

Standardization of Liturgical Terminology Used in the English *Typicon*

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Executive Summary of Changes since Version 1

The present document attempts to codify rules for transliteration of Greek and Slavonic terms and other standards of usage in the English-language edition of the *Typicon* and other liturgical manuals. The paper defends use of the classical system of transliterating Greek and presents a list of liturgical terms with their standard names in English.

1 Introduction

It is clear that the liturgical terminology used throughout the English edition of the *Typicon* needs to be standardized both for internal consistency and for reference purposes for external use. The latter is important because the *Typicon*, as the liturgical manual *par excellence*, should serve as a model for other liturgical manuals in English. While it may be too ambitious to hope that the English-speaking world can enjoy uniformity across editions of liturgical texts in the proximate future, coming up with a set of conventions of use in the English-language *Typicon* may be a confident first step in that direction.

The present document, the fruit of considerable discussion of this matter, presents a list of liturgical terms and other conventions used in the *Typicon* with proposed standardized orthography and rendition. The transliteration of liturgical terms into English is guided by the following principles:

- Greek terms should come into English from Greek and not via Slavonic or other Languages (in other words, “Troparion”, not “Tropar”). Also, Greek terms that have Slavonic counterparts should still be rendered according to the Greek prototype (in other words, use “Photagogicon,” not “Svetilen”; “Prosomœon”, not “Podoben”). As a general rule, those Greek terms that have been translated into Slavonic should also be translated into English (thus: “Communion verse” (cf., $\rho\eta\chi\lambda\epsilon\tau\epsilon\eta\zeta$), “Sessional hymn” (cf., $\tau\epsilon\lambda\lambda\epsilon\eta\zeta$), etc), while those terms that have been transcribed into Slavonic will also be transcribed into English (thus: Ecos [not “House”], Exapostilarion, Prokimenon, Cathisma, etc.). There may be some exceptions: thus, we have $\tau\epsilon\kappa\tau\eta\lambda\epsilon\eta\zeta$ but Photagogicon.
- Orthography should agree with the rules for transliterating Greek and/or Cyrillic terms into English. See Transliteration of Greek Names and Terms into English and Transliteration of Russian Names and Terms into English.

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- In a few special instances where terms other than what is prescribed by the standard transliteration rules have become well established in English usage, these terms will be used since they are more familiar to the English audience (thus, “kontakion” and not “contakion”).
- Western Rite terminology should be avoided because in general the term as used in the Western Rite describes something different than what exists in the Byzantine Rite. Thus, we will not use terms such as Gradual, Introit, Versicle, etc., as this leads to confusion. An exception is made for terms that already exist in English and carry the same meaning in the Byzantine Rite (mostly terms related to monastic buildings or vocations, such as: “Sacristy”, “Refectory”, “Charnel house”, “Cellarer”, “Abbot”, etc.)

2 Rules for transliterating Greek

There are two systems in place to transliterate polytonic Greek texts into the Latin alphabet. These systems follow the differences in Greek pronunciation. While the Orthodox Church pronounces Greek texts in accordance with the Byzantine Greek pronunciation, Western scholarship has traditionally followed the practice of pronouncing Greek texts in accordance with the system codified by Erasmus. In light of this fact, this so-called classical transcription of Greek into Latin characters has become common in English usage. The classical transliteration follows the rules set forth in Table 1. In addition to the transcription, it is commonplace in transcribing Greek terms to regularize the endings in order to take advantage of Latin declension patterns. Thus, the Greek ending -ος is regularized to -us; the ending -ον to -um; the ending -ια to -y (via the French -ie). Thus we have Greek terms that have become established in English: Liturgy (not *Leiturgia*), Theophany (not *Theofania*), Lazarus (not *Lazaros*), magnesium (not *magnesion*).

For the purposes of Greek romanization in the Typicon, we shall adopt the classical system as described in Table 1. However, given the fact that literacy in Latin has nowadays become rare, we shall not convert Greek endings into Latin endings unless the term with the Latin ending already exists in English (thus, we shall write *Theophany*, not *Theophania*; but, we shall write *Troparion*, not *Troparium*). The use of the classical system (as opposed to a system based on the pronunciation of modern Greek, for example, as given by ISO 843) shall make liturgical terms fit more neatly into the rules for standard, idiomatic English. In fact, in making this preference we are *not* establishing any new convention; rather, we are following rules that are already in place in English. Hence, the reader is able to quickly identify by the root of the English liturgical term other similar terms in English. For example, writing *Æcos* (and not *Ikos*) makes this term identifiable with the existing term *Monæcious* (from biology); writing *Catabasia* (and not *Katavasia*) makes the term identifiable with the existing term *Catabasis* (from psychology), and so forth. However, writing *Æcus* or *Catabasy* should be avoided, as it adds an extra level of confusion.

In transliterating texts, the following additional guidelines should be followed. Over an initial letter, the hard breathing shall be transliterated as an initial h (thus, εἶρμος becomes *hirmos*). The soft breathing should be dropped. The hard breathing mark over the letter ρ shall be transliterated as a following h (rh) while the soft breathing mark shall be ignored. The hypogegrammenē (subscript iota) shall be likewise ignored. The other Greek accents – the oxia, the baria, and the perispomenē – shall be ignored, as they provide no useful information for the English reader. However, the diæresis shall be placed when two consecutive vowels need to be pronounced distinctly; for example Ἰπακοή shall be rendered as *Hypakoë*, and not *Hypakoe*, to indicate that the o and e are distinct vowels.

While the use of the digraphs æ and œ is common in British English, they are often written separately in American English (ae, oe). Because modern software supports Unicode and keeping in mind conventions in academic work, we shall write these vowel combinations as digraphs, wherever possible, as this further attests to their pronunciation. But note that in initial position, the first letter of the ligature often drops out,

Table 1: Greek Romanization according to the classical system

Greek	Latin	Greek	Latin	Greek	Latin
α	a	ι	i	ρ	r
β	b	κ	c (k)	σ	s
γ	g	λ	l	τ	t
δ	d	μ	m	υ	y
ε	e	ν	n	φ	ph
ζ	z	ξ	x	χ	ch
η	ē	ο	o	ψ	ps
θ	th	π	p	ω	ō
Diphthongs					
αι	æ (ae)	ευ	eu (ev)	ου	ou
αυ	au	ηυ	ēu (ēv)	υι	yi
ει	i	οι	œ (oe)		
Gamma digraphs					
γγ	ng	γξ	nx		
γκ	nc	γχ	nch		

thus “ecos” is acceptable as an alternative spelling of “oecos” (cf. “economics”; if Unicode is not supported, the former can be written “oecos”).

The use of the macron in the transcriptions ē and ō should be avoided as much as possible, as diacritical marks do not occur in English. Thus, we shall write sticheron, not stichēron. However, in rare instances, the macron should be used to indicate pronunciation (thus, we write litē and not lite, to indicate that the word does not rhyme with bright). In the diphthong ευ, the letter υ shall be rendered as a u before consonants and as a v before vowels. Thus, we write eulogitaria (cf., eulogy), Eucharist, Eudoxia, Eubœa, but evangelist, Evagrius.

Regarding the transliteration of the Greek letter kappa (κ), it should be noted that according to conventions already existing in English, the use of the letter c for the Greek kappa is preferred in most instances. Thus, we have accepted English words like “academy” (Ἀκαδημία), “calligraphy” (κάλλος + γραφή), “apocalypse” (ἀποκάλυψις), and many others. These spellings are standard in English, and the same conventions for idiomatic English should also apply to liturgical terms of Greek origin. Thus, spelling καταβάσια as “*katabasia” (or “*katavasia”) is not just a “different spelling”, it is wrong from the standpoint of English orthography for the same reason that it would be wrong to spell “katalytic converter”, “katalysis”, “katapult”, “kataclysm” (“kataklysm” ?), or any number of other English words with the Greek prefix κατα- (downwards, along). The same can be said of the spelling of κάθισμα as “*kathisma”; one can only wonder why those who use this spelling do not also write “kathedra”, “kathedral”, and “katheter”.

Spelling καταβάσια as catabasia and κάθισμα as cathisma is not only correct English, it also helps identify these words as words of Greek origin and helps convey their etymology. The educated English reader, upon seeing the spelling catabasia, will be able to identify therein the Greek prefix κατα-, and deduce the meaning of the word. In other words, because they follow standard conventions for English spelling, “catabasia” and “cathisma” not only become English words, but also convey useful information, while “katavasia / katabasia” and “kathisma” remain obscure foreign words with little to no meaning for the uninitiated. If Orthodox liturgical terms are going to become accepted into the mainstream of the English language, Orthodox authors are going to have to accept mainstream English orthography. The alternative is to continually endure the criticism that in its embrace of obscure foreign jargon Orthodoxy wishes to remain foreign to the American (British, Canadian, Australian ...) native.

