

CHAPTER 1

Achilleas G. Chaldaeakes Reflections of Ecclesiastical Policy in Sacred Music: The Case of Patriarch Athanasios V

Historical Aspects

Reflections of any ecclesiastical policy upon the creation of sacred music as a whole is something given in Eastern chant, especially in the field of Byzantine Music, the music of the Eastern Orthodox Church. In the present chapter, I shall focus on the case of Patriarch Athanasios V,¹ and endeavour to analyse this specific phenomenon.

The Patriarch of Constantinople Athanasios V (whose last name was Margounius) is an exceptionally important figure in the Church, well known in the relevant historical research.² He was a Cretan; historians described him as “a wise man, whose outstanding success was scandalous for the clergymen of the time; he would read European books, he translated into Greek

¹ Cf. Achilleas Chaldaeakes, «Ἀθανάσιος Μαργούνιος, ὁ ἀπὸ Τορνόβου καὶ Ἀνδριανουπόλεως Πατριάρχης Κωνσταντινουπόλεως (ὁ Ε΄)», s.v., *Μεγάλη Ὁρθόδοξη Χριστιανικὴ Ἐγκυκλοπαίδεια* 1, 2010, 297–299; Idem, “A Patriarch’s Chant. Athanasios V”, in a booklet published by *Cappella Romana* (Alexander Lingas founder and artistic director), 23rd Season: 2013/4, for two concerts given under Achilleas Chaldaeakes, as guest conductor, on Friday 8 November 2013 at St. Mary’s Cathedral, Portland, Oregon & Saturday 9 November 2013 at St. Demetrios Greek Orthodox Church, Seattle, Washington.

² Germanus, Bishop of Sardes and Pisidia, *Συμβολὴ εἰς τοὺς πατριαρχικοὺς καταλόγους Κωνσταντινουπόλεως ἀπὸ τῆς Ἀλώσεως καὶ ἐξῆς*, Part II (1702–1936), Konstantinople, 1938, 12–15; M. J. Gedeon, «Ὁ Πατριάρχης Ἀθανάσιος Ε΄», in *Ἐπετηρὶς Ἑταιρείας Κρητικῶν Σπουδῶν* 3, 1940, 193–205; Tasos Ath. Gritsopoulos, «Ἀθανάσιος ὁ Ε΄», s.v. *Θρησκευτικὴ καὶ Ἱθικὴ Ἐγκυκλοπαίδεια* 1, 1962, 520–521; M. Manousakas, «Νέες εἰδήσεις γιὰ τὸν Κρητικὸ οἰκουμενικὸ πατριάρχην Ἀθανάσιον Ε΄ τὸ Μαργούνιο (1709–1711)», in *Τόμος εἰς μνήμην Γεωργίου Κουρμούλη*, Athens, 1988, 451–468.

the *Thesaurus Liguarum Orientalium* of Meninski and encouraged people to towards education;³ moreover, he is reported as “an expert in Greek, Latin and Arabic dialects, while being a perfect musician.”⁴

It seems that after a brief stay in an Arabic-speaking area (probably in Egypt or Palestine, or possibly somewhere near the Patriarchate of Jerusalem, where – logically – he learnt the Arabic language) he resided in a region in Constantinople, where he acquired a richer education (not only in Greek but also in Latin studies) and gradually rose to ecclesiastical office.⁵

Historical sources prove that since 1687 Athanasios V was been the Bishop of Tarnovo, but one should note that he held that position even earlier than that;⁶ in 1686 he was already mentioned as Bishop of Tarnovo, in a composition of his, anthologized in a codex written by the monk of Iviron Monastery in Mount Athos, Kosmas the so-called Macedonian, the composition being a *polychronion* to Serpanos, Master of the Ougrovlachia region.⁷

He served in the said Metropolis until 1692, when he was transferred to the Metropolis of Adrianople, after he succeeded Bishop Klemes, who had

³ K. M. Koumas, *Ιστορίες τῶν ἀνθρωπίνων πράξεων ἀπὸ τῶν ἀρχαιοτάτων χρόνων ἕως τῶν ἡμερῶν μας, ἐκ παλαιῶν ἀπανθισθεΐσαι καὶ τὰ νεώτερα ἐξ ἀρίστων Γερμανῶν ιστοριογράφων ἐλευθέρως μεταφρασθεΐσαι*. Vol. X. Vienna-Austria, Anton v. Haykul, 1831, 394; [“Ἀθανάσιος Ε΄, μητροπολίτης Ἀνδριανουπόλεως, ἀνὴρ σοφός, εἰδήμων ὅχι μόνον τῆς Ἑλληνικῆς γλώσσης, ἀλλὰ καὶ τῆς Λατινικῆς καὶ ἄλλων Εὐρωπαϊκῶν γλωσσῶν, καὶ τῆς Αραβικῆς προσέτι, διεδέχθη τὸν Κυπριανόν. Ἀλλ’ ἡ ἐξοχος προκοπὴ τοῦ ἡτο σκάνδαλον εἰς τοὺς τότε κληρικούς. Ἀνεγίνωσκε βιβλία Εὐρωπαϊκά, ἐμετάφραζε εἰς τὴν Ἑλληνικὴν γλῶσσαν τὸ τετραγλωσσον λεξικὸν τοῦ Μενισκίου· ἐπαρακίνει τὸ γένος εἰς τὴν παιδείαν. Τοιαῦτα σφάλματα ἐκίνησαν τὴν γλῶσσαν τῶν ζηλωτῶν ἢ ὑποκριτῶν νὰ τὸν κηρύξουν αἰρετικὸν καὶ νὰ τὸν κηρμίνωσιν ἀπὸ τὴν ἱερὰν καθέδραν”]; cf. Gedeon, op. cit., 193.

⁴ George Vendotis, *Προσθήκη τῆς ἐκκλησιαστικῆς ἱστορίας Μελετίου Μητροπολίτου Ἀθηνῶν, πρὸς ἐξακολουθήσιν τῶν ἄλλων τριῶν τόμων, ἐρανισθεῖσα μετὰ μεγάλης προσοχῆς καὶ ἐπιμελείας ἐκ διαφόρων ἀξιολόγων συγγραφέων εὕρισκομένων ἐν τῇ περιφίμῳ Κ.Β. Βιβλιοθήκῃ τῆς Βιέννης εἰς τὴν ἀπλὴν ἡμῶν διάλεκτον παρὰ Γεωργίου Βενδότη τοῦ ἐκ Ζακύνθου, νῦν πρῶτον τύποις ἐκδοθεῖσα ἐπιταγὴ μὲν καὶ δαφιλεῖ δαπάνῃ τοῦ Ὑψηλοτάτου Εὐγενεστάτου καὶ Γαληνοτάτου Πρίγκηπος καὶ Ἡγεμόνος πάσης Οὐγγροβλαχίας κυρίου κυρίου Ἀλεξάνδρου Κωνσταντίνου Μορούζη Βοεβόδα ᾧ καὶ προσεφωνήθη, ἐπιστασίᾳ δὲ καὶ ἀκριβεῖ ἐπιμελείᾳ Πολυζῶη Λαμπανιζιώτῃ τοῦ ἐξ Ἰωαννίνων, τόμος Δ΄, περιέχων τὰ ἐν τῇ Ἐκκλησίᾳ συμβάντα ἀπὸ τοὺς χιλίους ἑπτακοσίους χρόνους τῆς τοῦ Χριστοῦ Γεννήσεως ἄχρι τῆς σήμερον, δηλ. ὅλου τοῦ παρόντος αἰῶνος*. Vienna-Austria: George Vendotis Editions, 1795, 5 [“Ἀθανάσιος Ἀνδριανουπόλεως, ἀνὴρ πεπαιδευμένος, εἰδήμων τῆς τε Ἑλληνικῆς, Λατινικῆς καὶ Αραβικῆς διαλέκτου, μᾶλλον δὲ ἐν τῇ μουσικῇ ἦν τέλειος”]; cf. Gedeon, *ibid*.

⁵ Cf. Manousakas, op. cit., 466–467.

⁶ *Ibid*.: 451–455.

⁷ See Codex No. 970 of Iviron Monastery in Mount Athos (Papadike), ff. 225^v–226^v: *Μητροπολίτου Τουρνόβου κυρίου Ἀθανασίου, εἰς τὸν αὐθέντην Οὐγγροβλαχίας ἤχος δ΄ Πολυχρόνιον ποιῆσαι*; cf. Gr. Th. Stathes, *Τὰ χειρόγραφα βυζαντινῆς μουσικῆς – Ἅγιον Ὅρος. Κατάλογος περιγραφικῶς τῶν χειρογράφων κωδίκων βυζαντινῆς μουσικῆς τῶν ἀποκεμένων ἐν ταῖς βιβλιοθήκαις τῶν ἱερῶν μονῶν καὶ σκητῶν τοῦ Ἁγίου Ὁρους*. Vol. III, Athens, Institute of Byzantine Musicology, 1993, 727; Konstantinos Karagounes, *Ἡ παράδοση καὶ ἐξήγηση τοῦ μέλους τῶν Χερουβικῶν τῆς βυζαντινῆς καὶ μεταβυζαντινῆς μελοποιίας*, Athens, Institute of Byzantine Musicology–Studies 7, 2003, 383.

abdicated.⁸ He served as Bishop of Adrianople until 1709, when he was elected Patriarch of Constantinople (either on 27 or 28 May 1709⁹), succeeding his predecessor Cyprianos, characteristically described by himself in one of his epistles (written on 28 May 1709) which were addressed to Chrysanthos, Patriarch of Jerusalem.¹⁰

In the aforementioned letter by Athanasios, one can clearly understand that the political authority of that period intervened in his life; at first sight, this intervention seems irrelevant to his musical activity, although later it would define not only the rest of his life but also the specific aspects of his work. The story, according to the letter, is as follows: the patriarchal Synod elected Cyril, Bishop of Cyzikus as a successor to Cyprianos. When this news was broken to the Vizier Çorlulu Ali-Pasha (who was descended from Tirolai of Thrace), a son-in-law of Sultan Mustapha II, the Vizier refused to observe this Synodic resolution and imposed Athanasios, Bishop of Adrianople, as a successor to the former Patriarch.¹¹

Athanasios's patriarchal reign was rich in activities; there are many Acts of Church Canon Law and many other epistles he sent while he was Patriarch;¹² and to quote historians again, "... on account of the intense and severe way he began to rule, he was envied and slandered to the Vizier as a money lover and an innovator in our religion [...] and although he had

⁸ Manousakas, op. cit., 455–460.

⁹ Gedeon, op. cit., 195.

¹⁰ Ibid., 199–200 ["Αποβληθέντος καὶ γὰρ τοῦ προχρηματίσαντος πατριάρχου κυρ Κυπριανοῦ, δι' ἀγωγῆς κινήσεως κατ' αὐτοῦ ὑπὸ τῶν ἱερέων ἀπασῶν τῶν ἐκκλησιῶν, ἐφ' οἷς ἡδίκηθησαν, ἐπὶ τοῦ βασιλικοῦ βήματος, ἐνώπιον τοῦ ὑπερτάτου ἐπιτρόπου, οὗ τῇ προσταγῇ συμπαρέστημεν καὶ ἡμεῖς ἀπαξάπαντες οἱ συναδελφοὶ ἀρχιερεῖς, οἵτινες ἐρωτηθέντες ἐξείπομεν τὴν κατάστασιν ἐκείνου, ὡς ἡ ἀλήθεια ἔχει, κἀντεῦθεν καὶ ἀποβληθέντος, ὡς εἴρηται, ἐγένετο σκέψις κοινὴ καὶ συνοδικὴ εἰς ἐκλογὴν ἐτέρου προσώπου, τοῦ ἀναδεῖσθαι τὴν προστασίαν τῆς ἀποστολικῆς οἰκουμένης ταύτης καθέδρας, καὶ ἐξελέγη εἰς τοῦτο ὁ συναδελφὸς ἅγιος Κυζίκου κυρ Κύριλλος· εἰθ' οὕτω προσήλθομεν μετὰ τῆς αὐτοῦ ἱερότητας, προσκλήσει καὶ ἐπιταγῇ τῆς αὐθεντικῆς ἐξουσίας, ὁμοθυμαδὸν ἀπαξάπαντες, ἐπὶ τὸ φορέσαι δηλαδὴ τὴν αὐτοῦ ἱερότητα τὸ εἰθισμένον βασιλικὸν ἔνδυμα. Συμπαραστάντων δὲ πάντων ἐπὶ τοῦ βασιλικοῦ αὐθις βήματος, καὶ τὸν ἐκλεγέντα ἀναγγειλάντων, ἐκεῖ ἡρωτήθημεν περὶ τοῦτου, περιβλεψάμενος καθ' ἕνα ἕκαστον πάντας ἡμᾶς ὁ ὑπερτάτος ἐπίτροπος, κύκλω, προστάζει τῆς αὐτοῦ ὑψηλότητος, τὴν στάσιν εὐληφόμενος, ἀπεκρίνατο ἀποφινόμενος ὅτι ὕμεις μὲν τοῦτον, τὸν προβήθημεντα δηλονότι, ἐξελέξασθε, ἐγὼ δὲ οὐ συγκατανεύω· οὗτος καὶ γὰρ μετὰ καὶ ἄλλων ἐγγυησάμενος ὑπὲρ τοῦ Κυπριανοῦ, οὐκ ἤλθον δηλοποιῆσαι μοι ὡς οὐ καλῶς ἐκείνους πολιτεύεται. Τοῖνυν (προσέφη) ἐγὼ ἢ τοῦτον (ἕνα ὄντα τῶν συναδελφῶν ἀρχιερέων), ἢ τοῦτον (τὴν ἐμὴν δηλονότι ἐλαχιστότητα) λέγω γενέσθαι πατριάρχην. Ἀλλὰ τοῦτον (ἐμὲ δηλονότι) ἐκ τῆς ὀψεως ἐγκρίνω. Ἐμοῦ δὲ παραιτουμένου καὶ μὴ κατανεύοντος, παροτρυνόντων δὲ καὶ συναναγκαζόντων με τῶν συναδελφῶν ἀρχιερέων, ἡ περιβολὴ ἐπεγένετό μοι τοῦ βασιλικοῦ ἱματίου, ἐκόντι ἀεκοντί γε θυμῷ. Μετὰ δὲ ταῦτα ἐπηκολούθησεν ἐπ' ἐκκλησίας καὶ ἡ νενομισμένη μετάθεσις μετὰ πάρρησίας αὐτάρκους (...) Ὁ ἔφορος τῶν ἀπάντων Θεός, ὁ κατὰ τὴν ἀρρήτον αὐτοῦ πρόνοιαν καὶ ἄκραν ἀγαθότητα ἐπενεγκών μοι τὸ τηλικούτον θεϊκότατον ἀξίωμα παρὰ προσδοκίαν καὶ πᾶσαν ἐλπίδα, γένοιτό μοι φύλαξ καὶ ὁδηγός..."]; cf. Germanus, op. cit., 12; Manousakas, op. cit., 461.

¹¹ Gedeon, op. cit., 200; cf. Germanus, op. cit., 13–14.

¹² Gedeon, op. cit., 195–200; Manousakas, op. cit., 461–466.

many followers, he was unexpectedly stripped of the patriarchal rank...;¹³ he was defrocked on 4 December 1711, while on 6 December his deposition was read in all the churches of Constantinople;¹⁴ according to this document, “Athanasios became Patriarch not by canonical Church status but through pre-selection, whilst somebody else had already been chosen and appointed.”¹⁵ This quotation refers to the original election of Cyril, an election which the Vizier of that time invalidated in favour of Athanasios. Cyril succeeded Athanasios to the patriarchal throne (as Cyril IV: 1711–13). Thus, the Patriarch of Constantinople Cyprianos, during his second patriarchal rein (1713–14), set Athanasios free of all charges and ordered his innocence to be proclaimed to the churches of Constantinople.¹⁶

¹³ Vendotis, op. cit., 5 [“Ἀλλ’ ἐπειδὴ μὲ σφοδρότητα καὶ αὐστηρότητα ἄρχισε νὰ διοικῇ, ἐφθονήθη, καὶ διεβλήθη πρὸς τὸν Βεζύρη, ὡς ἐραστής χρημάτων, καὶ νεωτερίζων εἰς τὰ τῆς θρησκείας ἡμῶν, ἐπειδὴ καὶ πᾶσα ἡ σπουδὴ αὐτοῦ ἦν ἡ τῶν Φράγκων βίβλων ἀνάπτυξις, ἐμετέφραζε τότε τὸ τετράγλωσσον Λεξικὸν τοῦ Μενίσκη εἰς τὴν Ἑλληνικὴν διάλεκτον. Ὅθεν ἀνεπίστως μ’ ὅλον ὁποῦ εἶχεν καὶ πολλοὺς συμβοηθοὺς ἐξάγεται τοῦ θρόνου, ἀφ’ οὗ ἐπατριάρχευσεν ἔτος ἓν, καὶ μῆνας τέσσαρας”]; cf. Gedeon, op. cit., 193–134. See also Germanus, op. cit., 12–13.

¹⁴ Gedeon, op. cit., 198. Germanus, estimates that Athanasios was unfrocked “during the three first days of December 1711”: Germanus, op. cit., 14.

¹⁵ Germanus, op. cit., 13 [“Ἐπειδὴ τοιγαροῦν καὶ ὁ χρηματίας πατριάρχης Κωνσταντινουπόλεως Ἀθανάσιος, οὐ διὰ τῆς θύρας κατὰ τὴν κανονικὴν ἀκρίβειαν ἀλλ’ ἀλλαχόθεν τὴν ἀρχὴν εἰσῆλθεν εἰς τὴν ἱερὰν αὐλὴν τῶν λογικῶν τοῦ Χριστοῦ θρεμμάτων, εἴτα ἐγκρατὴς ὁπωσδήποτε γενόμενος τῆς πατριαρχικῆς ἀξίας καὶ προστασίας τοῦ οἰκουμενικοῦ θρόνου, καίπερ ἄλλου προεκλεγέντος καὶ προσκληθέντος κοινῇ ἐκλογῇ καὶ προσκλήσει, συγκαταθέσει τε καὶ κατανεύσει τῆς ἱερᾶς τῶν ἀρχιερέων συνόδου καὶ ὁμηγύρεως, παντός τε τοῦ κλήρου τῆς ἐκκλησίας καὶ ἀπασαιπλῶς τοῦ χριστιανικοῦ πληρώματος, οὐκ ἐπολιτεύθη κατὰ τὸν προσήκοντα λόγον, ἀλλ’ ἐξ ἐναντίας ἐπορεύθη τῆς νενομισμένης ὁδοῦ καὶ τῶν ὁρῶν ἐξεκυλίσθη τῆς εὐαγγελικῆς ποιμαντορίας (...) σκέψεως τοίνυν συνοδικῶς γενομένης καὶ τρόπον τῆς ἀποβολῆς τούτου ἐπιζητούσης κατὰ δίκαιον τρόπον καὶ εὐλόγον, ἔγνωσται τοῦτον μὲν τὸν ὁπωσδήποτε, παρὰ τὸ εἶκός, χρηματίσαντα πατριάρχην Ἀθανάσιον (...) ἐκβληθῆναι τοῦ θρόνου καὶ τῆς πατριαρχικῆς ἀξίας ἐξωσθῆναι, εἰς ἣν καὶ παρὰ κανόνας εἰσέφρυσεν, ὡς διεῖληπται, ἀντ’ αὐτοῦ δὲ πρόσωπον ἕτερον ἐκλεχθῆναι, καίτοι προεκλεγμένον ὑπάρχον, καὶ ἀντιλαβέσθαι τοῦ θρόνου καὶ διοικῆσαι τοῦτον προσφόρως καὶ συμφερόντως καὶ τοῦ χριστιανικοῦ πληρώματος ἐπιμελεῖσθαι νομίμως τε καὶ κανονικῶς κατὰ τὸ πρέπον καὶ δίκαιον· τούτου χάριν οἱ ἐνδημοῦντες ἐν τῇ βασιλευσίᾳ ταύτῃ τῶν πόλεων ἀρχιερεῖς, γνώμη καὶ διασκέψαι κοινῇ γράφοντες ἀποφαινόμεθα συνοδικῶς ἵνα ὁ χρηματίας οὗτος παρὰ κανόνας πατριάρχης Κωνσταντινουπόλεως Ἀθανάσιος, ὡς ἐπὶ ὑπονότου καὶ αὐτοκατάκριτος, καθηρημένος εἴη τῆς ἀρχιερατικῆς τιμῆς καὶ ἀξίας καὶ ἀπόβλητος τοῦ πατριαρχικοῦ καὶ οἰκουμενικοῦ θρόνου τῆς Κωνσταντινουπόλεως...”].

