * твою помощь подаждь ми: * вся бо можеши, елика хоцеши, всепетая.

Slavonic in Old Civil Orthography:

Премудрость и Слово въ твоёмъ чревѣ заченши неопально, * мати божия, * міру родила еси міръ содержащаго, * и въ обятїихъ имѣла еси вся содержащаго, * пищедателя всеѣхъ, * и творца твари. * тѣмже молю тя всесвятая дѣво и вѣрою славлю тя, * избавитися мнѣ прегрѣшенїи, и въ день суда, * егда предстати имамъ предъ лицемъ создателя моего, * владичыце дѣво чистая, * твою помощь тогда подаждь ми: * вся бо можеши, елика хоцеши, всепѣтая.

NB: Words in angle brackets (<...>) I have added to clarify the text, or to meet a requirement of English grammar; for example, ‘O all-praised <Lady>’ at the end of the text represents in English a substantived feminine singular vocative adjective; English does not generally admit this usage in the singular, but requires a noun or pronoun for the adjective to modify.

Mode VIII [Model Melody]

The Wisdom and Word you conceived in your womb ineffably¹,
O Mother of God,
then in the world you brought forth Him who holds fast the world,²
and in the crook of your arms you held Him who holds all things together,
<to nurse>³ the Nourisher of all, Creation’s Creator.⁴

For this reason I beg⁵ you,⁶ All-Holy Virgin,
that I be delivered from my <sinful> falls⁷
when I stand before the face of my Creator.

O Mistress, pure Virgin,
at that moment give me your help;
for you can do whatever you will, O all-praised <Lady>.

¹ Literally, ‘Having conceived the Wisdom and Word in your womb ineffably, ... you brought forth’. I wanted very much to retain ‘The Wisdom and Word’ at the beginning, but if I had translated the Gk participle with an English participle, the phrase would have become extremely clumsy, since English seems not to accommodate prepositive objects of participles, though it allows them exceptionally for finite verbs. I therefore chose to use the finite verb; I retained the idea of priority and posteriority implied in the Greek aorist participle by using the correlative conjunction ‘then’ to begin the next clause.

² The first section uses several words based on the Greek ἔχειν (ekhein), whose root meaning is ‘to have’ or ‘to hold’: ekhein, katekhein, synekhein; there seem to be subtle differences between the last two – so subtle that the Slavonic translator rendered them by the same word.

³ The idea of nursing is implicit in the Greek text from the Theotokos’ holding Christ in the crook of her arms, a typical position for suckling a child, and from the word τροφοδότης – ‘food-giver’, one of the direct objects of ἔσχες ‘you held’, especially in the context of the contrasts – even paradoxes – in the preceding text. In fact, a variant of this sedalen exists in Greek, in which this idea is made explicit, by replacing τὸν τροφοδότην πάντων καὶ πλάστην τῆς φύσεως (‘the Food-giver of all and Former of nature’), with καὶ ἐκ μαζῶν ἐθήλασας τὸν πάντας ἐκτρέφοντα (‘and from your breasts you suckled Him who feeds all men’).

⁴ Here ‘Creation’ renders the Greek φύσις, which is usually rendered as *nature*; but even in classical Gk, it could have the meaning of *creation*, and the Slavonic translator took it in that sense; happily, the Slavonic for Creator and Creation share the same root, as in English; but the Greek words used here do not (more literally: Former of Nature).

⁵ If I were using Latin-based words, I would probably say something like ‘I importune you’.

⁶ Slavonic adds ‘and in faith I glorify you’; this may be an addition, or it may have been in the Greek text the Slavonic translator had before him. An analysis of the syllable and stress count in the corresponding line of the contrafacta in Greek might help resolve the question.

⁷ Slavonic adds ‘especially on Judgment Day’; this may be making explicit the meaning of the following clause, or it may have been in the text the Slavonic translator was working with; an analysis of the syllable and stress count in the corresponding line of the contrafacta in Greek might help resolve the question.

Mode VIII [Model Melody]

The Wisdom and Word thou conceivedst in thy womb ineffably,
O Mother of God,
then in the world thou broughtest forth Him that holdeth fast the world,
and in the crook of thine arms thou heldest Him that holdeth all things
together,
<to nurse> the Nourisher of all, Creation's Creator.