One may, of course, object that one of the goals of English-language Orthodoxy should be to get away from the Erasmian pronunciation of Greek and use spellings that reflect modern Greek pronunciation. However, this argument is to be rejected. First of all, the same authors who consistently use the term “*k^hatavasia” for καταβασία continue nonetheless to write “prokeimenon” (and not “*prokimenon”) and “heirmos” (instead of “*irmos”), which reflect Erasmian pronunciation. But the issue of the lack of consistency aside, we should recognize that, for all its potential flaws when it comes to New Testament and Liturgical texts, Erasmian pronunciation has been the norm in English speaking circles for centuries and an attempt to be rid of it would require nothing short of a radical revision of the English language. In any case, writing οἶκος as oecos (or, ecos) reflects not Erasmian phonology but accepted rules of the English language whereas “*ikos” reflects a desire to create a calque of Slavonic and “*oikos” – of the Greek. Finally, we should note we are not advocating for Erasmian pronunciation of liturgical Greek – this would be an absurdity – rather, we are arguing for the use of proper English spelling for words to be used in liturgical English.

One exception to the general rule that kappa should be transliterated as c in English should be considered. It has to deal with the fact that English pronunciation rules (inherited from French) require c to be pronounced as a sibilant (‘s’) before the vowels ‘e’, ‘i’, and ‘y’. Thus, we have English words like “cinema” (κίνημα; cf. the French cinéma), “autocephaly” (αὐτοκεφαλία), and “cyclone” (from κυκλώω, go around in a circle). This is also evident in the pronunciation of Greek names that have made their way into English: Nicetas (Νικήτας; pronounced ‘Neseetas’), Nicephorus (Νικηφόρος; pronounced ‘Neseeforus’), and others. The pronunciation of these words in English reflects modern pronunciation rules of Latin and French. Perhaps the only exception to this rule is the word “Celtic” (although fans of the Boston Celtics do hold to the more traditional pronunciation “Seltic”; but this word, despite the latinized spelling, is of a Germanic rather than Greek origin).

However, because literacy in Latin and French has dramatically waned over the past century – and in recent years has reached a catastrophic (katastrophical?) nadir – it has become more and more commonplace to pronounce these words the way they are pronounced in the original Greek, that is, with a plosive “k” and not a sibilant “s”. Thus, we see the emergence of the spelling “skept^hic”, which is overtaking “sceptic” (which would have to be pronounced as “septic”); and “skelet^hon” is always used rather than “scelet^hon” (interestingly, the French word is also squelette). This affects many newly-coined scientific terms, where the ‘k’ is preferred in pronunciation and thus is coming to be preferred in spelling; for example, more and more economists write “heteroskedasticity” rather than “heteroscedasticity”, which would need to be pronounced as “heterossedasticity” (cf., the French “hétéroscedasticité”).¹

Because the “k” pronunciation in neologisms has become idiomatic in English, and the “k” spelling has followed it, it only makes sense that when new liturgical terms are coined, the “k” is written in those instances where the “s” pronunciation is to be avoided. Thus, we should write “prokimenon”. In this instance, the spelling “*prokimenon” is an unnecessary archaism that serves only to confuse the educated English reader (who would pronounce this term as “prosimenon”, contrary to its accepted pronunciation). Since here we are creating a new English word (there do not appear to be any extant English words with the Greek κείμ^he- root), it only makes sense to follow, again, accepted (modern) orthographic conventions. Therefore, in liturgical English, the Greek kappa should become c, except before the vowels ‘e’, ‘i’, and ‘y’ in words that do not already exist in English where the ‘k’ sound should be preserved. Thus, the correct English spellings are catabasia, cathisma, acathist, ecos (oecos), photagogicon. With “k” occurring before

¹For a discussion of this issue in the Economics literature, see McCulloch, J. Huston. ‘Miscellanea: On Heteros*edasticity’. *Econometrica*, Vol. 53, No. 2 (Mar., 1985), p. 483.

the vowels 'e', 'i', and 'y', we have the spelling prokimenon (though cellarer, coenobitic, which already exist in English).

3 Rules for transliterating Russian and Church Slavonic

There are a number of different ways of transliterating Russian (Cyrillic characters) into English (Latin characters). These can roughly be categorized into two groups: a “scholarly” system used by linguists (based on the Czech alphabet) and an “intuitive” system that is simple for Anglophones to read and pronounce.

For purposes of transliterating Russian names and terms into English in the Typicon and throughout English-language liturgical texts, we propose to adopt the BGN/PCGN romanization of Russian. This system is intuitive and pronounceable for English speakers and can be rendered using only the basic letters and punctuation found on English-language keyboards: no diacritics or unusual letters are required. Although the BGN/PCGN system sometimes uses the interpunct character (·) to avoid ambiguity, we propose instead to use the graphically identical U+2027 hyphenation point (·) for purposes of compatibility with CLDR transliteration used by the Unicode standard. Note that actual instances where an interpunct would be necessary are extremely rare.

Table 2: Russian Romanization according to the BGN/PCGN system

Cyrillic	Latin	Cyrillic	Latin	Cyrillic	Latin
А	A	К	K	Ц	Ts
Б	B	Л	L	Ч	Ch
В	V	М	M	Ш	Sh
Г	G	Н	N	Щ	Shch
Д	D	О	O	Ъ	''
Е	E (Ye)	П	P	Ы	Y (Y·)
Ё	Ë (Yë)	Р	R	Ь	'
Ж	Zh	С	S	Ѣ	E (Ye)
З	Z	Т	T	Э	E (·e)
И	I	У	U	Ю	Yu
Й	Y	Ф	F	Я	Ya
І	I	Х	Kh	Ө	F
				У	I

The overall system for transliterating Russian is given in Table 2. The following additional remarks are in order. First, the endings уу (ый) and иу (ий) should be simplified to у. Second, the form Yë (Ë) should be avoided. In texts written in traditional orthography, it should be transliterated as Ye (E) since the letter ë was not used. In modern texts, it should also be transliterated as Ye (E) except for the few rare instances where ambiguity can arise, in which case it could be transliterated as Yo (for example, to distinguish between ‘все’ and ‘всë’ where it is not clear from context or in proper names the pronunciation of which may be unclear to the Anglophone reader; e.g., Yolkin (Ёлкин) but Krushchev (Хрущев)).²

Note that for transliterating the hard sign and soft sign, the correct characters are U+02BA, Modifier Letter Double Prime and U+02B9, Modifier Letter Prime, respectively. Other characters (e.g., U+201D, Right Double Quotation Mark or U+0022, Quotation mark, U+2019, Right Single Quotation Mark or U+0027, Apostrophe), though they commonly occur on computer keyboards, must not be used in typography for

²CAUTION: In some instances, accepted English forms of the given Russian name / term may exist in English. In this case, translation should be used instead of transliteration. Thus, use Moscow (not Moskva); Ivan the Terrible, not Ivan Grozny.

transliterating Russian. When ѣ occurs in the final position (in traditional Russian orthography) it is ignored. The ‘Y’ of Ye and Yo is used only at the beginning of a word and after all vowels, й, ѣ, or ѥ.

4 Conventions

The following are some general conventions for liturgical instructions and the language of the *Typicon*:

- Stichera (Troparia, Canon) *for* the Saint (not ‘of’, ‘to’, etc.)
- Stichera (Troparia, Canon) *for* the Feast
- Stichera (Troparia, Canon) *from* the Triodion, Octoechos, Menaion.
- Troparion *for* the Resurrection, not ‘*Resurrectional Troparion’
- Cathisma 16, not ‘*Sixteenth Cathisma’ or ‘16 Cathisma’
- *the* First Hour (not ‘*1st Hour’; also, the article ‘the’ is obligatory)
- Ode 3 (not ‘*Third Ode’ or ‘*3rd Ode’)
- *Typicon* and not *Typikon* (see the discussion above about transliterating kappa). This should also apply to the term *Typica* (both as a plural of *Typicon* and as a liturgical office). Likewise, *Typical Antiphons* (not ‘*Typika Antiphons’ or ‘*Typikal (!!) Antiphons’)
- 3 Stichera for the Resurrection (and not stichera for the Resurrection “on 3”).