¹⁶ See: Ibid., 14, where a part of the aforementioned synodical epistle of Athanasios’s innocence, probably the one read to the Churches of Constantinople, an epistle without any date, found in patriarchal archives, is also published [“Ἐπειδὴ τοιγαροῦν προλαβόντως ἐπὶ τῆς πατριαρχείας τοῦ κυρ Κυρίλλου καθαιρέσις ἐγράφη καὶ ἐξεφωνήθη ἀναγνωσθεῖσα κατὰ τοῦ παναγιωτάτου καὶ λογιωτάτου πατριάρχου πρώην Κωνσταντινουπόλεως κυρ Ἀθανασίου, ἡτις οὐ κατὰ τὰς νενομισμένας περιστάσεις ἐχρημάτισεν, αἵτινες ἀποφαίνονται καὶ διορίζουσιν ἅπαντα ἐπίσκοπον μὴ καταδικάζεσθαι (...) ἀλλὰ (...) παρὰ κανόνας πάντως καὶ κατὰ πάθος, ὡς ἔχειν, τοῦ τότε πατριαρχεῦντος προὔχωρησεν ἡ καθαιρέσις (...), ὥστε παράλογος καὶ ἔξω τῆς κανονικῆς διατάξεως οὐσα οὐκ ἔχει τὸ κύρος, καὶ ἀκολούθως ἀθῶος καὶ ἀνεύθυνος εὐρίσκεται ἡ αὐτοῦ παναγιότης προφανῶς· ἀνθ’ οὗτο ἐπαναλαβούσης, θεοῦ ἐλέει καὶ χάριτι, τῆς ἡμῶν μετριότητος τὸν ἀποστολικὸν οἰκουμενικὸν θρόνον τῆς Κωνσταντινουπόλεως καὶ τῆς ὑποθέσεως ταύτης συνοδικῶς προβληθείσης, ἔγνωσται δεόντως καὶ ἐγγράφως ἀνασκευασθῆναι τὴν παρὰ τὰ νενομισμένα συντελεσθεῖσαν καθαιρέσιν τῆς

After that, Athanasios seems to have spent time in repose in Constantinople; in 1716 (2 August) Patriarch Jeremiah wrote in one of his epistles that “Athanasios rests and I hope his holiness too will also rule [...] he is my friend; we meet often as friends and we live together very peacefully;”¹⁷ in 1718 Athanasios is also recognized as one of the signatories (together with the said Jeremiah and the aforementioned Cyril IV) of a document for the defrocking of Evthymios, Bishop of Tyre and Sidon.¹⁸ His last epistle – as far as is known – is addressed to Chrysanthos, Patriarch of Jerusalem, dated 28 May 1721.¹⁹ Athanasios died in Constantinople; the exact date of his death is still unknown to us; however, taking into consideration all the above historical testimonies, it can be determined that he lived between the middle of the 17th and the first quarter of the 18th century approximately.²⁰

Musicological Points

Athanasios is today also known as a complete and perfect musician; his musical education is clearly indicated through various testimonies located in musicological sources. I would, firstly, point out his reference to the “alphabetical catalogue of those who flourished in this kind of music [i.e. Greek sacred music] at various times”, a catalogue originally written (between 1743-1749) by Cyril Marmarinos, Bishop of Tenos and afterwards copied by

αὐτοῦ παναγιότητος· τούτου χάριν γράφομεν καὶ ἀποφαινόμεθα συνοδικῶς ἵνα τῆς προεκδοθείσης καὶ ἐκφωνηθείσης κατὰ τοῦ κυρ Ἀθανασίου πατριάρχου καθαιρέσεως ἀκύρου τε καὶ ἀνισχύρου οὐσης καὶ ἀντ’ οὐδενὸς λογιζομένης, ὡς μὴ κατὰ τὰς κανονικὰς διατάξεις τελεσθείσης, ὁ διαληφθεὶς παναγιώτατος καὶ λογιώτατος πατριάρχης πρώην Κωνσταντινουπόλεως κυρ Ἀθανάσιος, ἐν ἀγίῳ Πνεύματι ἀγαπητὸς ἡμῶν ἀδελφός, ἀθῶος καὶ ἀνεύθυνος καὶ ἀνέγκλητος ὢν οὕτω καὶ παρὰ πάντων λογίζεται καὶ γινώσκεται, ἔχων τὴν τιμὴν καὶ εὐλάβειαν παρὰ πάντων τὴν ἀνέκουςαν τῇ πατριαρχικῇ αὐτοῦ ἀξίᾳ καὶ ἐνεργῶν, ὡς καὶ πρότερον, ἀκωλύτως τὰ ἀρχιερατικὰ κατὰ τὴν πατριαρχικὴν αὐτοῦ ἀξίαν, ὅτε δεήσει, εἰδήσει τοῦ κατὰ τόπον προϊσταμένου· ὅθεν εἰς ἐνδειξιν ἀπελύθη καὶ ἡ παρούσα συνοδικὴ ἀθῶωσις τῆς αὐτοῦ παναγιότητος”. Gedeon notes that the one who set Athanasios free of all charges and ordered his innocence to be read to the Churches of Constantinople (on December 6th 1713) was the Patriarch of Constantinople Cyril IV; he is also adding that they both co-conducted a service on December 26th 1713: Gedeon, op. cit., 198–199.

¹⁷ Gedeon, op. cit., 199 [“...ὁ κυρ Ἀθανάσιος ἡσυχάζει καὶ ἐλπίζομεν νὰ κυβερνηθῇ καὶ ἡ παναγιότης του (...) φίλον τὸν ἔχομεν καὶ ἀνταμωνόμεθα συχνάκις ὡς φίλοι καὶ εἰρηνικῶς μάλᾳ διάγομεν...”].

¹⁸ Ibid.

¹⁹ Penelope Stathi, *Χρῦσανθος Νοταρᾶς Πατριάρχης Ἱεροσολύμων. Πρόδρομος τοῦ Νεοελληνικοῦ Διαφωτισμοῦ*, Athens, 1999, 259.

²⁰ Manousakas estimates that Athanasios was born around 1655-60 and probably died in 1739; see Manousakas, op. cit., 466; it has to be noted that last date is also mentioned in Germanos, op. cit., 15.

both Nikephoros Kantouniaries of Chios and Chrysanthos of Madytos,²¹ in which he is described as “Athanasios Patriarch of Constantinople, disciple of Balasios.”²²

Athanasios’s apprenticeship to the priest Balasios, which definitely took place in Constantinople (where Balasios lived and was active during the last three quarters of the 17th century) is a fact of great importance; his musical education might have been completed (in parallel with the rest of his grammatical studies, as well as with any other form of his progression up the ecclesiastical hierarchy) while his teacher Balasios was young and powerful, widely and honourably known in Constantinople as a man of letters and an excellent musician.

Moreover, other men from Constantinopolitan ecclesiastical circles who served at the Great Church of Christ were also students of Balasios; for instance, a hieromonk from Rhodes, known as Joakeim Salabases, who later became Bishop of Byzies, must, obviously, have been a fellow student of Athanasios;²³ yet another well-known student of Balasios, not only in musical but also in grammatical education (the latter held at the Patriarchal School of Constantinople), was also Chrysanthos the so-called Notaras, who

²¹ Achilleas Chaldaeakes, “‘All master composers of Greek ecclesiastic music’: An initial step on a new History of Greek sacral music”, in 10th *International Music Theory Conference*; Vilnius, October 20–22, 2010; *Principles of Music Composing: Sacred Music*, Vilnius, Lithuanian Academy of Music and Theatre – Lithuanian Composers’ Union, 2010, 126–137.

²² See Codex No. 305 of the Historical and Ethnological Society of Athens (autograph of Cyril Marmarinos, A.D. 1749), f. 86^v: “Ἀθανάσιος Πατριάρχης Κωνσταντινουπόλεως, μαθητὴς Μπαλασίου”; cf. Codex No. 1427 of Vatopedio Monastery in Mount Athos (autograph of Nikephoros Kantouniaries, A.D. 1810), 659: “Ἀθανάσιος Πατριάρχης Κωνσταντινουπόλεως, μαθητὴς Παλασίου” & Chrysanthos from Madytos, Archbishop of Dirraxion, *Θεωρητικὸν Μέγα τῆς Μουσικῆς*, Trieste, Michele Weis, 1832, XXXIII: “Ἀθανάσιος Πατριάρχης Κωνσταντινουπόλεως, μαθητὴς Βαλασίου” (cf. Katy Romanou, *Great Theory of Music by Chrysanthos of Madytos*, New Rochelle, New York, The Axion Estin Foundation, 2010, 233–234).

²³ Achilleas Chaldaeakes, “Иоаким Салабасис [Алабасис, Родосский (Линдосский)], митр. Визийский”, s.v., *Православная энциклопедия* 23, 2010, 188–189; Idem, «Ἰωακείμ ὁ Σαλαμπάσης, μητρ. Βιζύης», s.v., *Μεγάλη Ὁρθόδοξη Χριστιανικὴ Ἐγκυκλοπαίδεια* 9, 2013, 142–145. It should be noted that the said Joakeim, amongst his oeuvre, has also composed a series of six Cherubic Hymns, which – according to a reference found in Codex No. Θ 153 of Great Laura Monastery in Mount Athos – were specifically composed “at the request of Athanasios, Bishop of Adrianople” [“δι’ αἰτήσεως Ἀθανασίου Ἀδριανουπόλεως”]; see Sophronios Eustratiades, «Θρᾶκες μουσικοί», in *Ἐπετηρίς Ἐταιρείας Βυζαντινῶν Σπουδῶν* 12, 1936, 67, where it is clarified that “said Athanasios is a well-educated man from Adrianople, who succeeded the Cretan with the same name” [“ὁ Ἀθανάσιος οὗτος εἶναι ὁ Ἀδριανουπολίτης λογιώτατος Ἀθανάσιος, ὁ τὸν ὁμώνυμον Κρήτα διαδεχθεὶς”]; nevertheless, it would be interesting if any further research could support the possibility to assume that Athanasios Margounius is actually hidden under such a reference.

later became Patriarch of Jerusalem,²⁴ whom Athanasios himself, in some of their correspondence, describes as a brother and friend since childhood.²⁵

Most specifically, Athanasios's musical activity is mainly based upon a handwritten musical codex of his, the only one known so far, Codex No. 1282 of the Monastery of Sinai (a book containing John Kladas's Akathistos Hymn melodies);²⁶ the manuscript is signed on f. 119^r with the following note: "the present Oikoi were written by me, Athanasios Margounius from Crete, Bishop of Tarnovo, while being held in prison on account of the spitefulness of Patriarch Dionysios, in the year 1687 on the 1st day of June."²⁷

²⁴ Manousakas, op. cit., 467, where (cf. note No. 68) Manousakas wonders if someone, "Athanasios, probably hierodeacon and musician (whose student was Mr Manuel, not the one from Kastoria)" ["Αθανάσιος ὁ καὶ πιθανῶς διάκονος καὶ μουσικός (οὐ μαθητὴς ἦν ὁ κυρίτζη Μανωλάκης, οὐχὶ ὁ ἐκ Καστορίας)], who is mentioned, in 1681, as a fellow student of Chysanthos in the same school (see M. J. Gedeon, *Χρονικά τῆς Πατριαρχικῆς Ἀκαδημίας. Ἱστορικαὶ εἰδήσεις περὶ τῆς Μεγάλης τοῦ Γένους Σχολῆς 1454–1830*. Konstantinople: Ecumenical Patriarchate Editions, 1883, 119), is actually identified as Athanasios Margounius; it has to be noted that there is also a similar and interesting reference recorded, though an anonym student of the latter Athanasios (who, additionally, appears herein as a teacher of Byzantine music), where he is referred to as an hiero-deacon as well; see Codex No. 328 of Xeropotamos Monastery in Mount Athos (*Anthology*, written between the end of 17th and the beginning of 18th century), f. 156^r: *Ποίημα τοῦ ἡμετέρου διδασκάλου κυρίου Αθανασίου ιεροδιακόνου· ἦχος δ' Πολυχρόνιον ποιῆσαι* [cf. Karagounes, op. cit., 385]; one can also find in that same codex the "explanatory" Trisagion of Athanasios (ff. 42^r–43^r), while its (anonym) scribe is also identified as a student of priest Balasios (f. 154^r).

²⁵ Manousakas, op. cit., 460, where two epistles of Athanasios, addressed to said Chrysanthos, are mentioned; the first one from 28 April 1707 (where their "common habits since a young age" ["ἐκ νεαρᾶς ἀναμεταξύ τους συνήθεια"] are pointed out) and the second from 17 November 1707 (where their "fraternal disposition since childhood" ["παιδιόθεν ἀδελφικὴ διάθεσις"] is also underlined).

²⁶ Dimitrios Balageorgos and Flora Kritikou, *Τὰ χειρόγραφα βυζαντινῆς μουσικῆς–Σινᾶ. Κατάλογος περιγραφικὸς τῶν χειρογράφων κωδίκων βυζαντινῆς μουσικῆς τῶν ἀποκειμένων στὴν βιβλιοθήκη τῆς ἱερᾶς μονῆς τοῦ ὄρους Σινᾶ*. Vol. I, Athens, Institute of Byzantine Musicology, 2008, 294–295; cf. Manuel Hadjigiakoumes, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς (1453–1820). Συμβολὴ στὴν ἐρευνα τοῦ νέου ἐλληνισμοῦ*, Athens, National Bank of Greece, 1980, 148–189; Manousakas, op. cit., 451. Another renowned work of Athanasios is a non-musical manuscript, which was written much later, during the time he was anointed Bishop of Adrianople, the late Codex No. 67 of Great Cave Monastery in Peloponnese (which included works of Neilos Kavasilas), signed – at f. 300^v – as follows: 1699, *Sunday 25 December, this manuscript was completed by me, the humble Bishop of Adrianople, Athanasios Margounius the Cretan* [1699, Δεκεμβρίου 25, ἡμέρα Κυριακῆ, ἐτελειώθη τὸ παρὸν διὰ χειρὸς ἐμοῦ τοῦ ταπεινοῦ μητροπολίτου Ἀνδριανουπόλεως Ἀθανασίου Μαργωνίου τοῦ Κρητός]; see N. A. Veas, *Κατάλογος τῶν ἐλληνικῶν χειρογράφων κωδίκων τῆς ἐν Πελοποννήσῳ μονῆς τοῦ Μεγάλου Σπηλαίου*. Vol. I, Athens, 1915, 66–67; Manousakas, op. cit., 452.

²⁷ Balageorgos and Kritikou, op. cit., 294. Cf. V. N. Benesevic, *Catalogus codicum manuscriptorum graecorum qui in monasterio Sanctae Catharinae in Monte Sina asservantur*. Vol. III. 1. St. Petersburg 1917 [= Hildesheim 1965], 16; Hadjigiakoumes, op. cit., 148; Manousakas, op. cit., 451; the Greek version of the above-mentioned colophon is as follows: οἱ παρόντες οἰκοὶ ἐγράφησαν παρ' ἐμοῦ ἀθανασίου, μητροπολίτου Τορνόβου,

The testimonies gathered from this colophon are clearly of the utmost importance, as they reveal primarily and clearly not only his origin (Cretan) but chiefly the last name of Athanasios, i.e. Margounius; additionally, the hardships that Athanasios suffered “on account of Patriarch Dionysios’s spitefulness” become evident in this indirect way; specifically, mention should be made of Patriarch Dionysios IV, the so-called Mouselimes († 1696), who was elected Patriarch five times; he persecuted Athanasios, for reasons still unknown today, during his fourth patriarchal rein (March 1686–12 October 1687)].²⁸

In any case, Athanasios appears, circa 1687, as a musician of great mastery, a fact that allows us to presume that he successfully completed his musical studies several years earlier. In particular, the above-mentioned autograph musical codex, understandably, constitutes a brilliant example of his musical skills in general as well as a clear reflection of his broader musicality. Nevertheless, as expected, (given that the Codex comprises exclusively the Akathistos Hymn by John Kladas) compositions by Athanasios himself, which are known to us from a multitude of other musical sources, are missing from this specific manuscript.

Athanasios’s oeuvre cannot be dated far from the time that was obviously active, as seen in this handwritten codex. It seems that his output had already been completed by the end of the 17th century, not only during his musical apprenticeship in Constantinople and his gradual ascent in the Church hierarchy, but also, mainly, while he served as Bishop of Tarnovo²⁹ (less, however, while he served as Bishop of Adrianople) and of course during his confinement on Mount Sinai; thus, it has been long ascertained that “Athanasios’s oeuvre (such as for instance, his well-known kalophonic heir-moi, especially if we take into consideration their text) owes its formation to the hardships he had suffered during his confinement on Mount Sinai.”³⁰ Finally, his oeuvre became widespread after the beginning of the 18th century, increasing his worldwide fame as Patriarch of Constantinople.

Athanasios’s oeuvre includes some distinctive hymns of the Divine Liturgy (some of them transcribed into the New Method of Byzantine notation

μαργουνίου τοῦ Κρητός· ὄντος μου εἰς φυλακὴν ἀπὸ ἐθελοκακίαν τοῦ πατριάρχου διονυσίου σερ ὀγλάν· 1687 Ἰουνίου αʹ.

²⁸ Manousakas, op. cit., 451–452.

²⁹ Cf. *ibid.*: 455.

³⁰ Hadjigiakoumes, op. cit., 148 [“τὸ χφ ἔχει γραφτῇ προφανῶς στὸ Σινᾶ. Ἡ παραμονὴ τοῦ Ἀθανασίου ἐκεῖ ἐξηγεῖ καὶ τὴ σύνθεση τοῦ πολυελέου Ὑπομένων ὑπέμεινα τὸν Κύριον (...) Τὸ ἴδιο ἰσχύει καὶ γιὰ ἕναν πολυχρονισμό στὸν ἀρχιεπίσκοπο Σιναίου Νικηφόρο (...) Δὲν ἀποκλείεται ἀκόμη οἱ (...) γνωστοὶ καλοφωνικοὶ εἰρμοὶ τοῦ Ἀθανασίου, ἀν λάβῃ κανεῖς ὑπόψη τὸ κείμενό τους, νὰ ὀφείλουν τὴ σύνθεσή τους στὸν ἐμπερίστατο χρόνο τοῦ περιορισμοῦ του στὸ Σινᾶ”].

by both Chourmouzos Chartophylax and Gregory Protopsaltes),³¹ a series of polychronia, composed in the fourth mode (polychronia are hymns dedicated to express wishes for long life to the Church Authorities; those of Athanasios are dedicated to the Archbishop of Sinai [Ioannikios],³² the Bishop of Bursa [Gerasimos],³³ the Bishop of Nicomedia [Parthenios], the Exarch of Thessaloniki [Neophytos], the Master of Ougrovlachia [Konstantinos], and also generally to any bishop or other authority); one Cherubic Hymn composed in the first mode,³⁴ and two Sunday Communion Hymns, composed in the first and the first plagal modes.³⁵ Moreover, his composition upon the

³¹ Analytical details concerning Athanasios's oeuvre can be generally found in the following specific references: Eustratiades, op. cit., 48–49; Manuel Hadjigiakoumes, *Μουσικά χειρόγραφα Τουρκοκρατίας (1453–1832)*. Vol. I. Athens, 1975, 263–264; Eugenius Gerzmannus, *Manuscripta Graeca Musica Petropolitana. Catalogus*. Vol. I, *Bibliotheca Publica Rossica*, St. Petersburg, “Glagol”, 1996, 574–575; Idem, *Manuscripta Graeca Musica Petropolitana. Catalogus*. Vol. II, *Bibliotheca Rossicae Academiae Scientiarum. Archivus Academiae Scientiarum. Bibliotheca Universitatis. Hermitage*, St. Petersburg, 1999, 433.

³² Note that in Codex No. 1016 of Panteleimon Monastery in Mount Athos (*Anastasimatarion Anthology*, A.D. 1728), f. 150^v, the same musical composition (*Polychronion* to Ioannikios, Archbishop of Sinai) is recorded by an unknown student of Athanasios (who, once more, appears under his capacity of both Bishop of Tarnovo and teacher of Byzantine Music): *Τὸ παρόν, ποίημα τοῦ ἡμετέρου διδασκάλου κυρ Ἀθανασίου Τουρνόβου· ἦχος δ' Πολυχρόνιον ποιῆσαι* [cf. Karagounes, op. cit., 385].