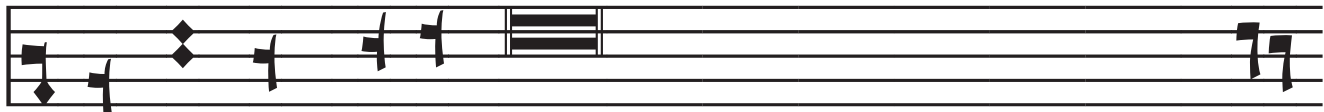
For this reason I beg thee, O All-Holy Virgin,
that I be delivered from my <sinful> falls
when I stand before the face of my Creator.

O Mistress, pure Virgin,
at that moment give me thine help;
for thou canst do whatever thou wilt, O all-praised <Lady>.

Слѣвъ , ѿ . Самоподобенъ , Премѣдрость ѿ слово .

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).

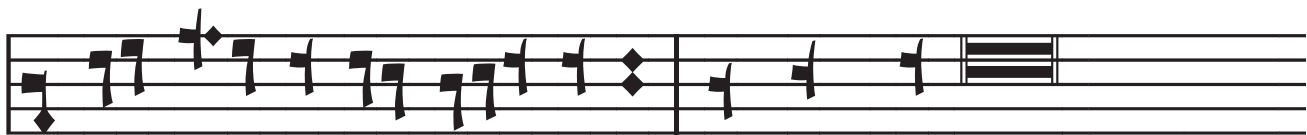
Melody: Kievan Chant. This melody is rather complex for a Podoben, and it is doubtful that it was ever intended to be a memorized chant melody; to be effective, each text which uses this melody would require a notated musical arrangement.



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



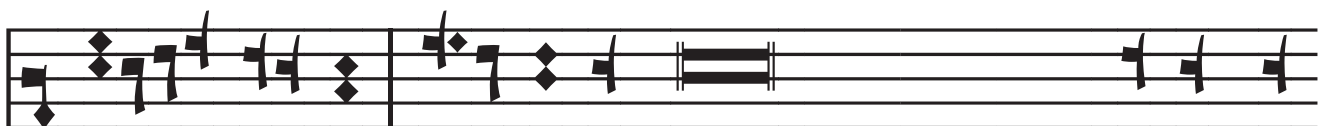
паль- нω, ма- ти бо- жи-а, ми-ръ ро-ди-ла ѿ-



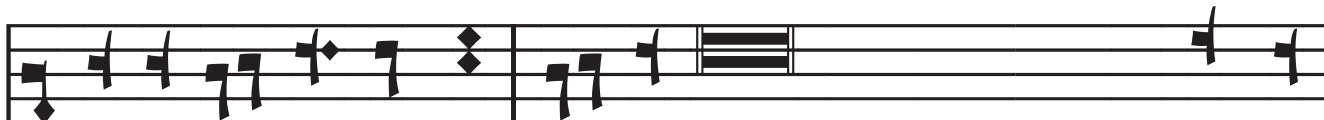
сѿ ми-ръ со-дер- жа- ца-го, ѿ вѣ-ѡб'-а-тї-нхъ ѿ-мѣ-ла



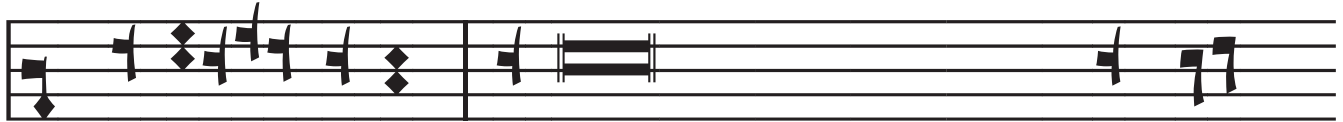
ѿ-сѿ всѣ со-дер- жа- ца-го, пи-ще-дѣ-ла всѣхъ, ѿ-твор-



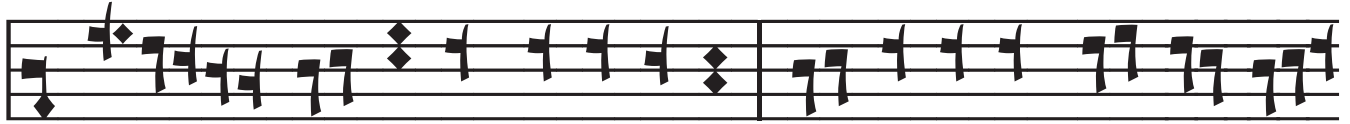
ца- тѣ-лѣ. тѣ-м-же мо-лю-ца всѣ-сѣ-лѣ-а дѣ-во ѿ