Phrases such as “the 3 stichera of the Triodion on 7” should be rendered as “the 3 stichera of the Triodion, repeated to make 7”.

- The terms “Vespers”, “Matins”, etc, should be capitalized because they are the *names* of liturgical offices. Accompanying adjectives should also be capitalized if they are part of the name of the office (e.g., *Great Vespers*), but not if they are simply a descriptive adjective (e.g., *festal Vespers*).

Parts of a liturgical office, such as *Polyeleos*, *Praises*, *Anaphora*, etc., should be capitalized as well.

We shall capitalize the following terms: *Troparion*, *Contakion*, *Psalm*, *Sticheron*, *Verse*, *Antiphon*, *Theotokion*, *Canon*, *Hirmos*, *Hypakoë*, *Sessional Hymn*, *Hymn of Ascents*, *Catabasia*, *Exapostilarion*, *Photagogicon*, *Great (Small) Doxology*, *Aposticha*, *Entrance*, *Beatitudes*, *Blameless*, *Prokimenon*, *Alleluia* ...

Composite terms shall also be capitalized completely, e.g., *Sessional Hymn* not *Sessional hymn*.

4.1 Chapter titles and other considerations of language

Chapter titles in the Slavonic *Typicon* can be quite clumsy in English. A title such as *Concerning a Saint chanted on 6* with the subtitle *Having no Polyeleos, on a Sunday* is quite clumsy and conveys little information to someone not already well versed in *Typicon* jargon. Instead, we shall rework the titles to be something like: *Sunday Service for a Saint with 6 stichera appointed at Vespers (lacking a Polyeleos)*. The chapter numbering shall stay the same as in the Slavonic edition.

A second consideration is the ubiquitous construct “Let it be known that” or “Know also that”. These two constructs seem to be poor idiomatic English. I propose we render them as “Note that” and “Note also that”.

4.2 Incipits and Direct Quotations

Incipits and / or full texts for the stichera, Troparia, Kontakia, verses, Hirmoi, Sessional Hymns, Photagogica (anything else?) contained in the *Lenten Triodion* shall come from the *Lenten Triodion* of Mother Mary

and Archimandrite Kallistos, St Tikhon's Seminary Press, 2002; or from the *Lenten Triodion Supplementary Texts*, St Tikhon's Seminary Press, 2007. In cases where a text is not available in either of these sources, we shall give a full translation.

Incipits and / or full texts contained in the *Flowery Triodion* shall come from the *Pentecostarion of the Orthodox Church* by Reader Isaac Lambertsen, St John of Kronstadt Press, 2010. Note that if a text in our English source is given with errors, we shall give our own, correct translation and note the error in the English source by way of a footnote.

Incipits and / or full texts contained in the *Octoechos* shall come from *The Octoechos*, translated by Isaac E. Lambertsen, St John of Kronstadt Press: 1999. The same practice applies to errors in this text.

Incipits and / or full texts contained in the *Menaion* shall come from the *Menaion of the Orthodox Church*, translated by Isaac E. Lambertsen, St John of Kronstadt Press: 2007.

Incipits and / or full texts contained in the *Horologion* shall come from the *Unabbreviated Horologion*, translated by Rassaphor-monk Laurence, Yes Press: 1995.

Incipits and / or full texts contained in the Priest's Service Book (*Sluzhebnyk*) shall come from the appropriate file posted on Fr. John Whiteford's website here: <http://www.saintjonah.org/services/sluzhebnyks.htm>. These files reflect ROCOR usage.

Because no *Hirmologion* exists in English, the rendering of *Hirmoi* and *Catabasix* is somewhat complex. We shall render the text in the way in which it appears in the source where it is originally used (for example, the *Hirmos I shall open my mouth* shall always be rendered the way it appears as the *Hirmos of Annunciation* in the *Menaion*), regardless of how it is rendered in other sources.

Generally, style manuals suggest that in formatting incipits, the use of quotation marks should be avoided. Rather, incipits should be set in *italics*.

4.3 Biblical Passages

The general problem here is that there is no widely accepted Orthodox text of Scripture in English. Thus, at issue is according to which source we shall cite / quote Biblical passages. It is proposed to render texts of the Psalms and the Nine Biblical Odes in accordance with *Russian Orthodox Psalter*, compiled by David Mitchell James, Paradise Press, 2009. Note that this is the so-called "Coverdale Psalter", and not the edition of the *Psalter According to the Seventy* published by Holy Transfiguration Monastery, Brookline, Mass. It is useful because it reflects Russian usage and provides texts of the Biblical Odes. On the other hand, many of the texts in the *Horologion* and elsewhere are based on the Brookline Psalter and thus using a text other than the Brookline Psalter could lead to considerable confusion. The numbering and versification of the Psalms shall follow the Septuagint and not the King James Version.

There are several possible approaches to rendering Scriptural texts outside of the book of Psalms. Since the Authorized (King James Version) follows the Masoretic Hebrew, it is at variance with texts printed in Slavonic and Greek liturgical books. Thus, we propose to use Brenton's (1851) translation of the the Septuagint. Another alternative that has been suggested is the *Orthodox Study Bible*, however, since it follows the NKJV, it does not use traditional liturgical English, and hence is appropriate for home study but not for worship.

The names of the Books of the Bible shall be rendered according to the Septuagint, as found in Brenton (1851). For example, the book known in the King James Version as 1 Samuel we shall call 1 Kings and the book known in the KJV as 1 Kings we shall call 3 Kings. Note that Brenton uses 1 Chronicles and not 1 Paralipomenon (this will not be an issue, since this book is never referenced by the Typicon; however, this will require us to accept some non-standard names, like *Ambacum*). Consequently, versification shall be provided according to Brenton.

4.4 Automela

We have completely standardized the names of the automela, and these are produced in the appendix, “Automela of the Eight Tones.” (Note that the term “Special melody” is a misnomer and should not be used).

5 List of Terms

The following is a list of liturgical terms for which rendition and / or orthography has been standardized in light of the conventions and transliteration rules outlined above. This list is probably not exhaustive, and other terms will be added down the road.

The left-hand column gives the primary form of the term (primary here means nothing more than the term we are using in the listing). The Slavonic and Greek forms are given next. Then, I present other alternative forms that have been suggested or encountered in the literature. Comments provide some food for thought and discussion.

Standard English	Slavonic	Greek	Non-standard usage	Comments
After "Especially..." Antiphon Aposticha stichera	Вмѣстѣ догдѣнна лнтіφώνη στίχηρι на στίχόβнѣ	Εἰς τὸ Ἐξαιρέτως Ἀπόστιχα Στιχηρά	Zadostoinik Stasis Aposticha	Though the term Aposticha is used as an adjective, the expression "stichera at the Aposticha" has become common. The Greek also uses the expression Εἰς τὸν Στίχον (at the verses), from whence the Slavonic derives на στίχόβнѣ.
At the Praises	На хвалі́тєχъ	Εἰς τοὺς Αἶνους	At the Lauds	A number of sources use Lauds instead of Praises. However, Lauds means something else in the Western Rite, so its use here is confusing.
Automelon	αυτομολόβєнъ	Αὐτόμελον	-	An automelon is a unique melody that acts as a model for another sticheron (troparion, exapostilarion, etc).
Beatitudes Blessing of Loaves	Бл҃жєнна Бл҃гослобєніє хлѣбєвєх	οἱ μακαρισμοὶ	Artoclasia, Artoklasia, Blessing of Breads	
Canon Catabasia	Канѡнъ καταβάσι̅α	Ὁ Канὼν καταβασία	Katavasia	The term Catabasia is singular. The plural is catabasiæ, and it should be preferred to catabasias.