³³ One can find the musical text of this specific *polychronion* to the Bishop of Bursa Gerasimos, taken from Codex No. 704 of the Collection of the Holy Sepulchre, kept at the National Library of Greece (second volume of *Papadike*, dedicated to compositions for Matins, an autograph of Chourmouzos Chartophylax in around 1827), ff. 283^v–286^r at the end of this chapter [= *musical example 1*]; the score is electronically re-written according to the mentioned exegesis of Chourmouzos, with the necessary performing additions of rhythmical indications and the so-called *isokratema*. All musical examples are available in the online repository DAIS SANU: <<https://dais.sanu.ac.rs/handle/123456789/10042>>

³⁴ Cf. Karagounes, op. cit., 385–386. I have recently made a transcription of this specific Cherubic Hymn into the New Method notational system, taking into consideration the prototype musical text as it is notated in Codex No. 7 of Melpo Merlier Collection, known now as Codex No. 3469 of the National Library of Greece (*Anthology*, written by Dimitrios Lotos from Chios island in 1805), ff. 198^v–199^r [= *facsimile 1*]; one can find the relevant musical text at the end of this chapter [= *musical example 2*]. For a live recording of the same Cherubic Hymn (taken during a concert of the Choir Cappella Romana, under my direction, in Portland, Oregon, USA, on 8 November 2013) see: <<https://www.mixcloud.com/achilleas-chalchalaikis/χερουβικό-ηχ-α-αθανασίου-πατριάρχου-εξήγηση-αχιλλέως-γ-χαλδαϊκή/>>

³⁵ One can find the musical text of one of the above-mentioned Sunday Communion Hymns, that of first mode, taken from Codex No. 705 of the Collection of the Holy Sepulchre, kept at the National Library of Greece (third volume of *Papadike*, dedicated to Divine Liturgy compositions, autograph of Chourmouzos Chartophylax in 1829), ff. 89^v–90^v, at the end of this chapter [= *musical example 3*]; the score is electronically re-written according to the mentioned exegesis of Chourmouzos, with the necessary performing additions of rhythmical indications and the so-called *isokratema*; the same composition was also recently published in: Dimitrios Persynakis (ed.), *Κοινωνικά παλαιών διδασκάλων, ἤτοι Κοινωνικά μελοσθέντα ὑπὸ παλαιῶν διδασκάλων καὶ ἐξηγηθέντα ἐκ τῆς παλαιᾶς εἰς τὴν νέαν γραφὴν*

so-called *Ekloge* (chosen from various psalms verses sung during Matins instead of the so-called *Polyeleos* Psalm), in the present case a composition dedicated to the feast of St Catherine, is of great musicological importance;³⁶ it was composed by Athanasios at the special request of Nikephoros, the Archbishop of Sinai, in five modes (i.e. in almost all eight Byzantine Music modes, except the so-called chromatic modes [second and second plagal] and the first plagal mode [which, obviously, was skipped because it is nearly identical to the first mode]); the composition consists of sixteen verses; specifically, and in a purely symbolical way, four of them are composed in the first mode, three in the third mode, four in the fourth mode, two in the third plagal mode, the so-called *Varys*, and finally three in the fourth plagal mode; it is also noteworthy that by observing the psalm verses that Athanasios chose in order to create this composition, one can also understand the state of his mind while composing it during his period of confinement in Mount Sinai: “I waited patiently for the Lord; and he attended to me, and hearkened to my supplication. And he brought me up out of a pit of misery, and from miry clay: and he set my feet on a rock, and ordered my goings aright. Many bullocks have compassed me: fat bulls have beset me round. They have opened their mouth against me, as a ravening and roaring lion. Arise, O Lord, prevent them, and cast them down: deliver my soul from the ungodly: [draw] thy sword, because of the enemies of thine hand.”

One can also date to this period, perhaps even later, another musical undertaking of Athanasios, which was destined to ensure that his name would be celebrated throughout the history of Byzantine music: the exegesis (that is, a more detailed version) of a Trisagion, known as the “Athenian.”³⁷ This

παρὰ Χουρμουζίου Χαρτοφύλακος, ἐκ τοῦ χειρογράφου 705 Μετοχίου Παναγίου Τάφου ἐν Κωνσταντινουπόλει 1829. Vol. II. Athens, 2018, 15–21. For a live recording of the same Communion Hymn (taken during a concert of the Choir Masters of the Psaltic Art, under my direction, in Athens, Greece, on 13 May 2015) see: <<https://www.pemptousia.gr/video/ima%CE%90stores-tis-psaltikis-technis/>>

³⁶ Achilleas Chaldaeakes, *Ὁ πολυέλεος στήν βυζαντινὴ καὶ μεταβυζαντινὴ μελοποιία*, Athens, Institute of Byzantine Musicology–Studies 5, 2003, 452–453, 539–553; Idem, «Ἐκλογή–Ἐκλογές», s.v., *Μεγάλη Ὁρθόδοξη Χριστιανικὴ Ἐγκυκλοπαίδεια* 6, 2012, 509–510; cf. also: Idem, «Πρόλογος», in the musical edition (of St. Kyprianos and Justine Monastery in Athens) *Δοσιθέου μοναχοῦ, Κατουνακιώτου, Ἐκλογή Πολυελέων*, Athens, 2015, 5–10. I have recently made a transcription of this specific *ekloge* into the New Method notational system, taking into consideration the prototype musical text as it is written in Codex No. 2611 found in the National Library of Greece (*Papadike*, written during the 18th century), ff. 155^v–159^r [= facsimile 2]; one can find the relevant musical text at the end of this chapter [= musical example 4]. For a live recording of the same *Ekloge* (taken during a concert of the Choir Masters of the Psaltic Art, under my direction, in Athens, Greece, on 24 November 2013) see: <<https://www.mixcloud.com/achilleas-chaldaiakis/εκλογὴ-εις-την-αγ-αικατερίναν-αθανασίου-πατριάρχου-ἐξήγηση-αχιλλέως-χαλδαϊακή/>>

³⁷ See respectively Codex No. Suppl. Gr. 1135 of the National Library of Paris (*Anthology*, written around 1730–1750), ff. 159^r–162^v (*Τρισάγιον νεκρώσιμον, ἐξηγήθη ἐκ τοῦ ἐξ Ἀθηνῶν παρὰ*

is the second time chronologically (following the attempt, in 1670, of the teacher of Athanasios, priest Balasios, whom Athanasios clearly follows faithfully), that such an undertaking was made, of crucial importance for the general nature and evolution of Byzantine musical notation.

Athanasios's Kalophonic Heirmoi

Finally, I would like to draw attention to Athanasios's two kalophonic heirmoi, composed in the fourth plagal mode; they are already published (according to an exegesis into the New Method made by Gregory Protopsaltes) in an important well-known musical edition;³⁸ their text is taken from two

κὺρ Ἀθανασίου Πατριάρχου Κωνσταντινουπόλεως, τοῦ ποτε Τουρνόβου καὶ Ἀνδριανουπόλεως ἤχος πλ. β' Ἅγιος ὁ Θεός & Codex No. 987 of Iviron Monastery in Mount Athos (*Paradike*, written after 1731), ff. 268^v–269^r (Ἐξήγησις Ἀθανασίου ἀρχιερέως ἤχος πλ. β' Ἅγιος ὁ Θεός [= facsimile 3]). Cf. Hadjigiakoumes, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς*..., op. cit., 40, 91 (note 169); Stathes, op. cit., 834.

³⁸ *Εἰρμολόγιον Καλοφωνικόν, μελοποιηθὲν παρὰ διαφόρων ποιητῶν παλαιῶν τε καὶ νέων διδασκάλων, μεταφρασθὲν δὲ εἰς τὴν νέαν τῆς μουσικῆς μέθοδον καὶ μετὰ πάσης ἐπιμελείας διορθωθὲν παρὰ τοῦ ἐνὸς τῶν τριῶν διδασκάλων τῆς ῥηθείσης μεθόδου Γρηγορίου Πρωτοψάλτου τῆς τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας, νῦν πρῶτον ἐκδοθὲν εἰς τύπον παρὰ Θεοδώρου Π. Παράσχου Φωκέως, ἐπιστάσις τοῦ αὐτοῦ, ἀναλώμασι δὲ τοῦ τε ἰδίου καὶ τῶν φιλομούσων συνδρομητῶν*, Konstantinople, Kastrus Editions in Galatas, 1835, 166–169; there, both kalophonic heirmoi (the only published examples of Athanasios's oeuvre so far [except the aforementioned (see above, note 35) recent publication of his *Sunday Communion Hymn*]) are attributed to Athanasios, *Patriarch of Jerusalem*; this confusion and misunderstanding concerning the real identity of the said Athanasios is usual, even in the relevant manuscript tradition; see, for example, the manuscript version of the same book (*Kalophonic Heirmologion*), an autograph of Gregory Protopsaltes himself, written in 1817, kept in the K. A. Psachos Collection, Archive of Gregory Protopsaltes, Folder No. II, ff. 89^v–91^r [= facsimile 4]. About the first composition cf. also Manuel Hadjigiakoumes, *Μνημεῖα καὶ Σύμμεικτα Ἐκκλησιαστικῆς Μουσικῆς. Ἐκδοτικὲς σειρές, Κείμενα καὶ σχολιασμοί (1999–2010)*, Athens, Centre of Researches and Publications, 2011, 197–198; in addition, one can also listen to a recording of the same composition at Hadjigiakoumes's two following CDs: *Μνημεῖα Ἐκκλησιαστικῆς Μουσικῆς. Σῶμα δεύτερο. Καλοφωνικοὶ Εἰρμοὶ (17^{ος}-18^{ος}-19^{ος} αἰ.)*. 6th CD. *Εἰρμοὶ Μπαλασίου-Ἀθανασίου Πατριάρχου-Μπερεκέτη-Ἰωάννου πρωτοψάλτου-Πέτρου Πελοποννησίου (17^{ος}-18^{ος} αἰ.)*. Ψάλλει ὁ πατὴρ Διονύσιος Φιρφιρῆς († 1990), πρωτοψάλτης Πρωτάτου Ἁγίου Ὁρους, Athens, Centre of Researches and Publications, 2007 (track 4: sung by Fr Dyonisios Firfiris) and *Μνημεῖα Ἐκκλησιαστικῆς Μουσικῆς. Σῶμα δεύτερο. Καλοφωνικοὶ Εἰρμοὶ (17^{ος}-18^{ος}-19^{ος} αἰ.)*. 11th CD. *Εἰρμοὶ Γερμανοῦ-Μπαλασίου-Ἀθανασίου Πατριάρχου-Μπερεκέτη (17^{ος} αἰ.)*. Ψάλλει ὁ Λεωνίδας Σφήκας († 2000), πρωτοψάλτης Ἀθηνῶν, Athens, Centre of Researches and Publications, 2007 (track 5: sung by Leonidas Sfikas). The musical texts of both compositions are also re-published at the end of this chapter, taken from the mentioned edition; their scores are electronically re-written according to the mentioned exegesis of Gregory Protopsaltes, with the necessary performing additions of rhythmical indications and the so-called *isokratema*; at the same place, one can also see a transcription of the musical text of both aforementioned kalophonic heirmoi into staff notation [musical examples 5–8].

very characteristic troparia of the service of the Great Canon of Supplication to the most Holy Mother of God, found especially in its sixth and eighth Odes:

1st Kalophonic Heirmos: based on the text of the 4th troparion of the 6th Ode of the Great Canon of Supplication to the most Holy Mother of God
<i>Ἐκύκλωσαν, αἱ τοῦ βίου με ζάλαι, ὥσπερ μέλισσαι κηρίον Παρθένε, καὶ τὴν ἐμὴν κατασχοῦσαι καρδίαν, κατατιτρώσκουσι βέλει τῶν θλίψεων· ἀλλ’ εὐροίμι σε βοηθόν, καὶ διώκτην, καὶ ρύστην πανάχραντε.</i>
<i>The turmoils of this life encircle me like unto bees about a honeycomb, O Virgin, and they have seized and now hold my heart captive, and I am pierced with the stings of afflictions, Maiden; yet be, O all-holy one, my defender and helper and rescuer.</i>

2nd Kalophonic Heirmos: based on the text of the 2nd troparion of the 8th Ode of the Great Canon of Supplication to the most Holy Mother of God
<i>Περιστάσεις καὶ θλίψεις καὶ ἀνάγκαι, εὐροσάν με Ἀγνή, καὶ συμφοραὶ τοῦ βίου, καὶ πειρασμοὶ με πάντοθεν ἐκύκλωσαν· ἀλλὰ πρόστηθί μοι, καὶ ἀντιλαβοῦ μου, τῇ κραταίᾳ σου σκέπη.</i>
<i>Times of sorrows, necessity, and trouble, and misfortunes in life have found me, O pure Maiden; and from all sides temptations have encircled me; but be my ally, and protect me under your almighty shelter.</i>

More precisely, by observing Athanasios’s melody based on a specific text, one can easily see how the sense of the “ecclesiastical policy” mentioned above (and especially the “consequences” of that policy) is reflected in his musical creation; I refer here to the above-mentioned hardships that Athanasios suffered “on account of Patriarch Dionysios’s spitefulness”; both of Athanasios’s compositions are a great example of this phenomenon. There are some very interesting parts of these compositions – from both a strictly musicological or a wider structural point of view; some, in which chromatic melodic passages are used, based especially on relevant words from the text as a whole; see, for example, the second kalophonic heirmos, in its initial musical phrase, how the word “sorrows” is set (Figure 1):

Figure 1. Second kalophonic heirmos: “sorrows”

The figure displays the musical notation for the Second kalophonic heirmos, titled "sorrows". It consists of two parts: a melodic line and a vocal line. The melodic line is written in a stylized notation with Greek letters and includes the lyrics "και θλι" and "ψει εις". The vocal line is written in a standard musical notation with the lyrics "ke thli" and "psis". The tempo is marked as 130 and 80.

One may also observe the very same phenomenon in the first kalophonic heirmos, in its initial musical phrase again, where a chromatic motive is used (a motive which appears twice, both times through an identical melodic construction), now based on the words “turmoils” and “honeycomb” in the sentence “The turmoils of this life encircle me like unto bees about a honeycomb, O Virgin” (Figures 2 and 3):

Figure 2. First kalophonic heirmos: “turmoils of this life”

The figure displays the musical notation for the First kalophonic heirmos, titled "turmoils of this life". It consists of two parts: a melodic line and a vocal line. The melodic line is written in a stylized notation with Greek letters and includes the lyrics "αι τ' βι" and "με ε ε ζα α α α α λαι αι". The vocal line is written in a standard musical notation with the lyrics "e tou vi" and "ou me". The tempo is marked as 130 and 80.

Figure 3. First kalophonic heirmos: “honeycomb, o Virgin”

Figure 3 displays the first kalophonic heirmos for the hymn “honeycomb, o Virgin”. The notation is presented in three parts: a Greek text line with neumes, a second line of Greek text, and a voice staff with a melody line.

The first line of Greek text is: κη ρι ι ι ι ι ο ο ο ο ο ον. The second line is: Πα αρ θε ε ε ε ε ε νε ε. The voice staff shows the melody for the text: ki ri on par the ne.

In addition, the final cadence of both compositions is on the note G; this is something very unusual and untypical for the fourth plagal mode, i.e. the mode according to which both compositions are written; the final cadence for the fourth plagal mode ought to be on the note C; nevertheless, Athanasios seems to prefer to conclude both compositions on the mode’s fifth (Figures 4 and 5):

Figure 4. First kalophonic heirmos: “Yet be, O all-holy One, my rescuer”:

Figure 4 displays the first kalophonic heirmos for the hymn “Yet be, O all-holy One, my rescuer”. The notation is presented in three parts: a Greek text line with neumes, a second line of Greek text, and a voice staff with a melody line.

The first line of Greek text is: και ρυ υ υ υ υ υ σην Παν α α α α α. The second line is: α α α α χρα α α παν α α χρα α αν. The voice staff shows the melody for the text: τε ε ε.



Figure 5. Second kalophonic heirmos: “under your almighty shelter”



It should be noted that the aforementioned final cadence (consisting specifically of a melodic motive based on the mode's upper *pentachord* [G-d]), is specifically made through a musical phrase which one could also easily perform in the frame of the mode's lower pentachord (i.e. from C to G); the melody of the last musical cadence, for instance, is also found (at another point of the same second kalophonic heirmos) developed, alternatively, within the lower pentachord [C-G] of the same mode (Figures 6 and 7):

Figure 6. Second kalophonic heirmos: “under your almighty shelter” (G)

τη κρα ται αι α α α α α α α ο

σκε ε ε ε ε ε ε ε ε πη

Voice

ti kra te a su

5

ske pi

Figure 7. Second kalophonic heirmos: “and necessities” (C)

και αι αι αι α α α να α α α α α α α α α α α α

αυ και

Voice

ke a na

6

na ge

In addition, by observing both kalophonic heirmoi, one may immediately understand that there are also some other identical musical motives developed either on the mode's low [C-G] or high [G-d] pentachord (Figures 8 and 9):

Figure 8. Second kalophonic heirmos: “have found me” (C)

The figure displays a melodic line with Greek lyrics: ε, ευ, ρο, ο, σα, α, α, α, αν, με, ε, ε. Below this, a voice staff in 4/4 time shows the corresponding melody with lyrics: E, vro, san, me.

Figure 9. First kalophonic heirmos: “and defender” (G)

The figure displays a melodic line with Greek lyrics: και, δι, ι, ω, ω, ω, ω, ω, κτη, η, ην. Below this, a voice staff in 4/4 time shows the corresponding melody with lyrics: ke, di, o, ktin.

Thus, in accordance to the above observations, I came to wonder about the composer's real intentions regarding those parts of his compositions. The following musical phrase, for example, which is the aforementioned final cadence of the first kalophonic heirmos, is repeated almost three times within the same composition (Figures 10, 11, 12):

Figure 10. First kalophonic heirmos: “yet be, O all-holy One, my rescuer” (G)

καὶ ρυ υ υ υ υ υ ζην Παν α α α α
α α α α χρα α α παν α α χρα α αν
τε ε ε

Voice
ke ri _____ stin Pa na _____
5 chra _____ pa na chran te _____

Figure 11. First kalophonic heirmos; “the stings of afflictions” (G)

βε ε λει ει ει ει ει τω ων θλι ι ι ι ι
ι ι ι ι ψε ε ε των θλι ι ψε ε ε ων

Voice
ve _____ li _____ ton thli _____
6 pse _____ ton thli pse on

Figure 12. First kalophonic heirmos; “they have seized and now hold” (G)

κα τα α σχυ υ σαι αι αι αι αι αι

Voice
ka ta schu se

Would it be possible to perform it, either all three times or even, alternatively (according to the above-mentioned relevant examples), once, within the mode’s lower pentachord (instead of the high one)? One may easily see how normally and harmoniously this musical phrase sounds while being developed within the mode’s lower pentachord (Figures 13, 14, 15):

Figure 13. First kalophonic heirmos: “yet be, O all-holy One, my rescuer” (C)

και ρυ υ υ υ υ υ ζην Παν α α α α α

α α α α χρα α α παν α α χρα α αν

τε ε ε

Voice
ke ri stin Pa na

chra pa na chran te

Figure 14. First kalophonic heirmos: “the stings of afflictions” (C)

βε ε λει ει ει ει ει τω ων θλι ι ι ι ι
ι ι ι ι ψε ε ε των θλι ι ψε ε ε ων

Voice

ve _____ li _____ ton _____ thli _____

6
pse _____ ton _____ thli _____ pse _____ on

Figure 15. First kalophonic heirmos: “they have seized and now hold” (C)

κα τα α σχ ς σαι αι αι αι αι αι
ka ta _____ schu _____ se _____

Voice

In my opinion, similar queries also arise, for instance, about the possible approach to performing the following very characteristic musical phrases of the second kalophonic heirmos; they have been developed within the first mode’s higher pentachord [a–e] (Figures 16, 17):

Figure 16. Second kalophonic heirmos: “O pure Maiden” (a)

Figure 17. Second kalophonic heirmos: “and protect me” (a)


 και α αν τι ι λα βυ υ υ υ υ υ υ


 υ μυ υ υ υ υ υ

Voice
 
 ke an ti la vu

6
 
 mu

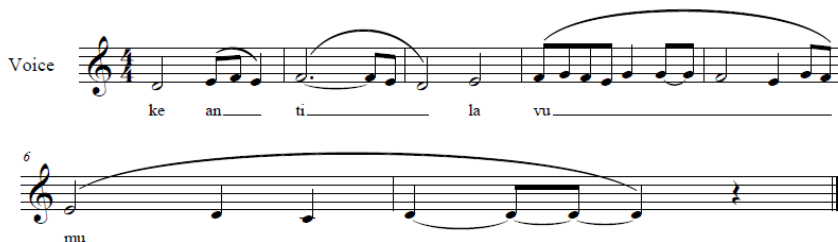
But one also could easily perform them within the same mode's lower pentachord [D–a] (Figures 18, 19):

Figure 18. Second kalophonic heirmos: “O pure Maiden” (D)

Figure 18 displays the second kalophonic heirmos for the text “O pure Maiden” (D). The notation is presented in three parts: a melodic line with Greek lyrics, a melodic line with Greek lyrics, and a Western staff notation for the voice. The lyrics are: Α α α γνη η η η η η η η η η η η, η η η η η η η η η η α α α α, γνη η η η. The Western staff notation shows the melody in 6/8 time, with a tempo marking of 130. The lyrics “a” and “gni” are written under the staff.