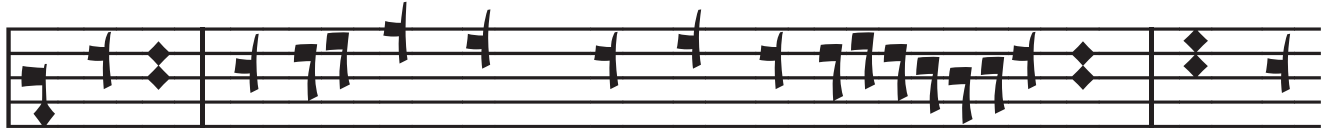
вѣ-ро-ю сла-влю-ца, ѿз-ба-ви-ти-са мнѣ пре-грѣ-ше-нїй,



И́ в' дѣнь сѣ_дѣ, ѿ_гдѣ пред_ста_ти и́_мамъ пред' ли_



це_мъ соз_дѣ_телѣ мо_е_гѡ, вла_ды_чи_це дѣ_во_чѣ_



ста_ѣ, тво_ѡ по_мо_ць то_гдѣ по_дѣ_ждь мнѣ: всѣ_ бо



мо_же_ши, ѿ_ ли_ка хо_ще_ши, все_пѣ_та_ѣ.

Sedalen
The Wisdom and Word

[Premudrost' i Slovo]

Mode VIII

Kievan Chant

The Wis - dom and Word you con - ceived
in your womb in - ef - - - - fa - bly,
O Mo - - - - - ther of God,
then in the world you brought forth Him who holds
fast the world, and in the crook of your arms
you held Him who holds all things to - ge - ther,
<to nurse> the Nour - ish - er of all, Cre - - a - -
tion's Cre - a - - - - tor. For this rea - - - - son



I beg you, O All - Ho - ly Vir - gin, that I



be de - liv - ered from my <sin - ful> falls when



I stand be - fore the face of my



Cre - a - - - tor. O Mis - tress, pure



Vir - - - gin, at that mo - ment give



me your help; for you can do what - ev - er



you will, O all - praised <La - dy>.

Sedalen
The Wisdom and Word

[Premudrost' i Slovo]

Mode VIII

Kievan Chant

The Wis - dom and Word thou con - ceiv - edst
in thy womb in - ef - - - - fa - bly,
O Mo - - - - ther of God,
then in the world thou broughtest forth Him that hold-eth
fast the world, and in the crook of thine arms
thou held - est Him that hold - eth all things to - ge - ther,
<to nurse> the Nour - ish - er of all, Cre - - a - -
tion's Cre - a - - - - tor. For this rea - - - - son



I beg thee, O All - Ho - ly Vir - gin, that I



be de - liv - ered from my <sin - ful> falls when



I stand be - fore the face of my



Cre - a - - - tor. O Mis - tress, pure



Vir - - - gin, at that mo - ment give



me thine help; for thou canst do what - ev - er



thou wilt, O all - praised <La - dy>.

Of note:

1. The stressed syllable of 'wisdom' and that of 'premudrost' are sung to the same note;
2. 'Ineffably' and 'neopal'no' fall under the same multi-note figure;
3. The stressed syllables of 'Mother of God' and 'Mati Bozhija' are sung to the same notes;
4. 'Him who holds fast the world' is sung to the same music as 'soderzhashchago'; 'Him who holds all things together' in the next line is sung to a slightly modified version of the music for 'soderzhashchago'.
5. The stressed syllable of 'Nourisher' falls under the same note as the stressed syllable in 'pishchedatelja', 'all' is sung to the same note as 'vsekh'.
6. The stressed syllables in 'creation's Creator' are sung to the same notes as the stressed syllables in 'Tvortsa tvari'.
7. The stressed syllables in 'the face of my Creator' are sung to the same notes as the stressed syllables in 'litsem Sozdatelja mojego';
8. 'Give' falls under the first part of the melisma for the syllable '-dazhd' in 'podazhd'.
9. 'All-praised' is sung to the same music as 'vsepetaja', save for the last two syllables.

Such extensive correspondence is somewhat unusual in my experience, and a delight when it happens.