Cathisma	Καθίσιμα	Κάθισμα	Kathisma, Stichology	In Greek, both the section of the Psalter and the hymn following the recitation of the section, are called Κάθισμα. Thus, to avoid confusion, most English sources translate the hymn as Sessional Hymn and the section of the Psalter as Cathisma. 2)
Communion verse	Πρηνάστενζ	Κοινωνικόν	Communion hymn, Cœnonicon	In the Slavonic, we also see, though rarely, the term κῆνόηικъ.
Cross and Resurrection	κ̅ϛ̅ϛ̅ⲓⲛⲟⲕⲓⲁⲛⲁⲥⲧⲁⲥⲓⲙⲟⲥ	Σταυροαναστάσιμος	Stauroresurrectional, Cross-resurrectional	It appears that the term Stau-rotheotokion has become accepted usage while the term Stauroresurrectional has not.
Dogmatic Theotokion	ΔΟΓΜΑΤΙΚΩ	Δογματικόν	Dogmaticon, Dogmatikon	The Theotokion of Little Vespers is the Dogmatic Theotokion; the Theotokion of Great Vespers is never called the ‘Dogmatic Theotokion’ in Slavonic or Greek sources, but always called the ‘first’ or ‘primary’ Theotokion. The term ‘Dogmatic Theotokion’ should be used <i>only</i> to refer to the Theotokion of Little Vespers.
Ecos	Ἰκοςζ	οἶκος	Ikos, Œkos, Œcus, Œcos, Oikos	The plural of Ecos is Ecoi (οἶκοι).
Entry Verse	Εἰσοδικωε	Εἰσοδικόν	Introit, Isodicon, Eisodicon)
Eulogitaria Exapostilarion	Ἐξαποστειλάρῃ	ἑξαποστειλάριον	Exaposteilarion	See also Photagogicon.

Gospel sticheron	στιχίρα ἑωθινά	στιχηρά ἑωθινά	Matins Matutinal Heothinon, Evangelical sticheron	sticheron, sticheron, sticheron	The Greek term ἑωθινός means “early in the morning”, and perhaps the term that would best capture the meaning and place of these stichera is “sticheron of daybreak” or “morning sticheron” (cf., sometimes used in Slavonic <i>стиχίρα оутреня́я</i>).
Hirmos	ἱρμός	εἶρμος	Irmos, heirmos	Irmos, heirmos	The plural of Hirmos is Hirmoi (οἱ εἶρμοί).
Hymns of Ascents	ἑπείρησι	Οἱ Ἀναβαθμοί	Hymn / Song of Ascent, Hymn / Song (sing.) of Ascents, Hymn / Song of Degrees, Gradual(s), Anavathmoi	Hymn / Song of Ascent, Hymn / Song (sing.) of Ascents, Hymn / Song of Degrees, Gradual(s), Anavathmoi	Clearly, the term is plural in Slavonic and Greek. Thus, we shall use the plural form “Hymns of Ascents”. The Slavonic and Greek literally refer to steps, whence the term “Gradual”, however, “Gradual” means something else in the Western Rite.”
Hypakoë	ὑπακοή	ἡ Ὑπακοή	Hypakoī, Hypakoe, Yrakoe	Hypakoī, Hypakoe, Yrakoe	The plural of hypakoë is hypakoës (Ὑπακοές)
Idiomelon	εἰδομλόγισσι	Ἰδιόμελον	Ideomelon, Samoglasen	Ideomelon, Samoglasen	An idiomelon is a unique (special) melody that is used only for this particular sticheron (troparion, exapostilarion). All Hirmoi are idiomelic.
Kontakion	Κοντάκιον	Κοντάκιον	Contakion, Condakion	Contakion, Condakion	Though Contakion is more in keeping with the rules for transliterating Greek, the preponderance of sources use Kontakion.

Lesson	ΠΑΡΕΜΝΙΑ	Ἀναγνώσμα	Old Testament Reading, Parable, Reading	The best term is probably “Reading”, but it could be confused with the instructional readings.
Litē	ΛΙΤΪΙΑ	Λιτή	Litya, Litiy, Lity, Lite, Liti	See the Transliteration of Greek Names and Terms into English.
Little Compline	ΜΆΛΟΕ ΠΟΚΕΧΈΡΪΕ	μικρόν ἀπόδειπνον	Small Compline, (Lesser Compline, Minor Compline)	A small number of sources uses the term Apodipnon instead of Compline, but this is not in keeping with our policy to invent as few terms as possible.
Little Entrance			Small Entrance	
Little Litany			Ectenia, Ectene	The term Litany shall be preferred to the term Ectene(ia).
Little Vespers	ΜΆΛΛΑ ΒΕΧΈΡΗΛ	μικρός ἑσπερινός	Small Vespers	See note below
<p>The term ‘Little’ as an antonym to the term Great is somewhat more attested than the term ‘Small’. According to Daniel Olson, the usage in English is as follows: Shann, Euchology, 1891: Little. Orloff, Octoechos, 1898: Little. Hapgood, Service Book, 1906: Little. Nassar, Divine Prayers and Services, 1938: Little. Orthodox Church in America, Divine Liturgy, 1967: Little. Ware, Festal Menaion, 1969: Small. Orthodox Church in America, The Priest’s Service Book, 1973: Little. Antiochian Archdiocese, The Liturgicon, 1989: Little. Rassophor-monk Laurence (Jordanville), Sluzheb-nik, 1990: Small. Holy Transfiguration Monastery, Pentecostarion, 1990: Small. Reader Isaac Lambertsen, Menaion (over many years): Little. St. Tikhon’s Monastery, The Horologion, 2000: Small. Two works from the Oxford University Press, The Orthodox Liturgy, 1982, and The Divine Liturgy, 1995, use “Little” in referring to the “Little Entrance”, but “Short Litany” for Малая Етения. Lexical works do not contribute much to resolving this matter since they do not agree among themselves. The Oxford English Dictionary indicates that both “little” and “small” are used in opposition to “great”; however, Merriam Webster’s Dictionary of Synonyms, states that “small” is opposed to “large” and that “little” is opposed to “big and great”. The question of opposition with “great” arises because of the common use of “great” in Orthodox liturgical terminology, such as Great Vespers, Great Compline, Great Litany, Great Entrance, etc.</p>				
Magnificat	ΨΑΛΜΪΣ ΔΪΟ	Ἡ Τιμιωτέρα	“More honorable”	The term Magnificat better describes what is chanted
Martyricon	ΜΪΝЧЕНЗ	Μαρτυρικόν	Hymn for the Martyrs	
Matins Gospel			Matutinal Gospel	
Necrosimon	ΠΟΚΌННЗ	Νεκρώσιμον	Nekrosimon, Hymn for the Dead	
Ode	ΠΈСНЬ	Ὁδὴ	Canticle	

Photagogicon	Φωταγωγικόν	φωταγωγικόν	Svetilen, Hymn of Light	Regarding the use of Photagogicon vs. Exapostilarion: The terms are used interchangeably in the Slavonic sources, but strictly speaking, they are not the same. The Photagogica are the hymns listed in the back of the Horologion and sung during a Lenten service. Everything else is an Exapostilarion. We shall follow Greek usage of these terms.
Polyeleos Primary Theotokion	πολύελεῖ	Πολυέλεος	Polyeleon Dogmatic Theotokion	This is the Theotokion of Great Vespers, often misidentified as the 'Dogmatic Theotokion'.
Proemial Psalm			Introductory Psalm, Beginning Psalm	
Prokimenon	προκίμενον	προκείμενον	According to Google Ngram viewer, Prokeimenon is used more widely, but it would not agree with the rules for transliterating Greek.	
Proskomidē	Προσκομῆδῃ	προσκομιδῆ	Proskomedia, Prothesis	

Prosomœon	ΠΟΔΌΒΗΝΖ	Προσόμοιον	Special melody	<p>A prosomœon is something set to an automelon. The use of the term “Special melody” in English is very unfortunate, as these melodies are not “special” at all. Rather, the idiomelic melodies are special and the prosomœac are ordinary. When the text uses the term ποδόβηνζ to describe a sticheron, we translate it as prosomœon (e.g., the three prosomœa of the Menaion). When the text uses the term ποδόβηνζ to reference the automelon of a text, we shall simply write “To the melody:” (e.g., Contakion, Tone 3, To the melody: “Today the Virgin”. We shall not use the term “special” because it is misleading.</p>
Recession	ἡχοζδένιε βζ πριγβόρζ			<p>This is what happens at the end of Matins at Vigil or at the end of First Hour and Vespers. It should not be confused with the Litē, though in a sense they are the same thing.</p>
Royal Office				<p>First part of Matins. Not sure if the term exists in Greek and Slavonic. Moreover, this office may no longer exist among the Greeks.</p>

Sessional Hymn	сѣдальенѣ	Κάθισμα	Sessional Hymn, Kathisma, Kathisma Hymn, Poetic Kathisma, Sedalen	See discussion of Cathisma, above.
Stavrotheotokion	κρῖτοβῆτορόδνηченѣ	Σταυροθεοτοκίον	Stavrotheotokion, Cross-theotokion	See the Transliteration of Greek Names and Terms into English.
sticheron	стиχѣра	στιχηρόν	stichiron, stichera, stichira, stikhera	Clearly, the -on ending is singular and the -a ending is plural, though many English sources follow the Slavonic and use sitchera in the singular (and sticheras in the plural). We shall follow the Greek.
Synaxarion	сѣнаξаріѣ	Συναξάριον	Synaxarium, Synexarion	The plural should be Synaxaria (Συναξάρια).
Tone	гласѣ	ἦχος	Mode	Strictly speaking, the term “mode” better describes the original system of the eight tones and is a better translation of ἦχος. The term “tone” may be confused with “tonality” (as in, key). However, it seems that “Tone” is more widespread than “mode.” We shall number the Tones the Russian way, i.e., we shall say Tone 6, not plagal 2; Tone 7, not grave.
Triadicon Trisagion Prayers	трѣченѣ трисагѣе	Τριαδικόν	Hymn of the Trinity Trisagion	The “Trisagion Prayers” consist of the Trisagion, GN, “O Most-Holy Trinity”, LHM thrice, GN, and the Lord’s Prayer.