Figure 19. Second kalophonic heirmos: “and protect me” (D)

Figure 19 displays the second kalophonic heirmos for the text “and protect me” (D). The notation is presented in three parts: a melodic line with Greek lyrics, a melodic line with Greek lyrics, and a Western staff notation for the voice. The lyrics are: και α αν τι ι λα βχ χ χ χ χ χ χ χ, χ μχ χ χ χ χ χ. The Western staff notation shows the melody in 6/8 time, with a tempo marking of 80. The lyrics “a” and “gni” are written under the staff.



Based on the above observations, I have recently presented an innovative academic proposal, according to which these parts of Athanasios's compositions could possibly be (polyphonically) performed in parallel fifths, i.e. using the technique of organum;³⁹ this would be an interesting, to say the least, possibility, a new and groundbreaking performance technique for Byzantine music tradition [see musical examples 9–10]⁴⁰.

To conclude, I would say that the above “transposition” of the concluding cadence of both his compositions to a higher register (i.e. a fifth up: developed specifically on the pentachord G to d, instead of the usual C to G) seems to be a choice that Athanasios made deliberately. If we consider both the text on which those final cadences are based as well as Athanasios's decision to end both of them on their fifth (a phenomenon which undoubtedly creates a sense of “musical expectation” that could lead us also to a “philosophical anticipation”), I would observe that a “hidden message” lies in this point; Athanasios, a composer whose life was then full of sorrows, necessities, troubles, misfortunes, etc., hid a “mystical prayer” in his music; the mystical prayer of a human being who is looking up while asking for God's help; a prayer addressed to his *All-holy one, defender and helper and rescuer*; a prayer that is nothing less than a “message of hope”, a message of the greatest importance today...

[see musical example 1]

Comments on the Kratema unit of the polychronion to the Bishop of Bursa

Part of the unit of the so-called *kratema* of this specific composition is of great musicological importance. One may see below a separate score of it,

³⁹ Cf. Heinrich Husmann, “The Practice of Organum in the Liturgical Singing of the Syrian Churches of the near and Middle East”, in J. LaRue (ed.), *Aspects of Medieval and Renaissance Music: a Birthday Offering to Gustave Reese*, New York, 1966, 435–439.

⁴⁰ Such an effort has already been undertaken by me, as guest conductor of the well-known vocal ensemble Cappella Romana (founded by Alexander Lingas), during two concerts (dedicated to Athanasios, under the title “A Patriarch's Chant”) that took place in Portland OR and Seattle WA, USA, in 2013, on 8 and 9 November; cf. Chaldaeakes, “A Patriarch's Chant. Athanasios V”, op. cit.

that is a score which includes only the mentioned *kratema* part (with the addition of a relevant initial intonation formula, i.e. an *apechema*) along with a relevant transcription of it in the staff notation [see musical examples 11–12].

I would also like to point out the very interesting melodic structure of the same *kratema*. In the following table one may follow Athanasios’s musical thoughts (divided into eleven parts) while composing it; the numbers indicate individual bars of the above score, while (capital and lowercase) Latin letters indicate respectively the tonal bases of the relevant musical motives used by the composer (Table 1):

Table 1.

1	2	3	4	5	6	7	8	9	10	11
4-7 E	13-17 G	46-49 G	58-61 F	79-80 c	95-96 G	97-103 c	130-132 c	151 c	154 d	166-171 a
7-10 D	18-21 C	49-52 G	62-65 E	81-82 b	149-150 G	104-110 b	133-135 b	152 b	155 c	172-177 G
10-12 C	22-25 G		66-70 D	83-84 a	164-165 G	111-115 c	136-138 c	153 b	156 b	177-182 F
	26-29 C			85 G		116-122 b	139-141 b	157 a		182-186 E
	30-33 c					123-127 a	142-145 a			187-192 D
	34-37 G									192-196 C
	38-41 c									
	42-46 G									

[see musical examples 2-4]

Comments on Ekloge

The etymology of the word *ekloge* is surely obvious; it describes the act of the selection of psalmic verses in order to form a new cohesive composition (poetic at first and subsequently melodic), a composition dedicated to a specific festive celebration. One should clarify from the outset that in the Byzantine and, in particular, in the corresponding post-Byzantine tradition, this *ekloge* procedure is undertaken in a twofold manner: as the selection of psalmic verses taken, on the one hand, from a single Psalm of David, or, on the other hand, from several different Psalms; this latter procedure is mainly used when the composition is destined for the celebration of a highly festive theme, the content of which cannot be associated with one Psalm only, but with a compilation of appropriate verses from different Psalms.

In the first scenario, one can find all the melodic compositions from the 18th century on, which are composed using 44th Psalm (*Logon Agathon*); the first such composition was composed by Peter Bereketes; it is a composition which also establishes (not only by the selection of these specific verses from the 44th Psalm, but also by the imposition of non-psalmic poetic texts – in praise of the Mother of God – on each one of the selected verses) the general formula used afterwards for the composition of similar compositions. By way of exception (that is to say unlike contemporary similar *Polyeleos* compositions) the *Polyeleos Douloi Kyrion* (*O ye Servants of the Lord*)

composed by Jacob the Protosaltēs, using selected verses taken from the 134th Psalm, “the *Polyeleos* Psalm”, as specifically witnessed in the relevant source records, belongs also in that same category.

In the second case, one can find newer compositions (written from the 19th century and later) of the *ekloge*, poems for Sunday and Marian feasts or for celebrations of Saints; the exact poetic content of these compositions (i.e. as per the selection of specific verses from Psalms of David) was considered as a given among post-Byzantine composers: they were taken from the specific (homonymous) book that was written at an earlier time by the scholar Nikephoros Blemmydes; this book of proved to be quite popular in the monastic community in general, which is apparent not only from its older, richly handwritten and printed versions, but also from its wider use nowadays during monastic services.

Nevertheless, there are two examples of the earliest compositions of *ekloge* in that same category, the poetic structure of which does not emanate from the aforementioned collection of Blemmydes: the first example dates back to the 14th century and – even though it comprises poems by different composers – is mainly attributed to Christophoros Mystakon; the second dates from the 18th century and is the composition of the Ecumenical Patriarch Athanasios V (former Bishop of Tarnovo and Adrianople) under discussion; this composition is extremely interesting (and widespread), an *ekloge* chanted “for St Catherine and the feasts of other Saints”, which is composed in particular by the following verses, selected – for the praise of the festive theme – from the Psalms of David mentioned below:

Psalm 39, 2:	Υπομένων υπέμεινα τὸν Κύριον, καὶ προσέσχε μοι καὶ εἰσήκουσε τῆς δεήσεώς μου
	<i>I waited patiently for the Lord; and he attended to me, and hearkened to my supplication</i>
Psalm 39, 3b:	Καὶ ἔστησεν ἐπὶ πέτρᾳ τοὺς πόδας μου καὶ κατεύθυνε τὰ διαβήματά μου
	<i>And he brought me up out of a pit of misery, and from miry clay: and he set my feet on a rock, and ordered my goings aright</i>
Psalm 21, 13:	Περιεκύκλωσάν με μόσχοι πολλοί, ταῦροι πίνονες περιέσχον με
	<i>Many bullocks have compassed me: fat bulls have beset me round</i>
	Ἦνοιξαν ἐπ’ ἐμέ τὸ στόμα αὐτῶν, ὡς λέων ἀπάζων καὶ ὠρυόμενος

Psalm 21, 14:	<i>They have opened their mouth against me, as a ravening and roaring lion</i>
Psalm 16, 13:	<i>Ἀνάστηθι, Κύριε, πρόφθασον αὐτοὺς καὶ ὑποσκέλισον αὐτούς, ῥῦσαι τὴν ψυχὴν μου ἀπὸ ἀσεβοῦς, ῥομφαίαν σου ἀπὸ ἐχθρῶν τῆς χειρός σου</i> <i>Arise, O Lord, prevent them, and cast them down: deliver my soul from the ungodly: [draw] thy sword, because of the enemies of thine hand</i>
Psalm 138, 18b:	<i>Ἐξηγέρθην καὶ ἔτι εἰμὶ μετὰ σοῦ <εἰς τὸν αἰῶνα></i> <i>I awake, and am still with thee <to the ages></i>
Psalm 90, 13:	<i>Ἐπὶ ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ καὶ καταπατήσεις λέοντα καὶ δράκοντα</i> <i>Thou shalt tread on the asp and basilisk: and thou shalt trample on the lion and dragon</i>
Psalm 65, 20:	<i>Εὐλογητὸς ὁ Θεός, ὃς οὐκ ἀπέστησε τὴν προσευχὴν μου καὶ τὸ ἔλεος αὐτοῦ ἀπ' ἐμοῦ</i> <i>Blessed be God, who has not turned away my prayer, nor his mercy from me</i>
Psalm 117, 10:	<i>Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτούς</i> <i>All nations compassed me about: but in the name of the Lord I repulsed them</i>
Psalm 118, 98–99:	<i>Ὑπὲρ τοὺς ἐχθρούς μου ἐσόφισάς με [...], ὑπὲρ πάντας τοὺς διδάσκοντάς με συνῆκα</i> <i>Thou hast made me wiser than mine enemies [...] I have more understanding than all my teachers</i>
Psalm 118, 46:	<i><Διὰ τοῦτο> ἐλάλουν ἐν τοῖς μαρτυρίοις σου ἐναντίον βασιλέων καὶ οὐκ ἤσχυνόμην</i> <i>And I spoke of thy testimonies before kings, and was not ashamed</i>
Psalm 106, 27:	<i>Ἐταράχθησαν, ἐσαλεύθησαν ὡς ὁ μεθύων, καὶ πᾶσα ἡ σοφία αὐτῶν κατεπόθη</i> <i>They are troubled, they stagger as a drunkard, and all their wisdom is swallowed up</i>
Psalm 105, 12:	<i>Καὶ ἐπίστευσαν τοῖς λόγοις αὐτοῦ καὶ ᾄσαν τὴν αἴνεσιν αὐτοῦ</i> <i>Then they believed his words, and celebrated his praise</i>

Psalm 106, 6:	<i>Καὶ ἐκέκραξαν πρὸς Κύριον ἐν τῷ θλίβεσθαι αὐτούς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἐρρύσατο αὐτούς</i>
	<i>Then they cried to the Lord in their affliction, and he delivered them out of their distresses</i>
Psalm 96, 7:	<i>Αἰσχυνθήτωσαν πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς, οἱ ἐγκαυχώμενοι ἐν τοῖς εἰδώλοις αὐτῶν</i>
	<i>Let all that worship graven images be ashamed, who boast of their idols</i>

As illustrated, there are fifteen psalmic verses in total, taken from eleven Psalms (which are, in an ascending order, the following: 16, 21, 39, 65, 90, 96, 105, 106, 117, 118 and 138 [the total number of psalmic verses is clearly the result of the above-mentioned eleven Psalms, by selecting two (and not one, as it is the case for the remaining Psalms) verses from four Psalms, in particular from Psalm 21 (verses 13 and 14), 39 (verses 2 and 3), 106 (verses 6 and 27) and 118 (verses 46 and 98–99)]. When Patriarch Athanasios undertook the musical elaboration of the above-mentioned fifteen psalmic verses, he formed a rather longer musical composition, comprising sixteen verses in total (this extended version [from the existing fifteen verses to sixteen] is obviously made by dividing psalmic verses 16, 13 and 65, 20 on the one hand and on the other by combining in one verse the psalmic verses 106, 6 and 96, 7), which is structured as follows:

1.	<i>Ὑπομένων ὑπέμεινα τὸν Κύριον, καὶ προσέσχε μοι καὶ εἰσήκουσε τῆς δεήσεώς μου</i>
	<i>I waited patiently for the Lord; and he attended to me, and hearkened to my supplication</i>
2.	<i>Καὶ ἔστησεν ἐπὶ πέτρᾳ τοὺς πόδας μου καὶ κατεύθυνε τὰ διαβήματά μου</i>
	<i>And he brought me up out of a pit of misery, and from miry clay: and he set my feet on a rock, and ordered my goings aright</i>
3.	<i>Περιεκύκλωσάν με μόσχοι πολλοί, ταῦροι πόνονες περιέσχον με</i>
	<i>Many bullocks have compassed me: fat bulls have beset me round</i>
4.	<i>ῥῖνοιζαν ἐπ' ἐμὲ τὸ στόμα αὐτῶν, ὡς λέων ἀρπάζων καὶ ὠρυόμενος</i>
	<i>They have opened their mouth against me, as a ravening and roaring lion</i>
5.	<i>Ἀνάστηθι, Κύριε, πρόφθασον αὐτούς καὶ ὑποσκέλισον αὐτούς</i>
	<i>Arise, O Lord, prevent them, and cast them down</i>

6.	<i>Ῥῡσαι τὴν ψυχὴν μου ἀπὸ ἀσεβοῦς, ῥομφαίαν σου ἀπὸ ἐχθρῶν τῆς χειρός σου</i>
	<i>Deliver my soul from the ungodly: [draw] thy sword, because of the enemies of thine hand</i>
7.	<i>Ἐξηγέρθην καὶ ἔτι εἰμὶ μετὰ σοῦ <εἰς τὸν αἰῶνα></i>
	<i>I awake, and am still with thee <to the ages></i>
8.	<i>Ἐπὶ ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ καὶ καταπατήσεις λέοντα καὶ δράκοντα</i>
	<i>Thou shalt tread on the asp and basilisk: and thou shalt trample on the lion and dragon</i>
9.	<i>Εὐλογητὸς ὁ Θεός, ὃς οὐκ ἀπέστησε τὴν προσευχὴν μου</i>
	<i>Blessed be God, who has not turned away my prayer</i>
10.	<i>καὶ τὸ ἔλεος αὐτοῦ ἀπ' ἐμοῦ</i>
	<i>nor his mercy from me</i>
11.	<i>Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτούς</i>
	<i>All nations compassed me about: but in the name of the Lord I repulsed them</i>
12.	<i>Ὑπὲρ τοὺς ἐχθρούς μου ἐσόφισάς με, ὑπὲρ πάντας τοὺς διδάσκοντάς με συνῆκα</i>
	<i>Thou hast made me wiser than mine enemies, I have more understanding than all my teachers</i>
13.	<i>Διὰ τοῦτο ἐλάλουν ἐν τοῖς μαρτυρίοις σου ἐναντίον βασιλέων καὶ οὐκ ἤσχυνόμεν</i>
	<i>And I spoke of thy testimonies before kings, and was not ashamed</i>
14.	<i>Ἐταράχθησαν, ἐσαλεύθησαν ὡς ὁ μεθύων, καὶ πᾶσα ἡ σοφία αὐτῶν κατεπόθη</i>
	<i>They are troubled, they stagger as a drunkard, and all their wisdom is swallowed up</i>
15.	<i>Καὶ ἐπίστευσαν τοῖς λόγοις αὐτοῦ καὶ ᾄσαν τὴν αἴνεσιν αὐτοῦ</i>
	<i>Then they believed his words, and celebrated his praise</i>
16.	<i>Καὶ ἐκέκραξαν πρὸς Κύριον ἐν τῷ θλίβεσθαι αὐτούς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἐρρύσατο αὐτούς. Αἰσχυνθήτωσαν πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς, οἱ ἐγκαυχώμενοι ἐν τοῖς εἰδώλοις αὐτῶν</i>
	<i>Then they cried to the Lord in their affliction, and he delivered them out of their distresses. Let all that worship graven images be ashamed, who boast of their idols</i>

The melodic arrangement of this composition – using the aforementioned morphological structure of poetic content – is particularly interesting, as has already been described above; specifically, it is composed in five modes (first, third, fourth, *Varys* and fourth plagal) and is therefore layered equally, one for each of these modes.⁴¹

[see musical examples Nos. 5–10]

Musical Examples

Available in the online repository DAIS:

<<https://dais.sanu.ac.rs/handle/123456789/10042>>

Musical example 1: *Polychronion* to the Bishop of Bursa Gerasimos, composed in the fourth mode (C.H.S.-N.L.G. 704, ff. 283^v-286^r)

Musical example 2: *Cherubic Hymn*, composed in the first mode, transcribed into the New Method notational system by Achilleas Chaldaeakes

Musical example 3: *Communion Hymn*, composed in the first mode (C.H.S.-N.L.G. 705, ff. 89^v-90^v)

Musical example 4: *Ekloge* dedicated to the feast of St Catherine, transcribed into the New Method notational system by Achilleas Chaldaeakes

Musical example 5: Kalophonic Heirmos, *The turmoils of this life encircle me*, composed in the fourth plagal mode

Musical example 6: Kalophonic Heirmos, *Times of sorrows*, composed in the fourth plagal mode

Musical example 7: Kalophonic Heirmos, *The turmoils of this life encircle me*, composed in the fourth plagal mode (transcription into the staff notation)

Musical example 8: Kalophonic Heirmos, *Times of sorrows*, composed in the fourth plagal mode (transcription into the staff notation)

Musical example 9: Kalophonic Heirmos, *The turmoils of this life encircle me*, composed in the fourth plagal mode, “polyphonically” transcribed into the staff notation by Achilleas Chaldaeakes

Musical example 10: Kalophonic Heirmos, *Times of sorrows*, composed in the fourth plagal mode, “polyphonically” transcribed into the staff notation by Achilleas Chaldaeakes

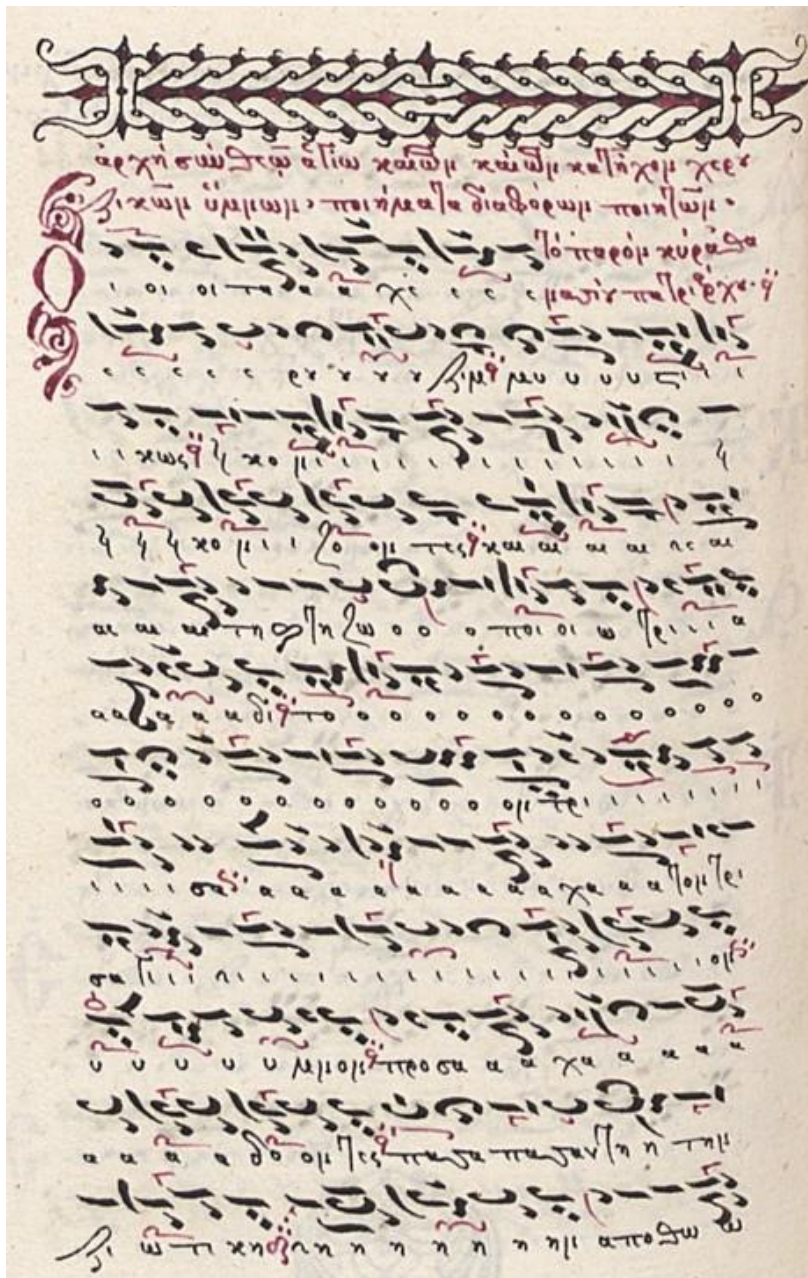
Musical example 11: *Kratema* unit of the *Polychronion* to the Bishop of Bursa Gerasimos, composed in the fourth mode