Sedalen – Premudrost' i Slovo

Mode VIII

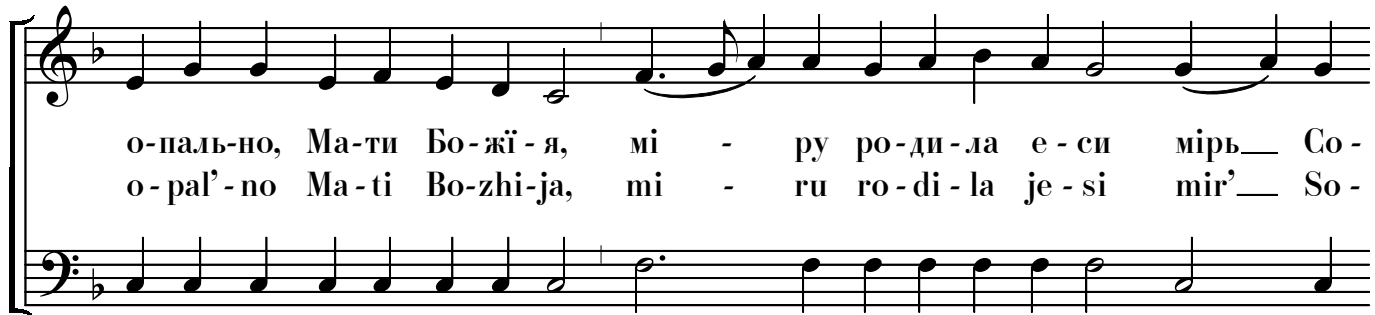
Bulgarian Chant
Dinev 1949

Melody



Пре-му-дрость и Сло-во въ тво - емъ чре-вѣ за-чен - ши не -
Pre - mu - drost' i Slo - vo v tvo - jem chre - vje za - chen - shi ne -

Ison



о-паль-но, Ма-ти Бо-жі-я, мі - ру ро-ди-ла е-си мір'— Со -
o - pal' - no Ma - ti Bo - zhi - ja, mi - ru ro - di - la je - si mir' — So -



дер-жа - ша - го, и въ о-бѣ-ті-ихъ и-мѣ - ла е-си вся— Со-дер-жа -
der - zha - shcha - go, i v o - bja - ti - ikh i - mje - la je - si vsja — So - der - zha -



ша - го, Пи - ще - да - те - ля всѣхъ, и Твор-ца— тва - ри. Тѣм - же
shcha - go Pi - shche - da - te - lja vsjekh, i Tvor - tsa — tva - ri. Tjem - zhe



мо - лю__ тя, все - вся - та - я Дѣ - во, и вѣ - ро - ю сла - влю тя,
 mo - lju__ Tja, Vsje - svja - ta - ja Dje - vo, i vje - ro - ju sla - vlju Tja:



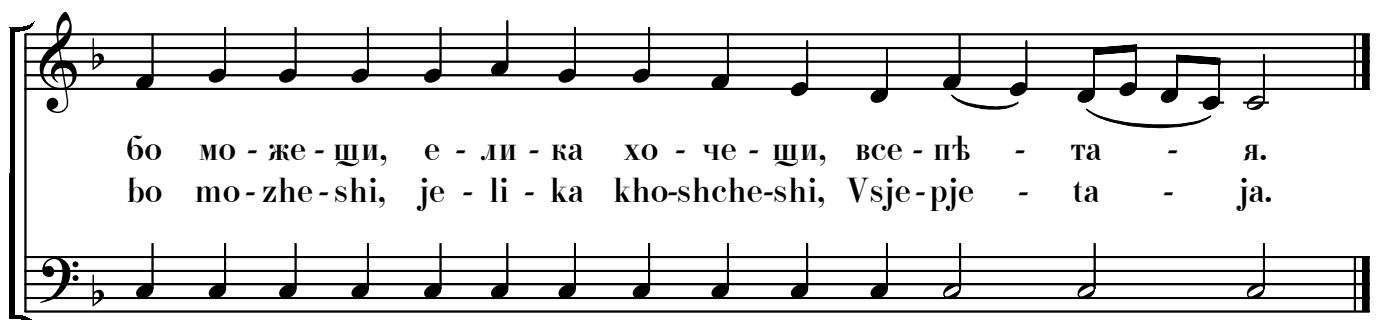
из - ба - ви - ти - ся мнѣ пре - грѣ - ше - ній, и вѣ день су - да, ег - да пред - ста -
 iz - ba - vi - ti - sja mnje pre - grje - she - nij, i v den' su - da je - gda pred - sta -



ти и - мамъ предъ ли - цемъ Соз - да - те - ля мо - е - го, Вла - ди - чи - це
 ti i - mam pred li - tsem Soz - da - te - lja mo - je - go, Vla - dy - chi - tse



Дѣ - во чи - ста - я, тво - ю по - мощь то - гда по - даждь_____ ми: вся
 Dje - vo chi - sta - ja, tvo - ju po - moshch' to - gda po - dazhd'_____ mi; vsja



бо мо - же - ши, е - ли - ка хо - че - ши, все - пѣ - та - я.
 bo mo - zhe - shi, je - li - ka kho - shche - shi, Vsje - pje - ta - ja.