Typical Psalms	ἱζώβραζήτςλννλ	Typika Psalms, Typica Psalms	The first two Psalms of Typica and the first two Antiphons of Liturgy. NB: among the Greeks, festal Antiphons or daily Antiphons are always sung.
Verse	ςτἱχς	Refrain, Stichos	

Appendix: Standardized names of automela and prosomœa

For more information, see the paper “Automela in the Eight Tones”.³ This section only reproduced the listing of names and does not provide discussion.

Automela for Stichera

This section lists automela for stichera.

Tone 1

- *Joy of the ranks of heaven*
 - Origin: Sunday evening Vespers, Theotokion of the Aposticha stichera (Octoechos, vol. 1, p. 20)
 - Slavonic: **НѢНЫЦХЪ ЧИНІОУЪЗЪ РЃДОВАНІЕ**
 - Greek: Τῶν οὐρανίων Ταγματῶν.
 - Usage: Referenced 60 times in Typikon
- *O all-praised martyrs*
 - Origin: Wednesday evening at Vespers, Martyricon of the Aposticha stichera (Octoechos, vol. 1, p. 49)
 - Slavonic: **Прехвалѣнїи мѣнци** (AKA: **Бреχвалѣнїи мѣнци**)
 - Greek: Πανεύφημοι μάρτυρες
 - Referenced 20 times in Typikon
- *O wondrous marvel*
 - Origin: 15 August at Great Vespers at Lord, *I have cried* (Menaion, August vol., p. ?)
 - Slavonic: **Ѡ дѣноуе чѣдо** (AKA: **Ѡ дѣноуагѡ чѣдеѣ**)
 - Greek: Ὡ τοῦ παραδόξου θαύματος
 - Referenced: 20 May at LIHC, 25 July at LIHC, 8 September at Praises, 1 October at LIHC of Protection, 19 October at LIHC for St John of Rila, October 29 at LIHC for Abraham of Rostov, 21 November at LIHC, 25 November at LIHC
 - NB: this should not be confused with the automelon in Tone 8, *O all-glorious wonder*.
- *The prophet called thee*
 - Origin: Saturday evening at Little Vespers, Dogmatic Theotokion of the Aposticha stichera (Octoechos, vol. 1, p. 3)
 - Slavonic: **Ѡблѣкѡ тѣлѡ свѣтѡ**
 - Greek: Νεφέλην σε φωτὸς
 - Referenced: October 18, at the Praises for St Luke

Tone 2

- *As Thou didst appear*
 - Origin: No longer extant, either in the Slavonic or Greek books
 - Slavonic: **ІѦкѡ іѦкїѣѡ**
 - Greek: Ὡς ὠράθης Χριστέ AKA: Προς το ὡς ὠράθης Χριστέ

³This resource is also available electronically at the Ponomar Wiki at http://www.ponomar.net/wiki/doku.php?id=standardized_names_of_model_melodies_in_english.

- Referenced: Tuesday evening of the First Week of Lent at LIHC; Wednesday evening of the First Week of Lent at LIHC
- *Down from the Tree*
 - Origin: Holy Friday at Vespers, first of the Aposticha stichera (Triodion, p. 614)
 - Slavonic: **Ѣ҃҃҃҃ ꙗ҃ арѣка**
 - Greek: Ὅτε ἐκ τοῦ ξύλου
 - Referenced: 28 times in the Typikon
- *I have surpassed all*
 - Origin: Tuesday of Tone 2, the first of the stichera Aposticha of Matins (Octoechos, vol. 1, p. 111).
 - Slavonic: **Бѣ҃хъ прѣко҃хо҃жа ѿ А҃ка Бѣ҃ прѣи҃а ѿ**
 - Greek: Πάντας ὑπερβάλλω
 - Referenced: Monday of the First Week of Lent, LIHC of Vespers
- *Let Him be crucified*
 - Origin: Matins of Holy Friday, Second sticheron of eighth Antiphon (Triodion, p. 579)
 - Slavonic: **Ѧ҃ ра҃спѣ҃та**
 - Greek: Σταυρωθήτω ἔκραζον
 - Referenced: Tuesday evening of the Third Week of Lent, Vespers, LIHC
- *Mindful of the unseemly sins*
 - Origin: Monday of Tone 2, stichera Aposticha of Matins (Octoechos, vol. 1, p. 102).
 - Slavonic: **҆҃ѡдѣ҃ннѣхъ мнѡю лѡ҃тѣхъ А҃ка: ҆҃ѡдѣ҃ннѣхъ мнѡ**
 - Greek: Τῶν πεπραγμένων μοι
 - Referenced: Tuesday evening of First Week of Lent at LIHC
- *O house of Ephratha*
 - Origin: Sunday of the Fathers, Aposticha stichera at Great Vespers (Menaion, December vol, p. ?)
 - Slavonic: **Ѧ҃ме ѣ҃нфраѣѡвѣ**
 - Greek: Οἶκος τοῦ Ἐφραθᾶ
 - Referenced: 48 times in the Typikon
- *O mystery most great*
 - Origin: Saturday Evening, Tone 2, Dogmatic Theotokion of Small Vespers (Octoechos, vol. 1, p. 79).
 - Slavonic: **Ѣ҃ прѣвѣ҃ла ꙗ҃ннѣ҃та А҃ка: Ѣ҃ велѣ҃ка҃ ꙗ҃ннѣ҃та**
 - Greek: Ὁ τοῦ μεγίστου μυστηρίου
 - Referenced: Thursday evening of the First Week of Lent, LIHC of Vespers
- *Receiving a desire for good things*
 - Origin: December 5, Doxasticon at Liti
 - Slavonic: **Ѣ҃же ꙗ҃че оḡмѣ блага҃хъ А҃ка: ꙗ҃че оḡмѣ блага҃хъ**
 - Greek: Τῶν ὑπὲρ νοῦν ἀγαθῶν
 - Referenced: Monday of the Fifth Week evening at LIHC
- *The divinely called martyr*
 - Origin: December 4, third stichera of Praises (Menaion, December vol., p. 50)
 - Slavonic: **Ѣ҃гозвѣ҃ннѣа мѣ҃ченнѣа А҃ка: Ѣ҃гозвѣ҃ннѣи мѣ҃ченнѣкѣ**
 - Greek: Ἡ θεόκλητος Μάρτυς
 - Referenced: Monday of the Fifth Week of Lent at Vespers, Martyricon of LIHC
- *The forerunner, beholding*
 - Origin: January 6, first sticheron at LIHC of Vespers
 - Slavonic: **Прѡсвѣ҃тѣ҃ла нѡ҃шего**
 - Greek: Τὸν φωτισμὸν ἡμῶν
 - Referenced: Thursday evening of the First Week of Lent at LIHC
- *With what wreaths of praise*
 - Origin: June 29, LIHC of Great Vespers (Menaion, June vol., p. ?)
 - Slavonic: **Кѣ҃ннѣ похвѣ҃льнѣи вѣ҃ннѣи**
 - Greek: Ποίοις εὐφημιῶν στέμμασιν
 - Referenced: 7 times in the Typikon