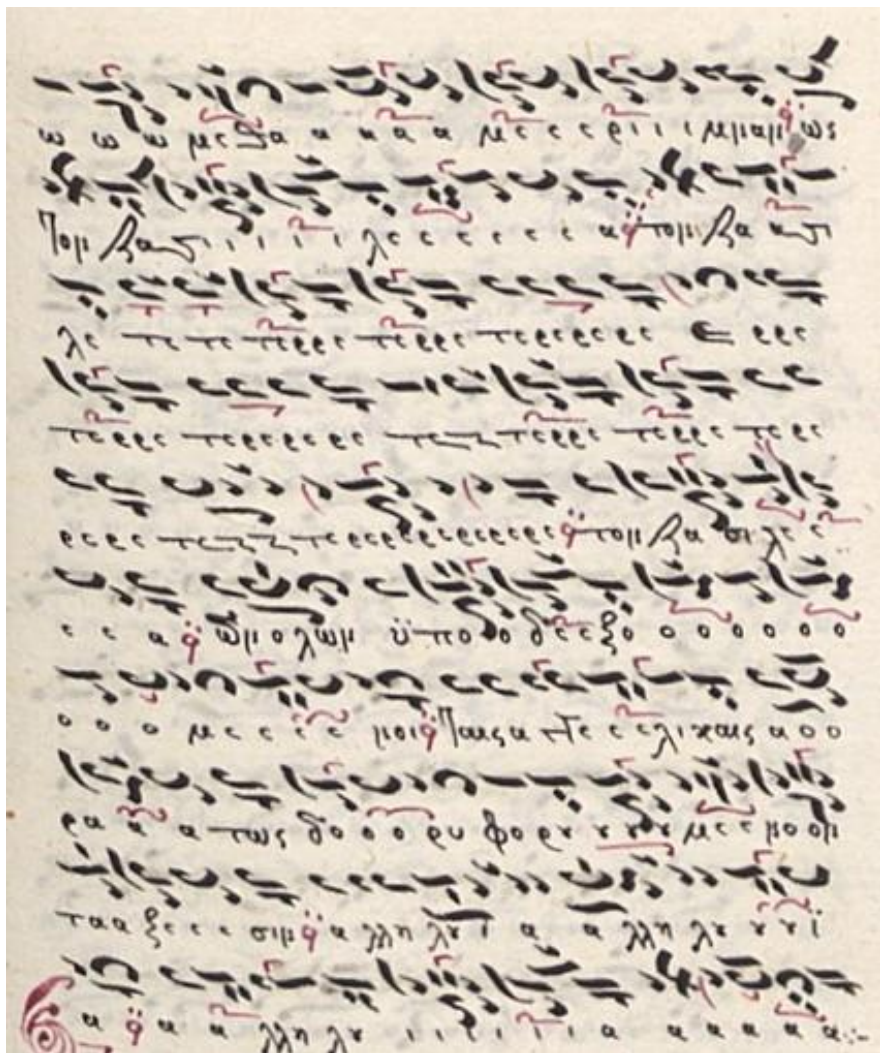
Musical example 12: *Kratema* unit of the *Polychronion* to the Bishop of Bursa Gerasimos, composed in the fourth mode (transcription into the staff notation)

⁴¹ Additional details concerning *Ekloge* can be generally found in the following references: Achilleas Chaldaeakes, *Ὁ πολυέλεος στήν βυζαντινὴ καὶ μεταβυζαντινὴ μελοποιία...*, op. cit., 119–123, 385, 430–435, 480–483, 536–553, 911–923; cf. Idem, «Ἀπὸ τὸ τυπικὸ τῆς ἀκολουθίας τοῦ ὁρθρου: ἡ ἐπιβολὴ ἐξωψαλμικῶν ποιητικῶν κειμένων στὸν ψαλμὸ τοῦ πολυελέου», in *Πολυφωνία* 11, 2007, 66–88; Idem, “From the Ritual of the Matins Service: The insertion of poetic texts in the chant of the Polyeleos”, in *Muzikologija/Musicology* 11, 2011, 75–101; Idem, «Λόγον ἀγαθόν», in *Ἀνατολὴς τὸ Περὶ ἡμέρα* 1, 2014, 283–342.

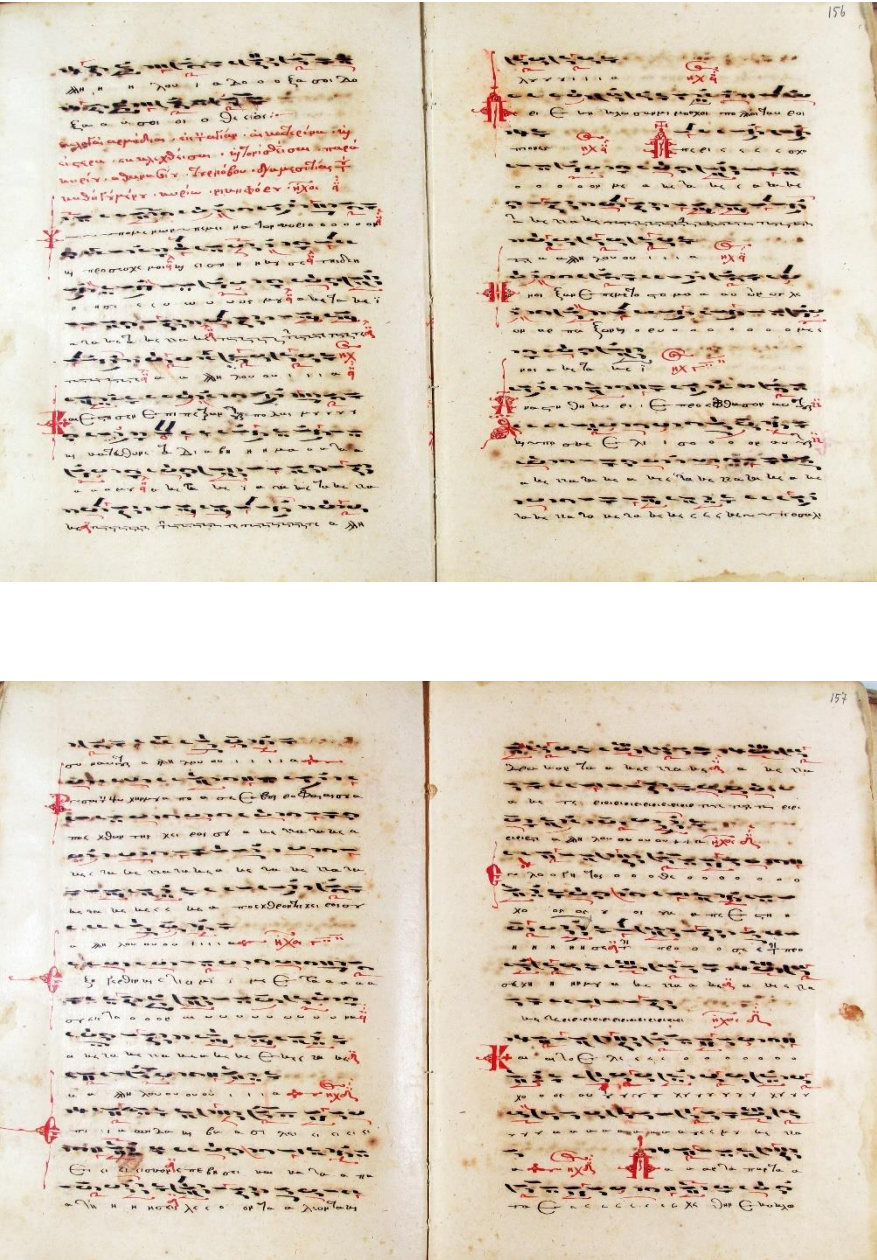
Facsimiles

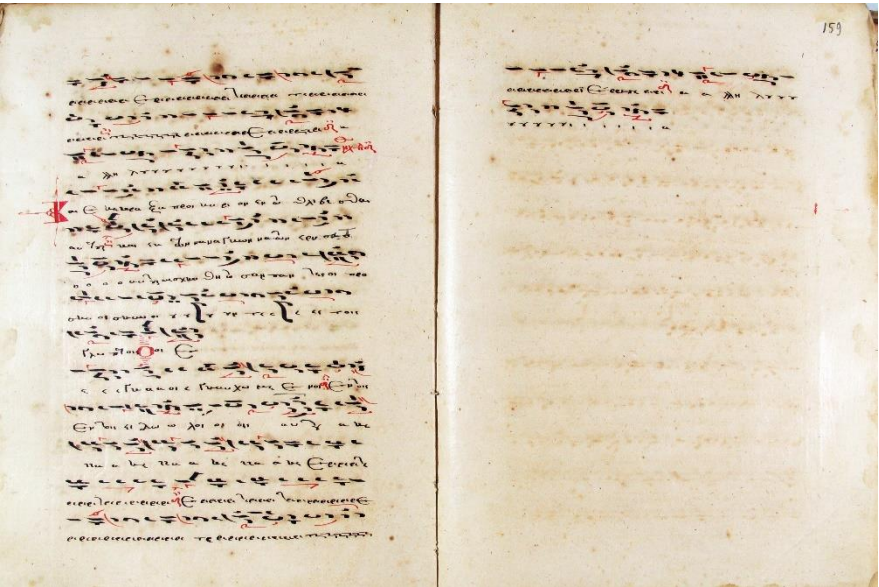
Facsimile 1 (a, b): N.L.G. 3469, ff. 198^v–199^r