Sedalen ~ The Wisdom and Word

Mode VIII

Bulgarian Chant after Dinev

Melody

The Wis-dom and Word_ you_ con - ceived in your_ womb in -

Ison

ef-fab-ly, O Mo - ther of God, then in the world_ you_ brought_ forth Him

who holds_ fast the world, and in the crook of your arms you_ held_ Him

who holds all things to - ge - ther, <to nurse> the Nour-ish-er of all and cre -

a - tion's Cre - a - tor. For this rea - son I_ beg_ you, all - ho -

ly Vir - gin, that I be de - liv - ered from my sin - ful__ falls,

when__ I stand be fore__ the face of my Cre - a - - -

tor. O__ Mis - tress, pure__ Vir - gin, at that__ mo - ment

give__ me__ your__ help, for__ you can do what - ev - er you will,

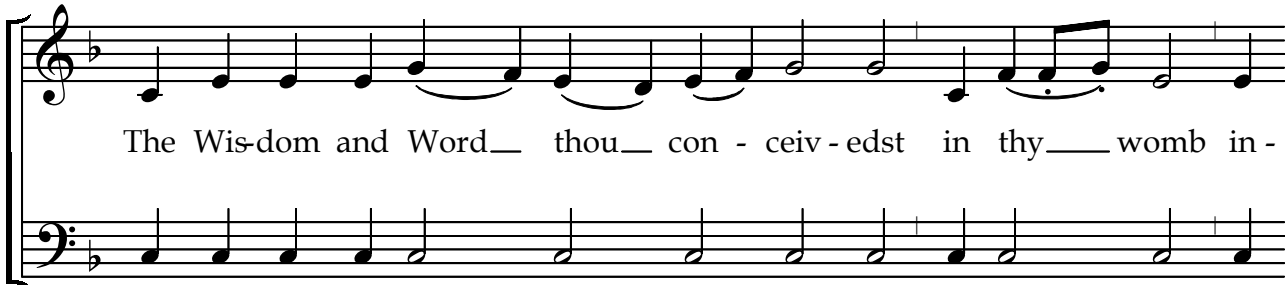
O all - praised - La - - - day!