Tone 3

- *Come, all ye ends of the earth*
 - Origin: third sticheron at the Liti for Dormition, August 15 (Menaion, August vol., p.)
 - Slavonic: **Прїидїте кѣи**
 - Greek: Δεϋτε Ἄπαντα τὰ πέρατα
 - Referenced: Triodion, Monday of the third week in the evening at Vespers
- *Great is the power of Thy Cross*
 - Origin: Octoechos, Sunday Evening Vespers Martyricon aposticha (Octoechos, vol. 2, p. 19)
 - Slavonic: **Бѣлїа крѣга ꙗкоу АКА: Бѣлїа крѣга**
 - Greek: Μεγάλη τοῦ σταυροῦ σου
 - Referenced: Octoechos, Tuesday evening Vespers; Octoechos, Saturday morning Aposticha of Matins; December 1; May 21; October 22; Monday of the fourth Week of Lent, Matins
 - **NB:** Not to be confused with *Great is the power of Thy martyrs*
- *Great is the power of Thy martyrs*
 - Origin: Octoechos, Monday evening Vespers Martyricon aposticha (Octoechos, vol. 2, p. 29)
 - Slavonic: **Бѣлїа мѣникъ ꙗкоу**
 - Greek: Μεγάλη τῶν Μαρτύρων σου
 - Referenced: Tuesday of the second week of Lent at Vespers; Octoechos, Friday evening at LIHC of Vespers
 - **NB:** Not to be confused with *Great is the power of Thy Cross*
- *O wonder most great*
 - Origin: Octoechos, Dogmatic Theotokion of Small Vespers (Octoechos, vol. 2, p. 3)
 - Slavonic: **Превѣлїе чѣдо АКА: Бѣлїе чѣдо**
 - Greek: Μέγιστον θαῦμα
 - Referenced: Sunday of the Cross week at Vespers
 - **NB:** Not to be confused with *O mystery most great*
- *O ye valiant martyrs*
 - Origin: December 23, Ten Martyrs of Crete, Doxasticon of Matins Aposticha (Menaion, December vol., p. 335)
 - Slavonic: **Доблїи мѣнницы**
 - Greek: Γενναῖοι Μάρτυρες
 - Referenced: Tuesday of the second week of Lent at Vespers
- *On the mountain*
 - Origin: Octoechos, Wednesday Matins second sticheron Aposticha (Octoechos, vol. 2, p. 46)
 - Slavonic: **Крѣгоу блѣннѡ**
 - Greek: Σταυροφανῶς Μωϋσῆς
 - Referenced: Monday of the fifth week of Lent in the evening at Vespers
- *They took the thirty pieces of silver*
 - Origin: Holy Friday Matins, Ninth Antiphon (Triodion, p. 580)
 - Slavonic: **Востѣвнїа трїдесѣтъ сребреннїкѡвъ АКА: Постѣвнїа трїдесѣтъ сребреннїкѡвъ**
 - Greek: Ἔστησαν τὰ τριάκοντα ἀργύρια
 - Referenced: Tuesday of the third week in the evening at Vespers

- Greek: Κύριε, ἐπὶ Μωϋσέως
- Referenced: Thursday of the second Week of Lent at Vespers
- *O venerable father*
 - Origin: September 1, service for St Symeon, first sticheron of the second set at LIHC (note that it is labeled a prosomoion in the Slavonic, but an automelon in the Greek)
 - Slavonic: Прѣбне ѿче
 - Greek: Ὅσιε Πάτερ
 - Referenced: a handful of references, which need to be checked
- *Rejoice, truly fragrant vessel*
 - Origin: December 5, service for St Sabbas, first sticheron Aposticha at Great Vespers; note that some Slavonic sources incorrectly identify the sticheron for September 14 as the automelon. (Menaion, Dec., p. 54)
 - Slavonic: Радѹица (АКА: Радѹица, поустническичъ, Радѹица, живонѹиный крѹте)
 - Greek: Χαίροις ἀσκητικῶν
 - Referenced: 30 times in the Typikon
- *We bless thee*
 - Origin: Thursday morning Matins Theotokion Aposticha (Slavonic books); Monday evening Vespers Theotokion Aposticha (Greek books) (Octoechos, vol. 3, p. 58).
 - Slavonic: Блѣжимъ тѣ
 - Greek: Μαχαρίζομέν σε
 - Referenced: General Menaion, Service for a Monk-Martyrs, Staurotheotokion at Vespers
- ?
 - Origin: December 11, service for St Daniel the Stylite, Theotokion at LIHC (this automelon is missing from the Slavonic books and, consequently, not in Lambertsen’s translations)
 - Slavonic: Блгодѣтнѣ
 - Greek: Ἡ Κεχαριτωμένη
 - Referenced: Theotokion aposticha of Matins on Thursday of Sixth Week of Lent

Tone 6 (plagal of Tone 2)

- *At the right hand of the Savior*
 - Menaion, September 16, Doxasticon of Praises or Menaion, July 11, Doxasticon of LIHC (for Martyr Euthemia).
 - Slavonic: Ѡдєишю єїца
 - Greek: Ἐκ δεξιῶν τοῦ Σωτῆρος
 - Referenced: Wednesday of the Third Week of Lent at Vespers, last sticheron at LIHC.
- *Full of despair*
 - Triodion, Holy Monday, last sticheron Aposticha at Matins (Tridion, p. 540).
 - Slavonic: Ѽчѣлнѣ жнѣтѣ рѣдн (АКА: Ѽчѣлнѣ)
 - Greek: Ἡ ἀπεγνωσμένη
 - Referenced: July 16 (fathers of the Six Councils), at LIHC; October 11 (fathers of the Seventh Council), at LIHC; Seventh Sunday after Pascha, at LIHC. Also mentioned in the Octoechos, e.g., stichera of Paul of Amorrhea for Sunday, Tone 2.
 - Note: N. Simmons lists Нѣдѣ тѣкѣдѣ єїце as a possible alternate name for this automelon. Нѣдѣ тѣкѣдѣ єїце рѣздѣ рѣздѣ is the second sticheron at LIHC of Vespers for the Holy Fathers on the Seventh Sunday after Pascha. However, I have not been able to find it listed in the sources as a model melody.
- *Go before us, ye angelic hosts*

- December 20, first sticheron at the Praises of Matins (Menaion, Dec., p. 276)
- Slavonic: **ѦГГЛѢКІА ПРѢДНДНѢТЕ СІЛЫ**
- Greek: Αἱ Ἀγγελικαί, προπορεύεσθε Δυνάμεις
- Referenced: December 21, December 22, December 23, December 24, January 5, January 8, January 9
- *Having placed all their hope*
 - November 1, Sts. Cosmas and Damian, first sticheron at LIHC (Menaion, Nov. vol., p. 7).
 - Slavonic: **БѢЮ ѠЛОЖНѢШЕ** (AKA: **БѢЮ ѠЛОЖШЕ**)
 - Greek: Ὅλην ἀποθέμενοι
 - Referenced: 23 times in Typicon as **БѢЮ ѠЛОЖНѢШЕ**; Referenced throughout the Menaia as **БѢЮ ѠЛОЖШЕ**.
- *Like the Archangel*
 - Octoechos, Sunday evening Vespers, Theotokion Aposticha (Octoechos, vol. 3, p. 99).
 - Slavonic: **ѦΡΧΑΓΓѢΛΙΚΗ ΚΟΙΠΟΝΙΑ**
 - Greek: Ἀρχαγγελικῶς ἀνυμνήσωμεν
 - Referenced: Thursday of the Fifth Week of Lent in the Evening
- *O Lord, wishing to see the tomb*
 - Triodion, Lazarus Saturday, third sticheron at LIHC (Triodion, p. 464).
 - Slavonic: **ГДН, ЛАЗАРЕВЪ ХОТѦ ГРѢВЪ ВѢДѢТИ** (AKA: **ГДН, ЛАЗАРЕВЪ ГРѢВЪ**)
 - Greek: Κύριε, Λαζάρου θέλων τάφον ἰδεῖν
 - Referenced: General Menaion, service for feasts of the Lord, LIHC
- *Thou didst rise from the tomb*
 - Octoechos, Sunday for Tone 6, fourth sticheron at the Praises.
 - Slavonic: **ТРИДНѢВЕНЪ КОСКРѦЪ ѢСН** (AKA: **ТРИДНѢВЕНЪ**)
 - Greek: Τριήμερος ἀνέστης
 - Referenced: 12 times in the Typikon.