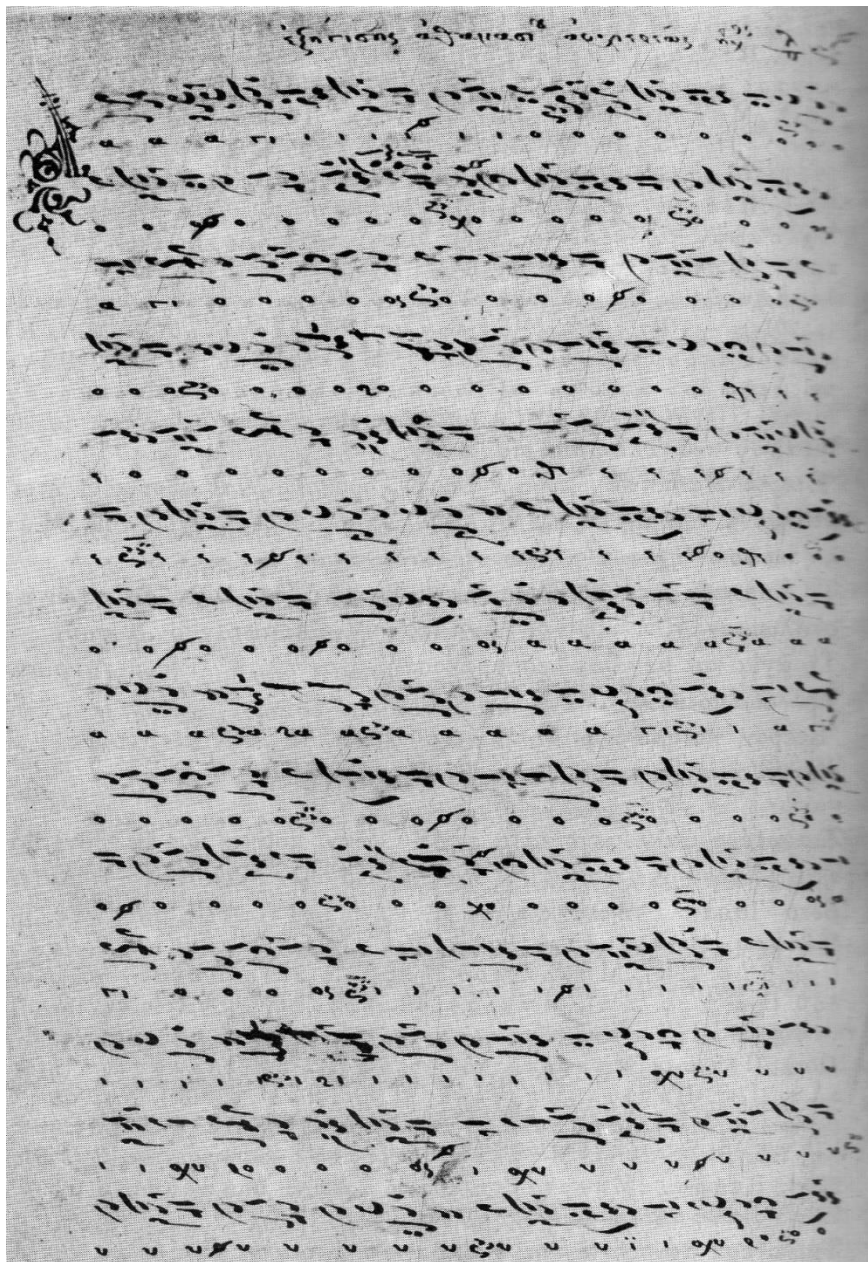


Facsimile 2 (a, b, c, d): N.L.G. 2611, ff. 155^v–159^r

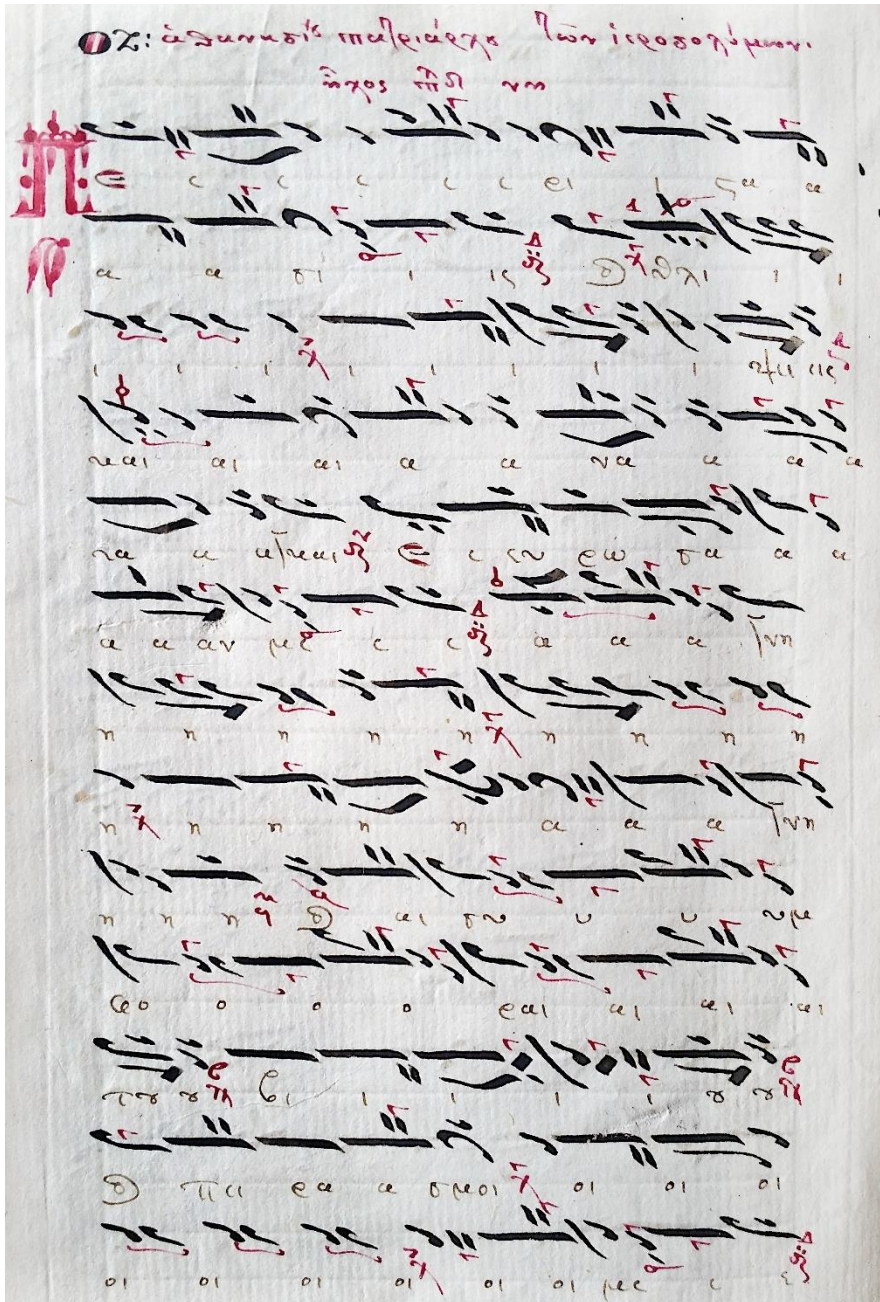


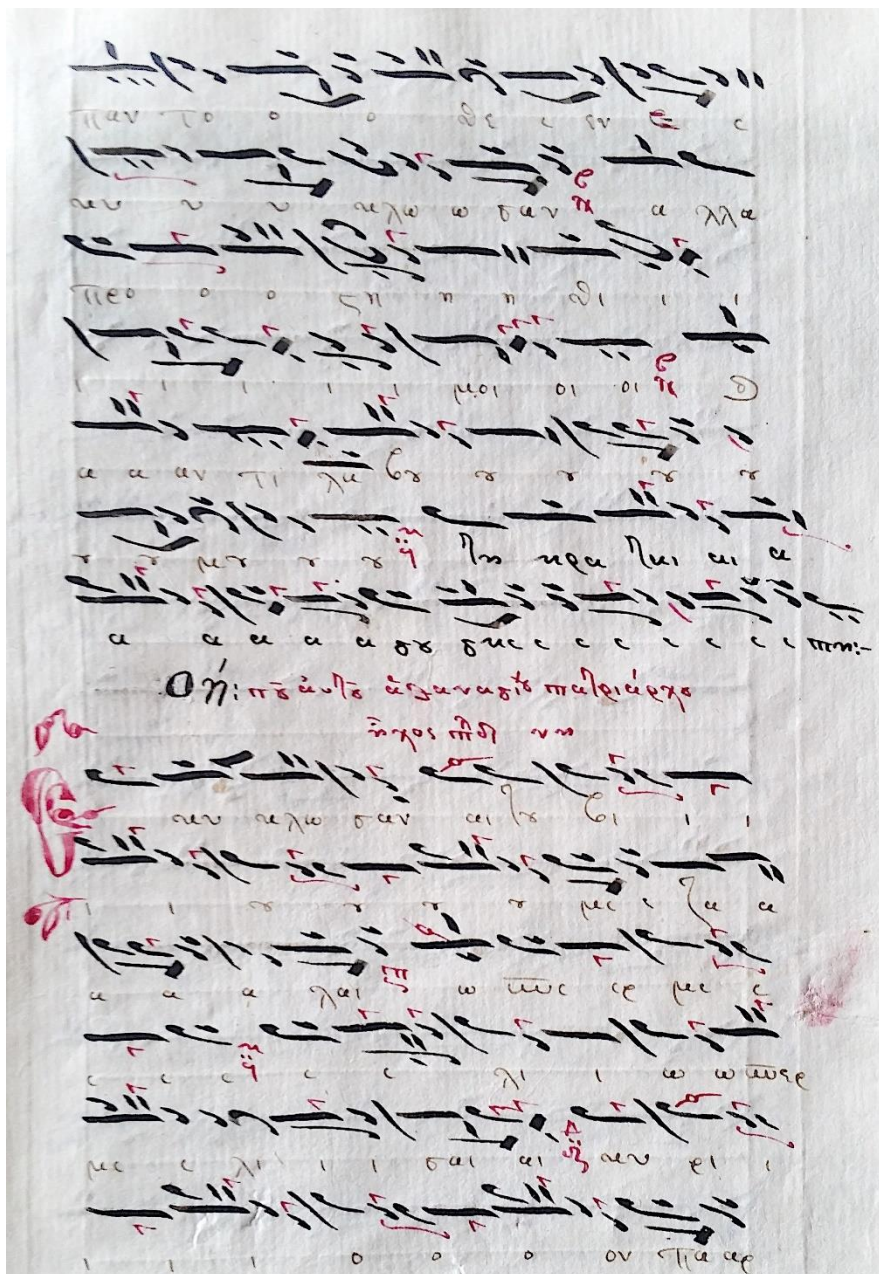


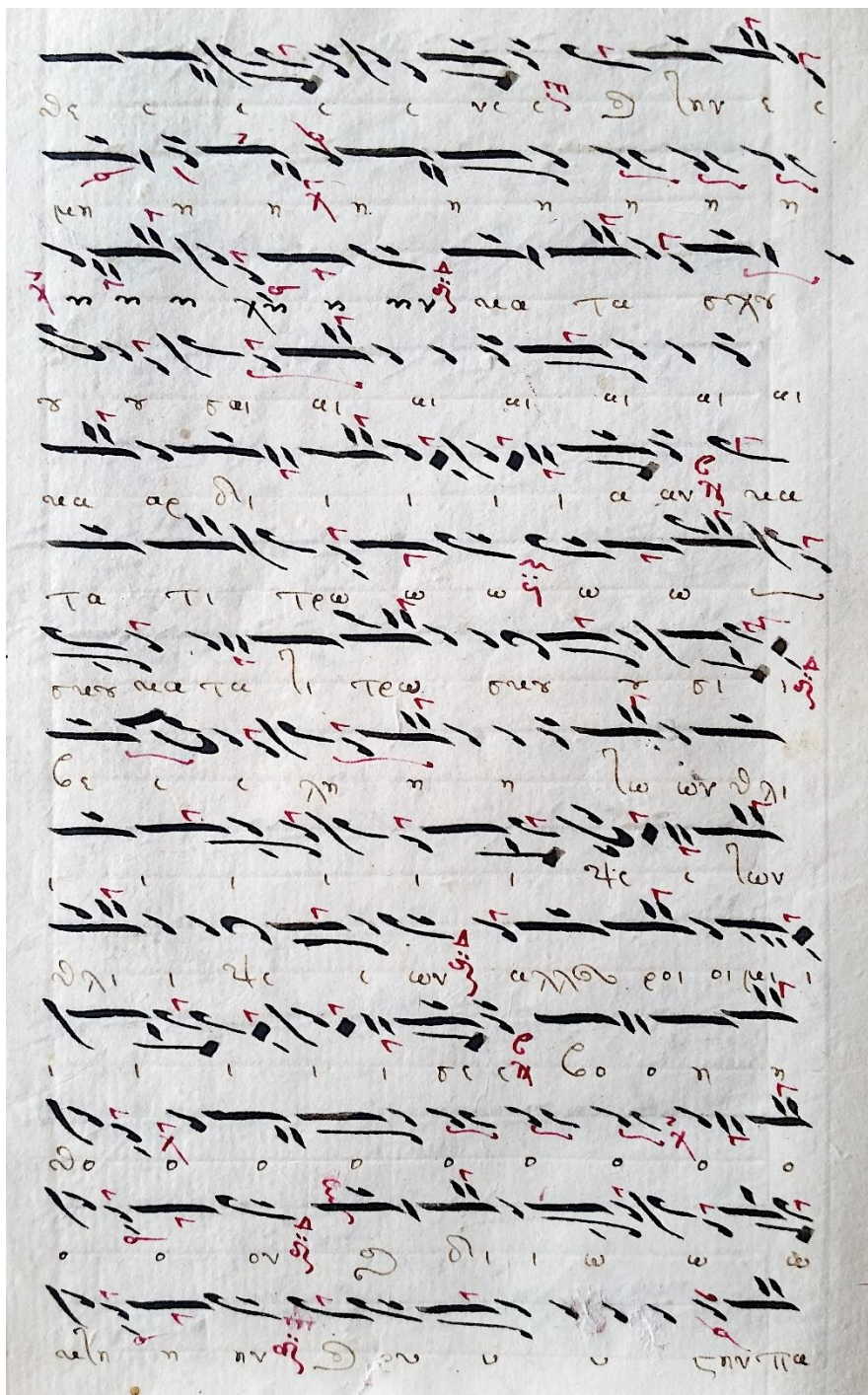
Facsimile 3: Iviron 987, f. 268^v

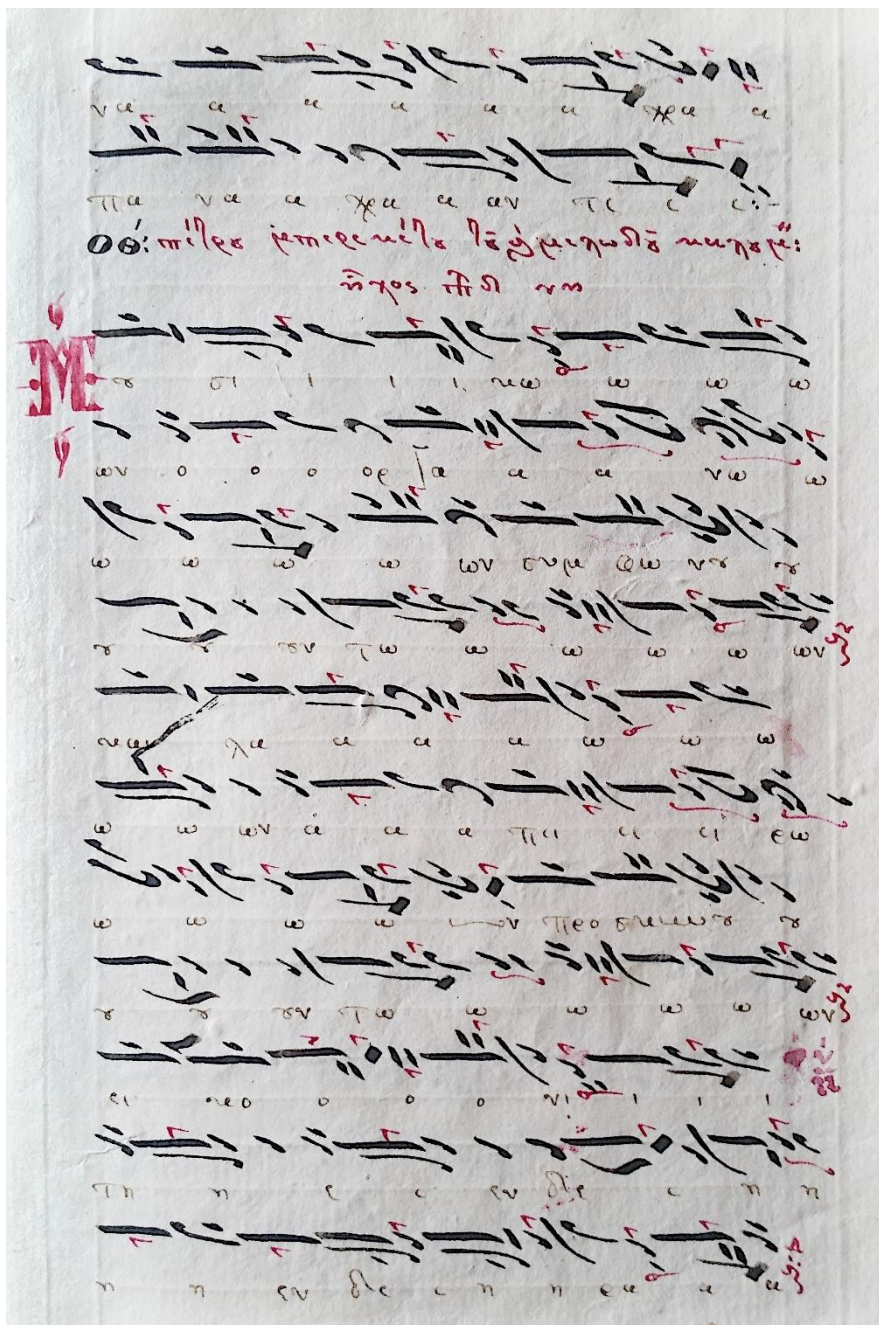


Facsimile 4 (a, b, c, d): L.K.Ps. Fold II, ff. 89^v–91^r









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Institute of Musicology, Serbian Academy of Sciences and Arts
2020

CHAPTER 1

Achilleas G. Chaldaeakes
**Reflections of Ecclesiastical Policy in Sacred Music:
The Case of Patriarch Athanasios V**

Musical Examples

Musical example 1: *Polychronion* to the Bishop of Bursa Gerasimos, composed in the fourth mode (C.H.S.-N.L.G. 704, ff. 283v-286r)

Musical example 2: *Cherubic Hymn*, composed in the first mode, transcribed into the New Method notational system by Achilleas Chaldaeakes

Musical example 3: *Communion Hymn*, composed in the first mode (C.H.S.-N.L.G. 705, ff. 89v-90v)

Musical example 4: *Ekloge* dedicated to the feast of St Catherine, transcribed into the New Method notational system by Achilleas Chaldaeakes

Musical example 5: Kalophonic Heirmos, *The turmoils of this life encircle me*, composed in the fourth plagal mode

Musical example 6: Kalophonic Heirmos, *Times of sorrows*, composed in the fourth plagal mode

Musical example 7: Kalophonic Heirmos, *The turmoils of this life encircle me*, composed in the fourth plagal mode (transcription into the staff notation)

Musical example 8: Kalophonic Heirmos, *Times of sorrows*, composed in the fourth plagal mode (transcription into the staff notation)

Musical example 9: Kalophonic Heirmos, *The turmoils of this life encircle me*, composed in the fourth plagal mode, “polyphonically” transcribed into the staff notation by Achilleas Chaldaeakes

Musical example 10: Kalophonic Heirmos, *Times of sorrows*, composed in the fourth plagal mode, “polyphonically” transcribed into the staff notation by Achilleas Chaldaeakes

Musical example 11: *Kratema* unit of the *Polychronion* to the Bishop of Bursa Gerasimos, composed in the fourth mode

Musical example 12: *Kratema* unit of the *Polychronion* to the Bishop of Bursa Gerasimos, composed in the fourth mode (transcription into the staff notation)

Ἐξήγησις Χουρμουζίου Χαρτοφύλακος
(ΜΠΤ 704, φφ. 283v-286r)

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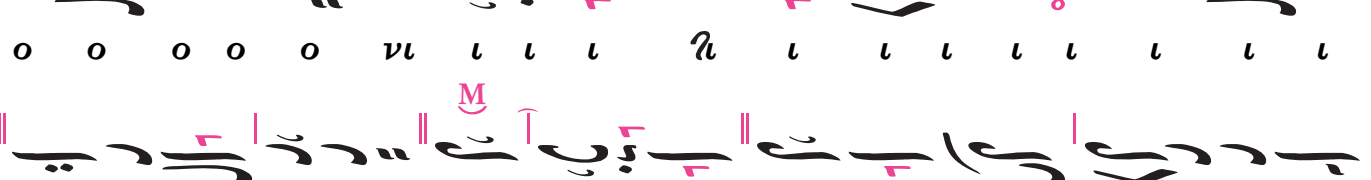
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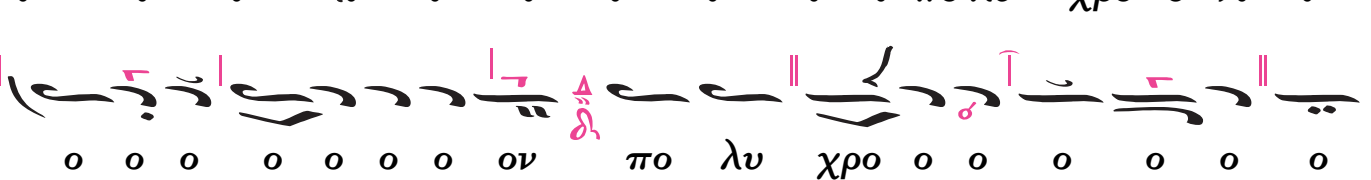
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υ υ υ υ υ υ ρι ε κυ υ ρι ι ε ε ε ε ιε ε

ε ε ε ε φυ υ ρι υ υ υ υ υ υ φυ υ

λατ τε ε ε ε ε ε ε ε ε ε ε ε ε ε ε ε

ε ιε ε ε ε ε ε ε ε ε ε ε ε ε ε ε

ε ε ε ε ε ε ε ε α α α φυ λα ατ τε

ε ε αυ το ον εις πολ λα α α α χα α

α α α α α ρα χα α α α α α α α α χα α

α α α α ρα χα α α α α α α α χα α α α α

α α ρα χα α α α α α α α α χα α α α α α ρα

χα α α α α α α α α α α χα α α α α ε ε

ε ε ε ε ε ε ε ε ε τη η η η η η η η α

λε ε ε ρα α λε λε λε ρα ρα α λε ρα α λε λε λε ρα

ρα α λε ρα α λε λε λε ρα ρα α λε α λε ε ε

ρα α λε λε λε ρα ρα λε ε α λε ε ε ε ρα λε λε

λε ρα ρα α λε α λε ε ε ρα α λε λε λε ρα ρα

α λε α λε ε ε ρα λε λε λε ρα ρα α λε α λε

ε ε ρα λε λε λε ρα ρα α λε α λε ε ε ρα λε λε

λε ρα ρα λε α λε ε ε ρα λε λε λε ρα ρα α λε α

λε ε ε ρα λε λε λε ρα ρα α λε τε λε ρα ρα λε ε

ρα α λε τε λε ρα ρα λε ρα α λε τε λε λε ρα α ρα λε

τε λε ρα ρα λε ε λε ρα ρα λε α λε ε ε ε ε λε

ρα α α λε ρα α ρα λε ε ε ε ε λε ρα α α λε ρα

ρα λε ε ε ε λε ρα α α λε ρα α α α λε τε λε

ρα ρα α λε ρα α λε τε λε ρα ρα λε ρα α λε

τε λε λε ρα α ρα λε ε τε ε ρι ρε ρεμ τε ρε ρε

ε ρι ρεμ τε ε ρι ρε ρεμ τε ρε ρε ε ρι ρεμ

ε ρρε ρε ρεμ ε ρι ρε ρε ρε ρι ρεμ τε ρι ρεμ τε ε

ρι ρε εμ τε ρρε ρε ε ρε ε ρι ρεμ ρε ρι ρι ρι

ρε ε ε ρε ε ε ρι ρι ρε ρε ε ρε ε ε ρε ε ε

ρι ρι ρρε ρεμ τε ρε ρε ε ρι ρεμ τε ρε ε ρι? ρι

ρε ρε ε ρεμ τε ρε ε ε ρι? ρι ρε ρι ρι ι ι ρι ρεμ

τεμ τε ρι ρε ε ρε ρε εμ τε ρι ρε ρε ρε ρε ε ε

ρε ρεμ ε ρε ρε ρι ρε ρε ρε ρε ε ρε ε ρε εμ

τε ρρε εμ τε ρρε ρε ε ρε ε ρι ρεμ τε εμ τε ε

ε ρι ρρε ρε ρεμ τε ε ρε ρε ρι ρι ρι ρεμ τε ρρε ρε ρε

ε ε ρι ρεμ ε ρε ρε εμ τε ρι ρε εμ τε ρι

ρε ε ρι ρε ε ρε ε ρι? ρι ρεμ ε ρε ρε εμ τε

ρι ρε εμ τε ρι ρε ε ρι ρε ε ρε ε ρι ρι ρι ρεμ

τε ε τε τε ε ε τε ε ρι ρι? ρι ρε ε ρε ρι ι ι

ρε ε ρε ε ε τε ε ε ρι ρρε ρι ρι? ρι ρε ε ρε ρι

ι ρε ρα τε ρι ρρε ρι ρι? ρι ρε ε ρε ρι ρε ε ρα α α

τε ε ρε ρε εμ τε ρε ε ρεμ τε ρι ρε ρε ε ρε ρι

ε ρε ρα α α α α τε ρι ρεμ τε ε ρι ρε ρεμ ε ρε

ρε ε ρι ρε ρι ρι? ρι ρεμ τε ρι ρε ρι ρι ρεμ

τε ρι ε ρε ρα α α α α α α τε ρι ρεμ ε ρι ρεμ

τε ε ρι ρεμ τε ρε ε ρε ρι ε ρε ρα α α α α α α

τε ρι ρεμ ε ρι ρεμ τε ε ε ρι ρεμ τε ρε ρε ρι ε

ρε ρα α α α α α τε ρι ρε ε ε ρι ρεμ τε ε ρι ρεμ τε ρε

ε ρε ρι ρι? ρι ρε ρε ρεμ ε ρε ρεμ τε ρι ρεμ τε

ρε ρε ρι ρι? ρι ρε ε ρε ε ρεμ ε ε ε ρι ρεμ τε ε

ρι ρεμ τε ρε ε ε ρι ρι ρε ρε ρεμ ε ε ε ρι ρεμ τε ε

ρι ρεμ τε ρε ε ρι ρι ρε ε ρι ρεμ ε ε ε ρι ρεμ

τε ε ρι ρεμ τε ρε ε ρρι ρι ρε ε ρι ρεμ τε ε

ε ε ε ε ε ε τε ε ε ε ε ε ε ε ε

ε ε ε τε ε ε ε ε ε ε ε ε ε ε

τε ε ε ε ε ε ε ε ε ε ε τε ε ε ε ε

ε ε ε ε τε ε ε ε ε ε ε ε ε τε ε ε

ε τε ρι ρε ρε ε ρεμ το το ο ο το το ο τα

λε λα λα α λε τε ρι ρε ρε ε ρε ρι ε ρε ρε ρε ρε

ρε ρε τε ρι ρεμ τε τε ε τε ε ε ρι ρε ρι ρε

ε ρι ρε ρε ε ρε ε ε ρι ρι ρι ρεμ τε τε ε τε ε

ε ρι ρε ρι ρε ε ρι ρε ρε ε ρε ε ε ρι ρι ρι ρεμ

τε τε ε τε ε ε ρι ρε ρι ρε ρε ε ρε ρε ρι ρι ρι

ρεμ τε τε ε τε ε ε ρι ρε ρι ρε ε ρι ρε ρε ε ρε

ε ε ρι ρι ρι ρεμ τε τε ε τε ε ε ρι ρε ρι

ρε ρε ε ε ε λε ρι ρι ι ρρε ρε ρα α α α α α τε

ρι ρεμ τε? τε? τε ε ε ε ε ε τε? τε? τε ε ε ε ε

ε τε? τε? τε ε ε ε ε ε τε? τε? τε ε ε ε ε ε

τε? τε? τε ε ε ε ε ε ε ε τε ε τε ρι ρε ρε ε

ρε ρι ε ε ρε ρα α α α α α τε ρι ρεμ τε ρι ρι?