Sedalen ~ The Wisdom and Word

Mode VIII

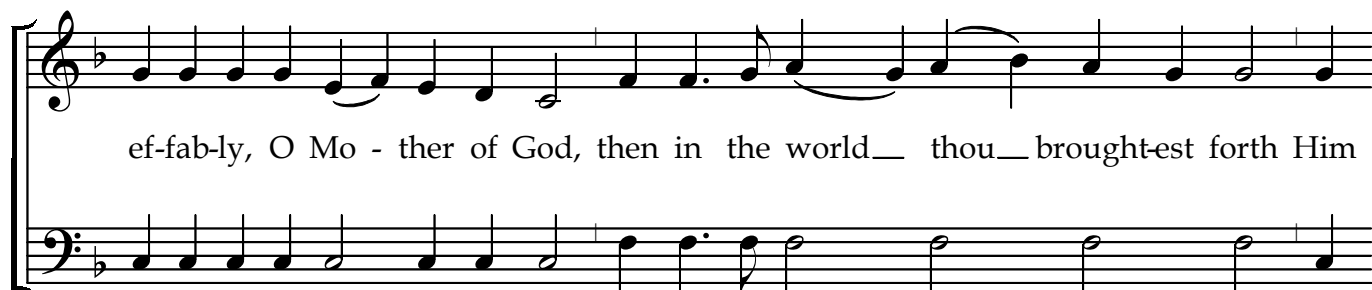
Bulgarian Chant after Dinev

Melody

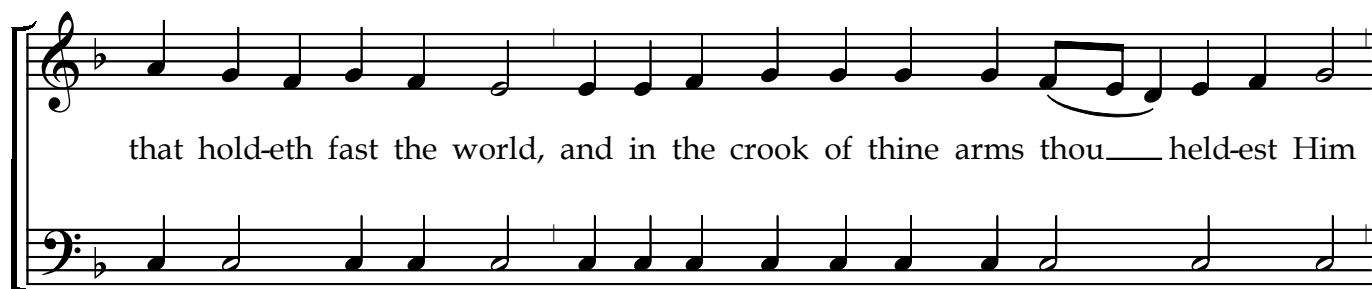


The Wis-dom and Word_ thou_ con - ceiv - edst in thy_ womb in -

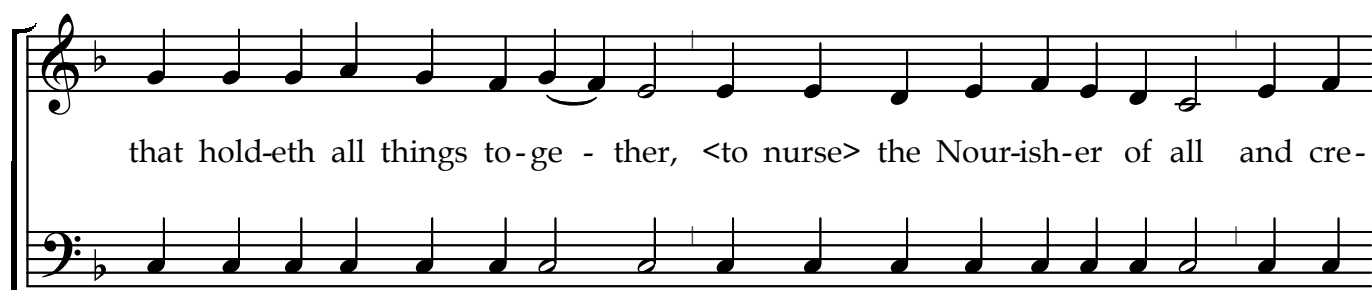
Ison



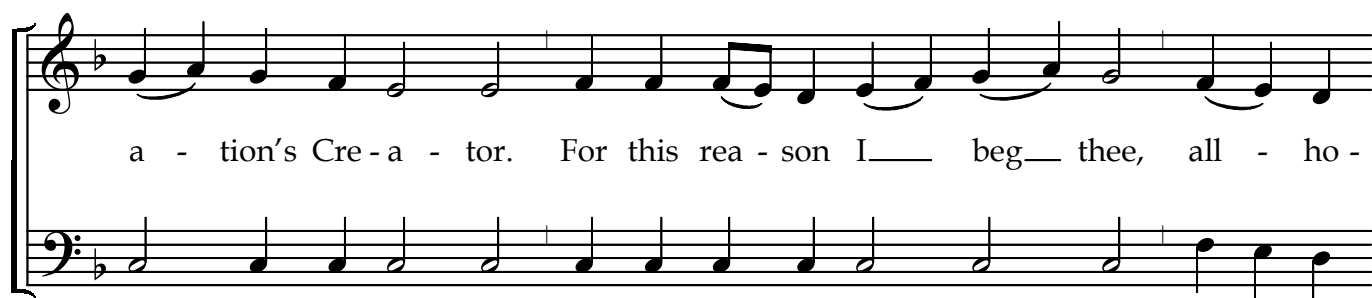
ef-fab-ly, O Mo - ther of God, then in the world_ thou_ brought-est forth Him



that hold-eth fast the world, and in the crook of thine arms thou_ held-est Him



that hold-eth all things to-ge - ther, <to nurse> the Nour-ish-er of all and cre-



a - tion's Cre - a - tor. For this rea - son I_ beg_ thee, all - ho -

ly Vir - gin, that I be de - liv - ered from my sin - ful__ falls,

when__ I stand be fore__ the face of my Cre - a - - -

tor. O__ Mis - tress, pure__ Vir - gin, at that__ mo - ment

give__ me__ thine__ help, for__ thou canst do what - ev - er thou wilt,

O all - praised - La - - - day!