Tone 7 (Grave Tone)

- *Caring naught for all the things of earth*
 - Octoechos, Tone 7, Tuesday evening Vespers Martyricon Aposticha.
 - Slavonic: **НѢРАДНѢШЕ Ѡ ВРѢХЪ ЗЕМНѢХЪ** (AKA: **НѢРАДНѢШЕ; НѢРАДНѢШЕ Ѡ ВРѢΜΗΝΗΧЪ**)
 - Greek: Καταφρονήσαντες πάντων
 - Referenced: Sunday, Tone 7, stichera Aposticha at Little Vespers; Saturday, Tone 7, stichera Aposticha at Matins.
- *No longer are we forbidden*
 - Tuesday evening Vespers, Tone 7, sticheron Aposticha.
 - Slavonic: **НѢ КТОМЪ ВОЗБРАНѢМН** (AKA: **НѢ КТОМЪ ВОЗБРАНѢМН ѢСН**)
 - Greek: Οὐκ ἔτι κωλύμεθα
 - Referenced: throughout the Octoechos, Tone 7; as well, Wednesday of the Second Week of Lent at Matins, Aposticha.
- *Today Judas watches*
 - Great Friday Matins, sixth Antiphon (Triodion, p. 576).
 - Slavonic: **ДНѢЪ БДНѢЪ ІУДА** (AKA: **ДНѢЪ БДНѢЪ БѢА** [this is clearly an error in the Slavonic books, as no such sticheron exists.])
 - Greek: Σήμερον γρηγορεῖ ὁ Ἰούδας
 - Referenced: Sunday evening Vespers, Tone 7, stichera at LIHC; stichera of Paul of Amorrhea for Sunday, Tone 3; stichera at LIHC for Monday evening Vespers, Tone 7; stichera theotokia at LIHC for Thursday evening Vespers, Tone 7; sticheron at LIHC for Wednesday evening Vespers of the Fourth Week of Lent.

Tone 8 (plagal of Tone 4)

- *For those who have lived in fornication*
 - Octoechos, Tone 8, Saturday morning, Necrosimon of the Praises at Matins.
 - Slavonic: **НѢЗМѢРНА ЖИТЬ** (AKA: **НЕНЗЧѢТЕНЯ**)
 - Greek: Ἀμέτρητος ὑπάρχει
 - Referenced: Second Sunday of Lent in the evening, LIHC
- *Let us honour*
 - Cheese Monday in the evening, Theotokion aposticha at Vespers (LTS, p. 15).
 - Slavonic: **Прεελάβηδѹ ѡ пречѣстѹ вѣѣ** (AKA: **Прεελάβηοε**)
 - Greek: Τὴν ἔνδοξον
 - Referenced: Sunday of the Second Week of Lent in the Evening, at LIHC.
- *O all-glorious wonder*
 - September 14, stichera of the Praises at Matins.
 - Slavonic: **Ѡ прεελάβηαγω чддееѣ**
 - Greek: ὦ τοῦ παραδόξου θαύματος
 - Referenced: At least 38 times in the Typikon and many times elsewhere.
 - NOTE: This should not be confused with *O wondrous marvel*, an automelon in Tone 1.
- *O Lord, though Thou didst stand forth before the tribunal*
 - Sunday Matins, Tone 8, first sticheron of the Praises.
 - Slavonic: **Гдѣ, ѡце ѡ εδдѣлѣцѣ** (AKA: **Гдѣ, ѡце ѡ εддѣлѣцѣ; Гдѣ, ѡце ѡ на εддѣлѣцѣ**)
 - Greek: Κύριε, εἰ καὶ κριτηρίῳ παρέστης
 - Referenced: Octoechos, Sunday evening, Tone 8, LIHC; Octoechos, Tuesday evening, Tone 8 Aposticha of Vespers; Octoechos, Wednesday evening, Tone 8, LIHC; Typikon, May 1; Typikon, September 24; Sunday of the Cross in the evening, LIHC; Wednesday of the Fifth Week of Lent in the evening, LIHC.
- *O martyrs of the Lord*
 - Octoechos, Tone 8, Sunday evening Vespers sticheron Aposticha.
 - Slavonic: **Мѣнѣцѣ гдѣн** (AKA: **Мѣнѣцѣ тѣоѡн; Мѣнѣцѣ тѣоѡн гдѣн**)
 - Greek: Μάρτυρες Κυρίου
 - Referenced: Tuesday evening, Tone 8, LIHC; General Menaion, service for a Monastic Father, stichera at LIHC; General Menaion, service for a Monk-Martyr, stichera Aposticha at Vespers; also mentioned 9 times in the Typikon.
- *Of old the Garden of Eden*
 - Octoechos, Tone 8, Wednesday Matins sticheron Aposticha.
 - Slavonic: **Ѡже дрѣвѣ во ѣдѣмѣ вѣ рѣн** (AKA: **Ѡо ѣдѣмѣ рѣн; Ѡже во ѣдѣмѣ**)
 - Greek: Ὁ ἐν Ἐδὲμ Παράδεισος
 - Referenced: Friday of the Sixth Week after Pascha in the evening at LIHC; Sunday of the Forefathers, stichera at LIHC; Saturday of Cheese Week at the Praises of Matins; Monday of the Second Week of Lent in the evening at LIHC; Thursday of the Sixth Week of Lent in the evening at LIHC.
- *What shall we call you*
 - Octoechos, Tone 8, Friday morning Matins, Martyricon Aposticha.
 - Slavonic: **Чтѡ вѣсѣ нареѣмѣ** (AKA: **Чтѡ вѣи нареѣмѣ**)
 - Greek: Τὶ ὀμᾶς καλέσωμεν
 - Referenced: October 18, LIHC; October 29, LIHC; July 14; July 20, Praises; November 17; May 15; March 16; September 19; Monday of the Second Week of Lent in the evening, LIHC; Monday of the Fourth Week of Lent in the evening, LIHC; and more.

Automela for Exapostilaria

In the Byzantine chant tradition, the melodies for Exapostilaria come from either Tone 2 or Tone 3. However, in the Russian chant tradition, they are sung outside of the tonal system. The existence of actual melodies for these automela in the Russian musical tradition is dubious – it appears that all of the Exapostilaria were chanted to a single Znamenny melody, regardless of the indicated automelon. Nonetheless, we provide a listing of automela names for the Exapostilaria below.

- *As the disciples watched*
 - Tone 2.
 - Exapostilarion of Ascension (*Pentecostarion*, p. 240.)
 - Slavonic: **ΟΥ̇ЧЕНИΚΩ̇ΜΧ ΖΡΑ̇ЦЫ̇ΜΧ**
 - Greek: Τῶν Μαθητῶν ὁρώντων
 - Referenced: October 3, October 12, perhaps elsewhere as well.
 - **NB:** this automelon should not be confused with *With the disciples*.
- *From on high our Savior*
 - Tone 3
 - Exapostilarion of Nativity, December 25.
 - Slavonic: **ΠΟΥ̇ΚΤΗ̇ΛΧ Η̇ΜΙ** (AKA: **ΠΟΥ̇ΚΤΗ̇ΛΧ Η̇ΜΙ Ζ̇ΕΙ̇**)
 - Greek: Ἐπεσκέψατο ἡμᾶς
 - Referenced: Many times.
- *Having fallen asleep*
 - Tone 2
 - Exapostilarion of Pascha (*Pentecostarion*, p. 11).
 - Slavonic: **ΠΛΟ̇Τ̇Ι̇ΟΥ̇ Ο̇Υ̇ΚΙ̇Ν̇Δ̇ΕΧ**
 - Greek: Σαρκὶ ὑπνώσας
 - Referenced: May 26, August 13, and a few others.
- *Hearken, ye women*
 - Tone 2
 - Exapostilarion of the Myrrh-bearing Women, *Pentecostarion*, p. 99.
 - Slavonic: **Ж̇С̇Η̇ΜΙ̇ Ο̇Υ̇ΚΙ̇ΣΗ̇ΤΕ**
 - Greek: Γυναῖκες ἀκουτίσθητε
 - Referenced: Many times.
- *I see Thy bridal chamber*
 - Tone 3
 - Exapostilarion of Holy Monday, *Triodion*, p. 514.
 - Slavonic: **ЧЕР̇ТО̇ГΧ Т̇ΚΟ̇Й** (AKA: **ЧЕР̇ТО̇ГΧ Т̇ΚΟ̇Й В̇И̇Ж̇А̇Д̇**)
 - Greek: Τὸν νυμφῶνά σου βλέπω
 - Referenced: October 24, August 13, and others.
- *O Thou, that as God*
 - Tone 3
 - Exapostilarion for Monday (see *Horologion*, p. 70).
 - Slavonic: **Н̇Е̇О З̇В̇Е̇З̇Д̇А̇М̇И**
 - Greek: Ὁ οὐρανὸν τοῖς ἄστροις
 - Referenced: Many times. Note that the attribution of automelon is different in the Slavonic and the Greek texts.
- *O Word, Thou immutable Light*
 - Tone 3
 - Exapostilarion of Transfiguration, August 6.