ρι ρε ρι ρι? ρι ρεμ τε ε ε ρε ρα α τε ε

τε ε τε ε ε ρε ρα α τε ε τε ε ε τε τε ρι

ρι ρε ε ρα α α α α α τε ρε ρα α α α α α τε ρι ρεμ

ε ε ε ρι ρρε ε ε ρι ρε ρε ε ρε ρι ρι ρι ρε ε

ρε ρε ε ε ρι ρρε ε ε ρι ρε ρε ε ρε ρι ρι ρι ρε

ρε ρε ρι ρρε ρι ρι? ρι ρε ε ρι ρε ρε ε ρε ρι ρι ρι

ρε ρε ρε ρι ρρε ρι ρι ρι ρε ε ρι ρε ρε ε ρε ρι

ρι ρι ρε ρε ρε ε ε ρι ρρε ε ε ρι ρε ρε ε ρε ρι ρι

ρι ρε ρε ρε ρι ρε ρε ε ρε ε ε ρε ε ε ρι ρι ρε ρε

ε ρε ρε ε ε ε ε ε τε ρι ρεμ εις πολ λα α α α

α ε ε ε ε ε ε τη δε ε ε ε ε ε ε ε ε

ε ε ε σπο ο ο ο ο ο ο ο ο ο ο ο ο ο ο

ο ο ο ο ο ο τα α α α α α α α α α α α α α

Ἐξήγησις Ἀχιλλέως Γ. Χαλδαιάκη
ἐκ τοῦ κώδικος Μερλιέ 7 [ΕΒΕ 3469],
χφ. Δημητρίου Λώτου, τοῦ ἔτους 1805, φφ. 198v-199r

$\text{H}\chi\text{o}\varsigma \lesssim \text{Pa}$

ΕΙΣ ΤΗΝ ΕΝΟΧΛΙΑΝ

ΕΙΣ ΤΗΝ ΕΝΟΧΛΙΑΝ

ΕΙΣ ΤΗΝ ΕΝΟΧΛΙΑΝ

ΕΙΣ ΤΗΝ ΕΝΟΧΛΙΑΝ

ΕΙΣ ΤΗΝ ΕΝΟΧΛΙΑΝ

ΕΙΣ ΤΗΝ ΕΝΟΧΛΙΑΝ

ΕΙΣ ΤΗΝ ΕΝΟΧΛΙΑΝ

ΕΙΣ ΤΗΝ ΕΝΟΧΛΙΑΝ

l kw w w w w w w wS El KO vl

l l l l l l l El El KO vl l

l l l l l l l l l l l l l l l

l l l $2l$ l l l l l El El El El El El

EL EL EL KO VL L L L L L L L L

$$l \quad l \quad l \quad l \quad l \quad \zeta_0 \quad 0 \quad 0 \quad 0 \quad \epsilon l \quad K0 \quad 0 \quad \nu l \quad l \quad l$$

ι ι ι ζον τε ε ε ες και αι αι αι αι

$$a_i \quad a_i \quad a_i \quad a_i \quad a_i \quad a_i \quad a_i \quad l a_i \quad a_i \quad a_i \quad a_i \quad a_i \quad a_i$$

αι υε ε ε ε ε ε αι αι αι αι αι αι τη και

τη η ζω ω ω ω ω ω ω ω 0 0 πολ ολ

ω ω ω ω ω ω $\omega \zeta \omega$ ω ω $\pi \omega$ ω ω ω ω

[illegible]

٠ ٠ ٠ ٠ ٠ ٠ ٠ ٠ ٠ ٠ ٠ ٠ ٠ ٠ ٠ ٠ ٠ ٠

[illegible]

τριλιλιλιλιλιλιλιλιλιλι

α χα α α α α τον τρι σα α α α

ι ι ι ι ι ι ι ι ι ι ι ι ι ι τον τρι ι σα

ο ον προ σα α α α α χα α α θα α α α

α α α α α α α α α α α α α δo o o o v

πα σα αν πα σα α α αν τη η η η η ην βι

κ η η η η η η η

την βι ο ο ο ο ο ο ο ο ο ο ο

ο ο ο ο τη ην βι ο ο τι κη η η η η η

ην α πο θω ω ω ω ω ω ω ω ω ω

ω με ε ε υε ε ε ε ε θα α α α α α α

α α με ε ε με ε ε ε ε ε ε ε ε ε

ε ε ε ε ε ρι ι ι ι πα σα αν με ε ε

ε ε ε ρι μνα α α αν

Ω ω ω ω ω ως τον βα α α σι ι ι ι

η ι ι ι ι ι βα α σι λε ε ε ε

ε ε ε ε ε ε υε ε ε ε ε ε ε

ε ε ε ε ε ε ε ε ε ε ε ε ε α α

α α α α α α τον βα α σι λε τε ε

τε τε ε τε τε ρι ρε τε ρι ρε τε ρε ρι

ρε ε ρι ρε τε ρι ρε τε ρε ρι ρε ε τε ε

ε τε ρι ρε τε ρι ρε τε ρε ρι ρε ε τε ε

ε τε ρε ρε ρε ρε ε ρε ε ρε ε Τον βα α α

α θα α α σι λε ε ε ε χε ε ε ε ε

ε ε ε α των ο λων υ πο ο ο ο ο ο ο ο

ο δε ε ε ε υ πο ο δε ξο ο ο ο ο ο ο ο

ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο

ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο

ο ο με ε ε υ πο ο δε ξο ο ο ο ο με

ε νοι οι οι

Τ α ι ς α γ γ ε ε λ ι κ α ι ς α α α α ο ο ο














II

δο ο ο ο ρυ φο ρϝ ϝ ϝ ϝ ϝ ϝ με ε ε

τα α α α ξε ε ε ε τα ξε ε ε σιν

$\bar{A} \lambda \quad \lambda \eta \quad \lambda \vartheta \quad \iota \quad a \quad \bar{A} \quad a \quad a \quad a \quad a \lambda \lambda \eta \quad \lambda \vartheta \quad \vartheta \quad \vartheta \quad \vartheta$

[illegible]

Κοινωνικὸν τῶν Κυριακῶν
Ἀθανασίου Πατριάρχου Κωνσταντινουπόλεως

Ἐξήγησις Χουρμουζίου Χαρτοφύλακος
(ΜΠΤ 705, φφ. 89v-90v)

Ἦχος ᾠδῆς Πα

Μ

Α

Ι ΝΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ

ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ

Π

π

ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ

ΕΙ ΑΙ ΑΙ ΝΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΕΙ ΤΕ Ε Ε Ε

π

Ε Ε Ε ΤΟΝ Κυ υ υ υ υ υ υ υ υ

υ υ υ υ υ υ υ υ υ ρι ι ι ι ι

π

ι ι ι ι ι ι ι ι ι το ο ο ο ο ο

ο ο ο ο ο ο ον Κυ υ υ υ υ υ υ υ υ

υ υ υ υ υ υ υ υ υ υ υ υ υ

υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ

υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ ρι ι

ι ι ι ι τον Κυ υ υ υ ρι ι ι ο ο ο

ον ε ε ε ε ε ε ε ε ε ε ε ε ε ε ε

ε ε ε εκ τω ω ω ω ω ω ω ω ω ω

ω ω ω ω ω ω ω ω ω ω ω ω ω ω

ω ω ω ω ω ω ω ω ω ω ω ω ω ω

ω ω ω ω ων ς ς ς ς ς ς ς ς ς ς

ρα α α α ε εκ των ς ς ς ς ρα α νω ω

ων α α α α α α α α α α α α α

α υε ε ρα α α α α α α υε ε ε

ε ε ε ε ε ε ε ρα α ρα α α α

α α α α α α α χα ρα α α Αλ λη η

λϝ ϝ ϝ ϝ ϝ ϝ ϝ ϝ ϝ ϝ ϝ ι

ι ι ι ι ι αλ λη η λϝ ϝ ϝ ϝ ι ι α

α α λε ε ε ε ε ε ε ε ε ε γε

ε ε ε ε υε ε ε ε ε ε υε ε ρα α α

α α α α α α α υε ε ε ε ε ε ε ε

ε ε ε ρα α α ρα α α α α α α υε ε

ρα α α α α α α α α α α α α α α

α α αλ λη η η ρη η η η η αλ λη η λϝ



Μ
ε ε ρα α λε ε ρα α λε λε λε ρα ρα α λε Τε

ε ρι ρε ρι ρι? ρι ρε ρε ε ρεμ τε ε ρε ε ε

|| ρι ρρε ρε ε ρεμ ε ρε ρε ε ε ρι ρε ρε

ε ρε ε ε ρι ρε ρε ε ρε ρι ρε ρε ρε ρε ε ρε

|| ρε ε ε ρε ε ε ρι ρρε ρε ε ρεμ ε ρε

|| ρε εμ τε ρε ε ρε εμ τε ρι ρε ρε ρε εμ τε

ε ε ρι ρε εμ τε ρι ρε ρε ρε ε ρι ρεμ

|| ε ε ε ρι ρε εμ τε ε ρι? ρι ρε ρι ρι ρι ρε ρεμ

|| τε ρε ρε ε ρι ρε εμ τε ε ρε ε ε ρι ρρε

|| ρε ε ρε εμ ε ρε ρε ε ρι ρεμ τε ρε ε ε

|| ρι? ρι ρεμ τε ρε ρε ε ρι ρε εμ τε ρε

ε ε ρι ρρε ρε ε ρεμ ε ε ε ρι ρεμ τε

ρε ε ε ρι? ρι ρεμ ε ρε ρε ε ρι ρε εμ

τε ε ε ρε ε ε ρι ρι ρε ρε ε ρε ε ε ρε

ε ε ρι ρι ρρε ρε ε ρε εμ ε ρε ρε ε ρι

ρεμ τε ρε ε ε ρι? ρι ρεμ ε ρε ρε ε ρι

ρε ρι ρε ρε ε ε ρι ρι ρε ρε ε ρε ε ε

ρε ε ε ρι ρι ρρε ε ε ρε εμ ε ε ρι ρρε

ρι ρι? ρι ρε ε ε ρι ρεμ τε ε ρε ε ε ρι ρι ρεμ

τε ε ρε ε ρι ρι ρι ρεμ τε ε ρε ρε ε ε τε

τε ε ρε ρε ε ε τε τε ρε ρε ε ε ε ε

τε ε τε ε τε ρε ε ε ρι ρι ρε ρε ε

ρε ε ε ρε ε ε ρι ρι ρρε ρε ρε ρι ρε ρε ε
 ρε ρι ρε ρε ρε ε ε ε ε ε ε ε ε ε
 α υε ρα α ρα υε ε α υε ε ε ε ε ε
 ε ε ε ε ε ε ε ε ε α υε ε ε ε
 ε ε ε ε ε ε ε ε ε υε ρα α α υε
 ρα α υε ρα ρα υε ε ε ρα α α α α
 α α α α υε ε ε ε ε ε ε ε ε ε
 ρα α α α α α α α α λ λη λϝ ϝ ϝ ϝ ϝ
 ρϝ ϝ ϝ ϝ ϝ ϝ ϝ ι ι ι ι ι ι α λ
 λη η λϝ ϝ ϝ ϝ ι ι α α α α α α α
 α α α α α α α α α α α α α

*Ἐκλογαί, ἀρμόδιαι εἰς τὴν Ἁγίαν Αἰκατερίναν καὶ εἰς ἑτέρας,
ἐκλεχθεῖσαι καὶ τονισθεῖσαι παρὰ κυρίου Ἀθανασίου Τορνόβου,
διὰ μεσιτείας τοῦ καθηγουμένου κυρίου Νικηφόρου*

Ἐξήγησις Ἀχιλλέως Γ. Χαλδαιάκη
ἐκ τοῦ κώδικος EBE 2611 (τοῦ 18ου αἰ.), φφ. 155v-159r

Ἰηχος ἀπὸ Πα

1.  

πε με ει να το ον Κυ ρι ο ο ο ο ο ο ο ο ον ^{π_q}

καὶ προ σε σχε μοι καὶ εἰ ση ἡ ἡ καὶ σε

The musical notation consists of a single melodic line with various note values and rests. Above the staff, there are pink annotations: a cross-like symbol above the first measure, a vertical line with a crossbar above the second measure, and a curved line above the eighth measure. The lyrics below the staff are: ως με Α λε τα λε ι̣ α ηα λε τα λε ηα α.

uE TE E E E E TE TE TE E TE E TE TE E E

τε **A** αλ λη η η λϝ ϝ ϝ ϝ ϝ ι ι ι ι

α

2. **K** αι αι ε ε ε ε ε στη η η η σεν ε

πι πε τρααν τϝ ϝς πο δας μϝ ϝ ϝ ϝ ϝ ϝ ϝ ϝ

M και κα τευ θυ νε τα δι α βη η η μα α α α

τα α α α α α μϝ **A** ιε τα ιε ι α

ια ιε τα ιε ια α ιε τε ε ε ε ε ε τε τε τε ε

τε ε τε τε ε ε τε **A** αλ λη η η λϝ ϝ

ϝ ϝ ϝ ι ι ι ι α

3. **T** ε ρι ε κυ υ κλω ω ω σα α α αν με

N μο σχοι πολ λοι ταυ ροι πι ι ο ο νες πε ρι ε ε

ε ε ε ε σχο ο ο ο ο ον με **A** υε τα

υε ι α ρα υε τα υε ρα α υε τε ε ε ε ε

τε τε τε ε τε ε τε τε ε ε τε **A** αλ λη

η η λ ς ς ς ς ς ι ι ι ι α

4. **H** νοι οι ξαν ε ε ε πε ε με το στο ο

μα α α α αυ των ως λε ωων αρ πα α ζων και

ω ρυ ο ο ο ο ο ο ο ο με ε ε ε νος

A υε τα υε ι α ρα υε τα υε ρα α υε τε

ε ε ε ε τε τε τε ε τε ε τε τε ε ε τε

A αλ λη η η λ ς ς ς ς ς ι ι ι ι

α

5.  να στηθι Κυ ρι ι ε προ φθα σο ον α

α αυ τῶς και υ πο ο σκε ε ε λι

ι σο ο ο ο ο ον α α αυ τῶς  λιε ᾠα

ᾠα λιε α λιε ε ᾠα λιε ᾠα ᾠα λιε α λιε ε

ᾠα λιε ᾠα ᾠα λιε ᾠα λιε ε λιε ε λιε ε ε

ε και υ πο ο σκε λι σο ον α α αυ τῶς  λ

λη λϝ ϝ ϝ ϝ ι ι ι ι ι α

6.  υσαι την ψυ χην μϝ α πο α σε ε βῶς

ρο ομ φαι αν σϝ α πο εχ θρων τη ης χει

ρος σϝ  λιε ᾠα ᾠα λιε α λιε ε ᾠα

λιε ᾠα ᾠα λιε α λιε ε ᾠα λιε ᾠα ᾠα λιε

ῥα ὑε ε ὑε ε ὑε ε ε ε α πο εχ

θρων της χει ει ρο ο ος σδ Αλ λη λδ ς ς ς

ι ι ι ι ι α

7. ξη γερθην και ε τι ει μι ι ι με

ε ε τα α α α α α α σδ εις το ο

ο ον αι αι ω ω ω ω ω ω ω

ω να α ὑε τα ὑε ῥα α ὑε α ὑε ε ὑε ε

ὑε ῥα ὑε ε ε ε Α αλ λη λδ ς ς ς

ς ς ς ι ι ι α α α α

8. πι ι α σπι δα και βα α σι ι

ι λι ι ι ι ι ι ι ι ι ι ι σκo

ο ο ον ε πι βη ση και αι κα τα α α α

πα α α τη η η η η η η η σεις λε ε ο

ο ον τα α α λε ον τα και αι δρα α κο ο ο ον τα

α α υε ε ε ε ε ια α α α υε α υε

ε ε ε ε ια α α α υε τε ρι ρι ρι

ρι ρι ρε τε τε τε τε τε ρι ρι ρι ρι ι ρε

Αλ λη λ ς ς ς ς ι ι ι ι α

9. υ λο ο γη τος ο ο Θε ε ε ο ο

ο ο ο ο ο ο ο ο ο ο ο ο ος ος

ς ο ος ςκ α πε ε ε στη η η η η η η

η η η σε την προ ο ο ο ος ε ε ε την

πρoσ ε ευ χη η η η η ην μϝ α α ιε ε ε

ε ε ρα α α α ιε α ιε ε ε ε ε

ρα α α α ιε τε ρι ρι ρι ρι ρι ρε

τε τε τε τε τε ρι ρι ρι ρι ι ρε Αλ λη λϝ ϝ

ϝ ϝ ϝ ϝ ι ι ι ι α

10. και αι αι το ε λε ε ε ε ε ο ο ο ο

ο ο ο ο ο ο ο ο ο ο ο ο ος α αυ

τϝ ϝ ϝ ϝ ϝ ϝ χϝ ϝ ϝ ϝ ϝ χϝ ϝ

ϝ ϝ ϝ ϝ α α α α α α α α α α α

α α πε ε ε μϝ α α ιε ε ε ε ε

ρα α α α ιε α ιε ε ε ε ε ρα α

α α υε τε ρι ρι ρι ρι ρι ρε τε τε τε
τε τε ρι ρι ρι ρι ι ρε Αλ λη λ ϝ ϝ ϝ ϝ ϝ
ϝ ι ι ι ι α

11. α α αν τα παν τα α τα α α ε ε
ε ε ε ε ε χε ε ε ε ε θνη η η η
ε κυ κλω ε κυ υ κλω σα α α α α α α
α α α α α α α αν με και τω ο νο ο
μα α α α τι ι Κυ υ υ υ υ ρι ι
ι ι ι ι ι ι ι ϝ η μυ να α α α α
μη η η η η η η α α α α α α α αυ
τ ϝ τε ε ε τε τε τε ρι ρι ρι ρε τε τε

ρι ρι ρε ρι ρι ρε ε ε ρι ρρε υε ε ε ρα

Αλ λη λυ ι ι ι ι α

12. **Y** περ τος εχ θρος μυ ε σο φι σα ας με

υ περ παν ταας τος δι δα σκον τα ας με συν

η η η η η η η η η η κα α α υε ε

ρα α α α υε ε ε τε τε τε ρι ρι ρι

ρε τε τε ρι ρι ρε ρι ρι ρε ε ε ρι ρρε

υε ε ε ρα Αλ λη λυ ι ι ι ι

α

13. **A** ι α τος το ε ε λα α λον εν

τοις μαρ τυ υ ρι οισ σος εν αν τι ον βα σι

λε ε ων και εκ η σχυ υ νο ο ο ο ο ο ο ο ο ο

μη ην α ιε ε ρα α α α ιε τε ε ε

τε τε τε ρι ρι ρι ρε τε τε ρι ρι ρε

ρι ρι ρε ε ε ρι ρρε ιε ε ε ρα ρα α

α α α αλ λη η η η η η η

λθ θ θ θ θ θ ι ι ι α

14. τα ρα χθη σαν ε σα λε ε ιε ε ε

ε ε ε ευ θη η η σαν ως ο ο με ω ως

ο ο ο με θυ υ υ ω ω ω ων και πα

α α α α α σα η η η η η η σο ο

φι ι α αυ τω ω ω ων κα α τε πο ο θη

η ε ρι ρι τε ρι ρι τε ρι ρι ρι ε

ρι ρι τε ρι ρι τε ρι ρι ρι ε ρι

ρε ε τε ρε ε τε ρι ρι ρι ρι ι ρι

τε ε ε ε ρι ρι ρι ρι ι ε ρι ρι τε ρι ρι

Α αλ λη λϝ ϝ ϝ ϝ ϝ ϝ ι ι ι ι ι ι ι ι

ι α

15. Κ αι ε πι στευ σαν τοις λο γοις α α αυ

τϝ και η σαν την αι νε ε ε ε σι ι ι

ι ι ι ιν α α α αυ τϝ α ιε ια α ιε ε

ια ια ιε ια α ιε ε ια ια ιε ια α ιε ε ια ια ιε

ρι ρι ρι ρι ρι ρι ρι ρι ρι ρι ρι ρι ρι ρι

ρι ρι ρι ρι ρι ρι ρρι ρι ρι ε ρι ρε ε

τε ρε ε τε ρι ρι ρι ρι ι ρι τε ε ε

ε ρι ρι ρι ρι ι ε ρι ρι τε ρι ρι

αλ λη λϝ ϝ ϝ ϝ ϝ ϝ ι ι ι ι ι ι ι ι ι

α

16. και ε κε κρα ξαν προς Κυ ρι ον εν τω

θλι βε σθαι αυ τϝς και αι ε ε ε εκ των α

να α γκων αυτων ερ ρυ σα το ο ο ο ο ο ο ο αυ

τϝς αι σχυν θη τωσαν πα αν τες οι προσ κυ οι

προ οσ κυ υ υ νϝ ϝ ϝ ϝ ϝν τε ε ε

ε ες τοι οis γλυ υ υ πτοις οι ε ε ε ε

εγ κα α α οι εγ κα αυ χω ω με ε ε ε νοι

εν τοις εν τοις ει δω ω ω ω λοι οι οι οι οι

οι οις α α α αυ των α με ε γα α α α

με ε γα α α α με ε γα α α α με

ε ρι ρι τε ρι ρι τε ρι ρι ρι ε ρι

ρι τε ρι ρι τε ρι ρι ρι ε ρι

ρε ε τε ρε ε τε ρι ρι ρι ρι ρι ρι

τε ε ε ε ρι ρι ρι ρι ι ε ρι ρι τε ρι ρι

Α αλ λη λ ϝ ϝ ϝ ϝ ϝ ι ι ι ι ι ι ι

ι ι α α α α α α α α α α α χα α

α

Καλοφωνικὸς Εἰρμὸς
Ἀθανασίου Πατριάρχου Κωνσταντινουπόλεως

Ἐξήγησις Γρηγορίου Πρωτοψάλτου
(Καλοφωνικὸν Εἰρμολόγιον, σσ. 168-169)

Ἦχος λ' δ' Νη

Εὐ
κυ κλω σαν αι τϝ βι ι ι ι ι ι
ϝ ϝ ϝ ϝ ϝ ϝ με ε ε ζα α α α α
α λαι αι ω σπε ερ με ε ε ε ε ε ε
λι ι ι ω ω σπερ με ε λι ι ισ σαι αι αι
κη ρι ι ι ι ι ι ο ο ο ο ο ο ον
Πα αρ θε ε ε ε ε ε νε ε και την
ε ε μη η η η η η η η η η η η
η η η χη η ην κα τα α σχϝ ϝ

σαι αι αι αι αι αι αι αι αι αι κα αρ δι ι ι ι ι

ι ι ι α αν κα τα τι τρω ω ω ω ω ω

ω ω ω σκϝ κα τα α τι τρω ω σκϝ ϝ ϝ

σι ι ι βε ε λει ει ει ει ει τω ων θλι

ι ι ι ι ι ι ι ι ψε ε ε των θλι ι

ψε ε ε ων αλ λευ ροι οι μι ι ι ι

ι ι ι ι ι ι ι σε ε βο ο η η θο

ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο

ον και δι ι ω ω ω ω ω ω κτη η ην

και ρυ υ υ υ υ υ ς ην Παν α α α α α

α α α α χρα α α παν α α χρα α αν



Καλοφωνικὸς Εἰρμὸς
Ἀθανασίου Πατριάρχου Κωνσταντινουπόλεως

Ἐξήγησις Γρηγορίου Πρωτοψάλτου
(Καλοφωνικὸν Εἰρμολόγιον, σσ. 166-168)

Ἦχος λ̣ δ̣ Νη

Μ̣
ε ε ε ε ε ε ε ρι ι ι σα α α
α σ̣ει ει ει εις και θλι ι ι ι ι ι ι ι
ι ι ι ι ι ι ι ι ψ̣ει εις και αι αι αι
α α α να α α α α α ῥα α α αγ και ε ευ
ρο ο σα α α α α αν με ε ε Α α
α γνη η η η η η η η η η η η
η η η η η η η α α α α γνη η η
η και αι σ̣υ υ υ υ υ υ υμ φο ο ο ο

ο ο ραι αι αι αι αι αι τϝ ϝ ϝ βι ι

ι ι ι ι ι ϝ ϝ και πει ει ρα α σμοι οι οι

οι οι οι οι οι οι οι οι οι οι οι με ε ε

παν το ο ο ο θε ε εν ε ε ε ε κυ υ

υ κλω ω σα αν αλ λα προ ο ο ο ςη η η

η θι ι ι ι ι ι μοι οι οι οι και α αν

τι ι λα βϝ ϝ ϝ ϝ ϝ ϝ ϝ ϝ μϝ ϝ

ϝ ϝ ϝ ϝ τη κρα ται αι α α α α

α α α α σϝ σκε ε ε ε ε ε ε ε πε

The turmoils of this life encircle me

No 1

Kalophonic Heirmos

Athanasius Patriarch

V. 1

$\text{♩} = 80$

E ki klo san e tou vi ou me

7

za le o sper

11

me li o sper me li se ki ri on

18

par the ne ke tin e

23

$\text{♩} = 130$ $\text{♩} = 80$

min

29
ka ta schu se kar di an ka

37
ta ti tro sku ka ta ti tro sku si ve

44
li ton thli pse ton

49
thli pse on a lle vri mi se vo i

55
thon ke di o ktin ke

63
ri stin Pa na

Tempo markings: ♩ = 130, ♩ = 80

Time signatures: 6/4, 4/4, 6/4, 4/4, 6/4, 4/4

The musical score is written for a single melodic line in treble clef. It consists of six systems of music, each with a starting measure number (29, 37, 44, 49, 55, 63). The lyrics are written below the notes, with some words spanning multiple measures. The score includes various musical notations such as eighth, quarter, and half notes, as well as rests. There are several slurs and ties used throughout. The key signature has one flat (B-flat). The time signature changes from 6/4 to 4/4 and back to 6/4. There are two tempo markings: '♩ = 130' and '♩ = 80'. The lyrics are: 'ka ta schu se kar di an ka', 'ta ti tro sku ka ta ti tro sku si ve', 'li ton thli pse ton', 'thli pse on a lle vri mi se vo i', 'thon ke di o ktin ke', and 'ri stin Pa na'.

67

chra pa na chran te

Detailed description: This is a musical score for a vocal line, likely a soprano or alto, in a key with one flat (B-flat major or D minor). The score begins at measure 67. The melody is written on a single staff. The lyrics are 'chra pa na chran te'. The notes are: 'chra' (B-flat, quarter note), 'pa' (D, quarter note), 'na' (E-flat, quarter note), 'chran' (F, quarter note), and 'te' (G, quarter note). There are slurs over the first four notes and the last two notes. A triplet of eighth notes is marked with a '3' above it. The score ends with a double bar line.

Times of sorrows

No 2

Kalophonic Heirmos

Athanasius Patriarch

V.1

Pe ri sta sis ke

5 thli

9 psis ke a na na ge E vro

18 san me a

21 gni a gni ke

29

sim fo re tu vi ou ke pi ra

37

smi me pan to then

45

e ki klo san al la

49

pro sti thi

53

mi ke an ti la

57

vu mu ti

Times of sorrows

61

kra te a su ske pi

The turmoils of this life encircle me

No 1

Kalophonic Heirmos

Athanasius Patriarch

♩ = 80

V. 1

V. 2

E ki klo san e tou vi ou me

7

za le o sper

11

me li o sper me li se ki ri on

18

par the ne ke tin e

23

min

29

ka ta schu se kar di an ka

37

ta ti tro sku ka ta ti tro sku si ve

ve

44

li ton thli pse ton

li ton thli pse ton

49

thli pse on a lle vri mi se vo i

thli pse on a

55 $\text{♩} = 130$ $\text{♩} = 80$

thon _____ ke di _____ o _____

ke di _____ o _____

62

ktin _____ ke ri _____ stin Pa _____ na _____

ktin _____ ke ri _____ stin Pa _____ na _____

67

chra _____ pa _____ na _____ chran _____ te _____

chra _____ pa _____ na _____ chran _____ te _____

The musical score is written for two staves, likely representing a vocal line and a piano accompaniment. The key signature has one flat (B-flat). The tempo is marked as 130 beats per minute for the first system and 80 for the second. The first system (measures 55-61) features a vocal line with a long melisma on 'o' and a piano accompaniment with a steady eighth-note pattern. The second system (measures 62-66) includes a key change to 6/4 time and a tempo change to 80 bpm. The vocal line has a melisma on 'na' and a piano accompaniment with a similar eighth-note pattern. The third system (measures 67-71) returns to the original key and tempo, with a vocal line featuring a triplet on 'te' and a piano accompaniment with a similar eighth-note pattern. The lyrics are in a non-English language, possibly a liturgical or hymn language.

Times of sorrows

No 2

Kalophonic Heirmos

Athanasius Patriarch

V.1

Pe ri sta sis ke

V.2

5

thli

9

psis ke a na na ge E vro

ke a na na ge E vro

18

san me a

21

gni a gni ke

29

sim fo re tu vi ou ke pi ra

37 $\text{♩} = 130$ $\text{♩} = 80$

smi _____ me _____ pan to _____ then _____

45

e _____ ki _____ klo _____ san _____ al la

49

pro _____ sti _____ thi _____

53

mi ke an ti la

ke an ti la

57

vu mu ti

vu mu ti

61

kra te a su ske pi

kra te a su ske pi

Τμήμα κρατήματος
ἀπὸ τὸν Πολυχρονισμόν Ἀθανασίου Πατριάρχου Κωνσταντινουπόλεως
εἰς τὸν Ἅγιον Μπρούσης

Ἐξήγησις Χουρμουζίου Χαρτοφύλακος
(ΜΠΤ 704, φφ. 284v-286r)

$$\mathfrak{H}^{\infty}_{\chi_0} \stackrel{\sim}{=} \Delta_i$$
[illegible]

ῥα α ἁ ἁ τε ἁ ἁ ῥα α ῥα ἁ τε ἁ ῥα ῥα ἁ ε ἁ ῥα

ῥα ἁ α ἁ ε ε ε ε ἁ ῥα α α ἁ ῥα α ῥα

ἁ ε ε ε ἁ ῥα α α ἁ ῥα ῥα ἁ ε ε ε

ἁ ῥα α α ἁ ῥα α α α ἁ τε ε ε ε

ε ε ε ε τε ε ε ε ε ε ε ε ε ε ε

ε τε ε ε ε ε ε ε ε ε ε ε ε

τε ε ε ε ε ε ε ε ε ε τε ε ε ε ε

ε ε ε ε τε ε ε ε ε ε ε ε ε τε ε ε ε

ε τε ρι ρε ρε ε ρεμ το το ο ο το το ο τα

ἁ ῥα ῥα α ἁ τε ρι ρε ρε ε ρε ρι ε ρε ρ ρ ρ

ρ ρ τε ρι ρεμ τε τε ε τε ε ε ρι ρε ρι ρε

ε ρι ρε ρε ε ρε ε ε ρι ρι ρι ρεμ τε τε ε τε ε

|| ε ρι ρε ρι ρε ε ρι ρε ρε ε ρε ε ε ρι ρι ρι ρεμ ||

|| τε τε ε τε ε ε ρι ρε ρι ρε ρε ε ρε ρε ρι ρι ρι ||

|| ρεμ τε τε ε τε ε ε ρι ρε ρι ρε ε ρι ρε ρε ε ρε ||

|| ε ε ρι ρι ρι ρεμ τε τε ε τε ε ε ρι ρε ρι ||

|| ρε ρε ε ε ε ρι ρι ρι ρε ρε ρε ρε ρε ρε ρε τε ||

|| ρι ρεμ τε? τε? τε ε ε ε ε ε τε? τε? τε ε ε ε ε ||

|| ε τε? τε? τε ε ε ε ε ε τε? τε? τε ε ε ε ε ε ||

|| τε? τε? τε ε ε ε ε ε ε ε ε τε ε τε ρι ρε ρε ε ||

|| ρε ρι ε ε ρε ρε ρε ρε ρε ρε τε ρι ρεμ τε ρι ρι? ||

|| ρι ρε ρι ρι? ρι ρεμ τε ε ε ρε ρε ρε τε ε ||

|| τε ε τε ε ε ρε ρε ρε τε ε τε ε ε τε τε ρι ||

|| ρε ρε ε ρε ρε ρε ρε ρε τε ρε ρε ρε ρε ρε τε ρι ρεμ ||

ε ε ε ρι ρρε ε ε ρι ρε ρε ε ρε ρι ρι ρι ρε ε

ρε ρε ε ε ρι ρρε ε ε ρι ρε ρε ε ρε ρι ρι ρι ρε

ρε ρε ρι ρρε ρι ρι? ρι ρε ε ρι ρε ρε ε ρε ρι ρι ρι

ρε ρε ρε ρι ρρε ρι ρι? ρι ρε ε ρι ρε ρε ε ρε ρι

ρι ρι ρε ρε ρε ε ε ρι ρρε ε ε ρι ρε ρε ε ρε ρι ρι

ρι ρε ρε ρε ρι ρε ρε ε ρε ε ε ρε ε ε ρι ρι ρε ρε

ε ρε ρε ε ε ε ε ε τε ρι ρεμ

Kratema

Athanasius Patriarch

♩ = 80 ♩ = 130

Voice

4/4 6/4 4/4 #

A gi a a a a a a a a Ne _____ na _____ ne _____ ne ne na na _____ ne na _____

8

ne _____ ne ne na na _____ ne na _____ ne _____ ne ne na na _____ ne a ne _____ na _____

15

ne _____ ne ne na na ne _____ a ne _____ na ne _____ ne ne na na _____ ne a ne _____

23

_____ na _____ ne _____ ne ne na na _____ ne a ne _____ na ne _____ ne ne na na _____ ne

30

a ne _____ na ne _____ ne ne na na _____ ne a ne _____ na ne _____ ne ne

37

na na ne a ne _____ na ne _____ ne ne na na _____ ne _____ ne _____ na

44

ne ne ne na na ne te ne na na ne na ne te ne na na ne na a

Detailed description: This musical staff contains measures 44 through 51. It begins with a treble clef and a 4/4 time signature. The melody consists of eighth and quarter notes, with some notes beamed together. There are two flats in the key signature (Bb and Eb). The staff ends with a 6/4 time signature change.

52

ne te ne ne na na a ne te ne na na ne e ne na na ne a ne

Detailed description: This musical staff contains measures 52 through 58. It starts with a 6/4 time signature, changes to 4/4 at measure 53, back to 6/4 at measure 55, and back to 4/4 at measure 57. The melody continues with various note values and rests, ending with a long note in measure 58.

59

ne na ne na na ne ne na ne na na ne ne

$\text{♩} = 80$

Detailed description: This musical staff contains measures 59 through 67. It features a treble clef and a 4/4 time signature. The melody is characterized by long, sweeping phrases connected by curved lines, indicating a slow tempo. A tempo marking of a quarter note equals 80 beats per minute is provided. The staff ends with a 4/4 time signature.

68

na ne na ne te te

Detailed description: This musical staff contains measures 68 through 73. It begins with a treble clef and a 4/4 time signature. The melody includes eighth notes and quarter notes, with some beaming. There are time signature changes to 5/4 at measure 71 and back to 4/4 at measure 73. The staff ends with a 7/4 time signature change.

74

te

Detailed description: This musical staff contains measures 74 through 78. It starts with a treble clef and a 7/4 time signature, changes to 5/4 at measure 75, back to 7/4 at measure 76, and ends with a 7/4 time signature. The melody is composed of eighth and quarter notes, with a long phrase spanning measures 74 and 75.

79

te te te

Detailed description: This musical staff contains measures 79 through 85. It begins with a treble clef and a 7/4 time signature, changes to 4/4 at measure 80, 6/4 at measure 81, 4/4 at measure 82, 6/4 at measure 83, and ends with a 4/4 time signature. The melody features a variety of note values and rests, with long phrases indicated by curved lines.

♩ = 130

84

te te ri re re rem to to

Detailed description: This musical staff contains measures 84 through 89. It begins with a treble clef and a 4/4 time signature. The melody features a series of eighth and quarter notes, with some measures containing beamed eighth notes. The lyrics 'te te ri re re rem to to' are written below the staff, with horizontal lines indicating the placement of the notes. The key signature has one flat (B-flat).

90

ta ne na na ne te ri rem re re ri e re rou te ri rem

Detailed description: This musical staff contains measures 90 through 96. The time signature changes to 7/4 in measure 90 and remains there until measure 96. The melody continues with various note values, including quarter and eighth notes. The lyrics 'ta ne na na ne te ri rem re re ri e re rou te ri rem' are written below the staff. The key signature has one flat.

97

te te te ri re ri re ri re re ri ri ri rem

Detailed description: This musical staff contains measures 97 through 103. The time signature changes to 7/4 in measure 97 and remains there until measure 103. The melody consists of quarter and eighth notes. The lyrics 'te te te ri re ri re ri re re ri ri ri rem' are written below the staff. The key signature has one flat.

104

te te te ri re ri re ri re re re ri ri ri rem

Detailed description: This musical staff contains measures 104 through 110. The time signature changes to 7/4 in measure 104 and remains there until measure 110. The melody includes quarter and eighth notes. The lyrics 'te te te ri re ri re ri re re re ri ri ri rem' are written below the staff. The key signature has one flat.

111

te te te ri rem ri re re re re ri ri ri rem te te te

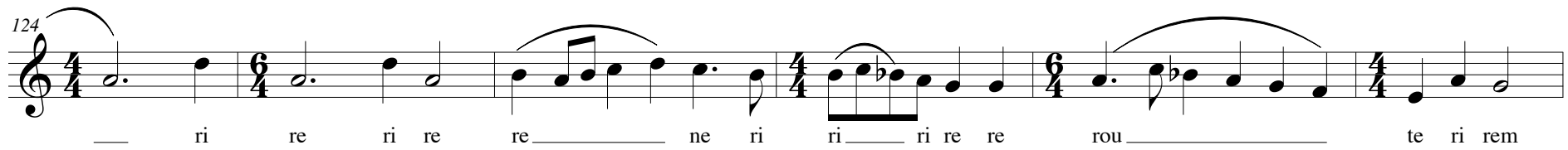
Detailed description: This musical staff contains measures 111 through 116. The time signature changes to 7/4 in measure 111 and remains there until measure 116. The melody features quarter and eighth notes. The lyrics 'te te te ri rem ri re re re re ri ri ri rem te te te' are written below the staff. The key signature has one flat.

117

ri rem ri re ri re re ri ri ri rem te te te

Detailed description: This musical staff contains measures 117 through 122. The time signature changes to 4/4 in measure 117 and remains there until measure 122. The melody consists of quarter and eighth notes. The lyrics 'ri rem ri re ri re re ri ri ri rem te te te' are written below the staff. The key signature has one flat.

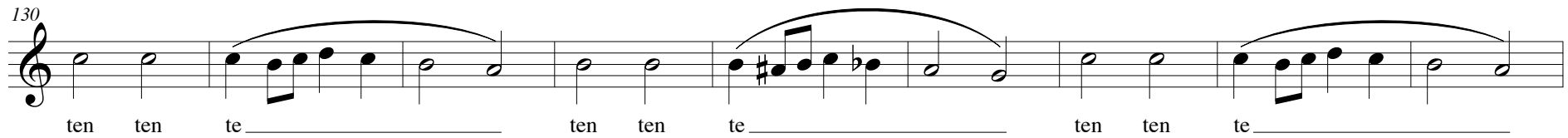
124



— ri re ri re re — ne ri ri — ri re re rou — te ri rem

Detailed description: This musical staff spans measures 124 to 129. It begins in 4/4 time, changes to 6/4 at measure 125, returns to 4/4 at 126, changes to 6/4 at 127, and returns to 4/4 at 128. The melody features a mix of quarter, eighth, and sixteenth notes, with several measures containing slurs over groups of notes.

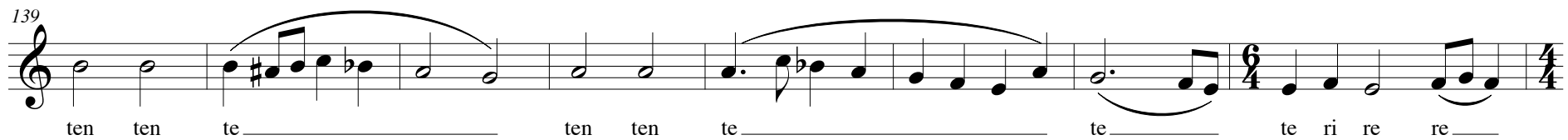
130



ten ten te — ten ten te — ten ten te —

Detailed description: This musical staff spans measures 130 to 135. It is in 4/4 time. The melody consists of quarter and eighth notes, with slurs grouping notes in measures 131, 133, and 135.

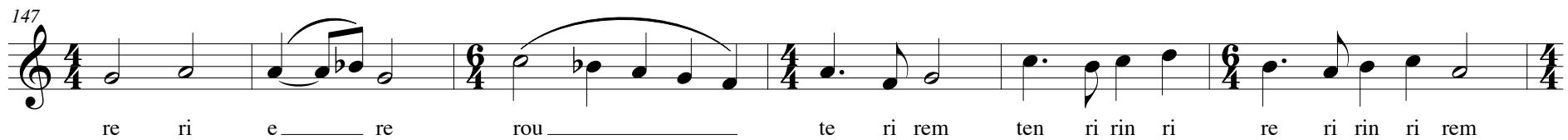
139



ten ten te — ten ten te — te — te ri re re —

Detailed description: This musical staff spans measures 139 to 146. It starts in 4/4 time and changes to 6/4 at measure 145. The melody includes quarter, eighth, and sixteenth notes, with slurs in measures 140, 142, and 145.

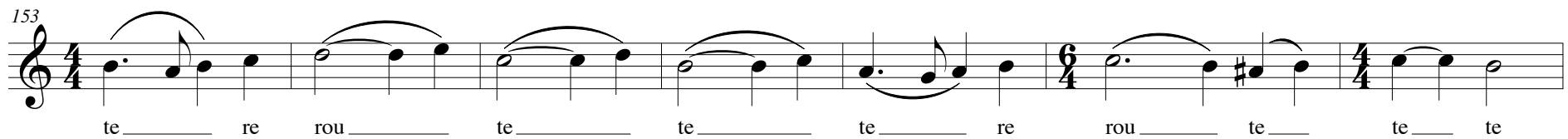
147



re ri e — re rou — te ri rem ten ri rin ri re ri rin ri rem

Detailed description: This musical staff spans measures 147 to 152. It changes time signatures from 4/4 to 6/4 at measure 148, back to 4/4 at 149, to 6/4 at 150, and back to 4/4 at 151. The melody features quarter, eighth, and sixteenth notes, with slurs in measures 148, 150, and 152.

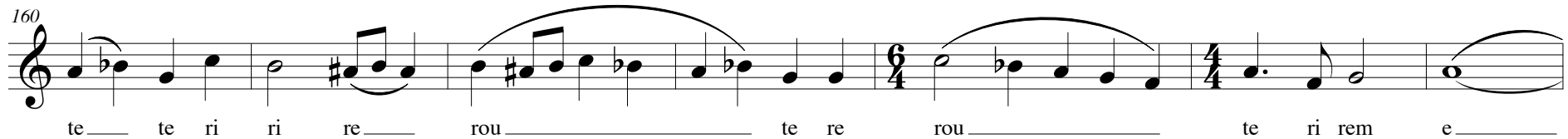
153



te — re rou — te — te — te — re rou — te — te — te

Detailed description: This musical staff spans measures 153 to 159. It changes time signatures from 4/4 to 6/4 at measure 156 and back to 4/4 at 158. The melody is composed of quarter and eighth notes, with slurs in measures 153, 154, 155, 156, 157, 158, and 159.

160



te — te ri ri re — rou — te re rou — te ri rem e —

Detailed description: This musical staff spans measures 160 to 165. It changes time signatures from 4/4 to 6/4 at measure 163 and back to 4/4 at 164. The melody includes quarter, eighth, and sixteenth notes, with slurs in measures 160, 161, 162, 163, 164, and 165.

167

ri ri re ri re re ri ri ri re re ri ri re ri rem re

176

re ri ri ri re re re ri ri re ri rin ri re ri re re ri ri ri re re re

183

ri re ri rin ri re ri re re ri ri ri re re re ri ri re ri

190

re re ri ri ri re re re ri re re re ri ri re re re

197

rou te ri rem