- Slavonic: **Гвѣте незмѣнныѣ**
- Greek: **Φῶς ἀναλλοίωτον**
- Referenced: Many times.
- *O ye apostles, having gathered*
 - Tone 3
 - Exapostilarion of Dormition, August 15.
 - Slavonic: **Апѣли ѿ конѣцѣ**
 - Greek: **Ἀπόστολοι ἐκ περάτων**
 - Referenced: Dubious.
- *Set by the Spirit*
 - Tone 3
 - Exapostilarion of Meeting, February 2.
 - Slavonic: **Дѣхомъ во сѣи́лци** (and perhaps **Дѣхомъ прѣдзрѣ**)
 - Greek: **Ἐν πνεύματι τῷ ἱερῷ**
 - Referenced: Many times.
- *With the disciples*
 - Tone 2
 - This is the first Sunday exapostilarion. (*Pentecostarion*, p. 337.)
 - Slavonic: **Со о҃ученикѣ взыдемъ**
 - Greek: **Τοῖς Μαθηταῖς συνέλθωμεν**
 - Referenced: October 17, perhaps elsewhere as well.

Automela for Troparia, Sessional Hymns, and Kontakia

Tone 1

- *Let the choir of the angels*
 - First Sessional Hymn for the Meeting of the Lord, February 2.
 - Slavonic: **Дѣкѣ а҃γγѣлскѣ**
 - Greek: **Χορὸς Ἀγγελικός**
 - Referenced: Widespread usage.
 - **NB:** Not to be confused with the automelon in Tone 6, *Angelic hosts*.
- *O Thou Who didst hallow the Virgin's womb*
 - Kontakion for the Meeting of the Lord, February 2.
 - Slavonic: **О҃чтрѣбѣ дѣи́цѣ**
 - Greek: **Ὁ μήτραν παρθενικὴν**
 - Referenced: July 28, perhaps elsewhere as well.
- *The soliders guarding Thy tomb*
 - First Sessional Hymn of Sunday Matins, Tone 1 (*Octoechos*, vol. 1, p. 11).
 - Slavonic: **Грѣбѣ твоѣи сѣе**
 - Greek: **Τὸν τάφον σου Σωτήρ**
 - Referenced: Octoechos, Tone 1, Monday and Saturday; Antipascha; Great Saturday; September 1; Service for a Monastic Father in the General Menaion.
 - **NB:** not to be confused with *When the stone had been sealed*.
- *When the stone had been sealed*
 - Troparion of the Resurrection, Sunday Vespers, Tone 1 (*Octoechos*, vol. 1, p. 5).
 - Slavonic: **Кѣмени запечатанѣ**
 - Greek: **Τοῦ λίθου σφραγισθέντος**
 - Referenced: Widespread.
- *When Thou comest*
 - Kontakion of Meatfare Sunday (*Triodion*, p. 159).
 - Slavonic: **Вѣдѣ прѣидеши**
 - Greek: **Ὅταν ἔλθῃς ὁ Θεὸς**
 - Referenced: Sunday Matins, Tone 1, Kontakion;

Tone 2

- *All-blessed art thou*
 - Theotokion of second set of Sessional Hymns at Sunday Matins, Tone 2 (*Octoechos*, vol. 1, p. 87).
 - Slavonic: Прѣблѣгоисловѣнна
 - Greek: Ὑπερευλογημένη ὑπάρχεις
 - Referenced: Tuesday of the first week of Lent (though the Greek text lacks a designation).
 - NB: This is a curious hymn, as it functions both as a Sessional and as a Sticheron, perhaps set to different melodies.
- *As thou art a well-spring*
 - Theotokion of first set of Sessional Hymns for Monday Matins, Tone 2 (*Octoechos*, vol. 1, p. 97).
 - Slavonic: Млрдѣа ѣџи (АКА: Млрдѣа ѣџи ѡтѡчникъ)
 - Greek: Εὐσπλαγγνίας ὑπάρχουσα
 - Referenced: Throughout the Octoechos in Tone 2; also in the Triodion.
 - NB: in the Slavonic texts, it appears that this melody has become confused with the melody Млрдѣа двѣри, which is in Tone 6. Thus, in identifying this automelon, it is good to check the Tone.
- *He that gaveth thee invincible strength*
 - Kontakion for St Demetrius of Thessalonica, October 26.
 - Slavonic: Крѣкѣй тѣоѡчѣхъ
 - Greek: Τοῖς τῶν αἰμάτων σου
 - Referenced: May 2, Athanasius the Great; January 24 for St Xenia; perhaps elsewhere.
- *Making of thy pillar a fiery chariot*
 - Kontakion of St Symeon, September 1.
 - Slavonic: Кѣишникъ ѡцѣлѣ (АКА: Кѣишникъ ѡцѣлѣ)
 - Greek: Τὰ ἄνω ζητῶν
 - Referenced: many times.
- *O Christ God, Who in Thine ineffable love*
 - First Sessional Hymn at the Thursday Matins in Tone 2 (*Octoechos*, vol. 1, p. 124).
 - Slavonic: Їже оѡмдѣрѣвѣи лѡвѣи (АКА: Οὗμδѣρѣвѣи пѣче)
 - Greek: Ὁ σοφίσας ὑπὲρ ῥήτορας
 - Referenced: Thursday of the first week of Lent.
- *Standing before the myrrh-bearing women*
 - Second Sessional Hymn of first set for Sunday Matins, Tone 2 (*Octoechos*, vol. 1, p. 87).
 - Slavonic: Мѣронѡицѣмъ жѣнѣмъ
 - Greek: Ταῖς μυροφόροις Γυναίξει
 - Referenced: second Sessional Hymn at Matins of Saturday of the third week after Pascha.
 - NB: this is probably the same melody as *The noble Joseph*, though it is not clear which one is the actual automelon. At least in the Greek sources, this is not listed as an automelon (I think).
- *The life-creating Cross*
 - First Sessional Hymn of the second set at Wednesday Matins, Tone 2 (*Octoechos*, vol. 1, p. 115); in Greek books, this is the second Sessional Hymn of the first set.
 - Slavonic: Жнокѣкорѣцѣи
 - Greek: Τὸν ζωοποιὸν Σταυρόν
 - Referenced: Wednesday of the first week of Lent.
- *The noble Joseph*
 - First Sessional Hymn of Sunday Matins, Tone 2 (*Octoechos*, vol. 1, p. 87)
 - Slavonic: Пѣговерѣзѣный ѡиѣфъ

- Greek: Ὁ εὐσχήμων Ἰωσήφ
- Referenced: Wednesday of the first week of Lent.
- *The steadfast and divinely eloquent preachers*
 - Kontakion for Sts Peter and Paul, June 29.
 - Slavonic: ТѢСРЛЫА
 - Greek: Τοὺς ἀσφαλεῖς
 - Referenced: Mentioned 28 times in Typicon; this is very widespread.
- *The tomb and mortality*
 - Kontakion of Dormition, August 15.
 - Slavonic: КЪ МОЛІТВАХЪ
 - Greek: Τὴν ἐν πρεσβείαις
 - Referenced: August 3, August 16, August 31, May 9, perhaps elsewhere as well.
- *We bow down before Thine all-pure image*
 - Second Sessional Hymn of the second set at Friday Matins, Tone 2 (*Octoechos*, vol. 1, p. 133).
 - Slavonic: ПрѣѣГОМЪ ПКОЕМЪ ѠБРАЗЪ (AKA: ПрѣѣГОМЪ ѠБРАЗЪ ПКОЕМЪ)
 - Greek: Τὴν ἄχραντον Εἰκόνα σου
 - Referenced: Monday of the first week of Lent, and elsewhere in Triodion.
- *When Thou didst descend unto death*
 - Resurrectional Troparion, Tone 2 (*Octoechos*, vol. 1, p. 81).
 - Slavonic: ЪГЛА СНИЗШЕЛЪ СЪ
 - Greek: Ὅτε κατήλθες πρὸς τὸν θάνατον
 - Referenced: November 8, perhaps elsewhere as well
- *Without hindering*
 - First Sessional Hymn of the second set at Sunday Matins, Tone 2 (*Octoechos*, vol. 1, p. 87).
 - Slavonic: КЛМЕНЬ ГРѢБНЫИ
 - Greek: Τὸν λίθον τοῦ μνήματος
 - Referenced: Wednesday of Palms at Matins.

Tone 3

- *Awed by the beauty*
 - Theotokion of first set of Sessional Hymns for Sunday Matins, Tone 3, (*Octoechos*, vol. 2, p. 11).
 - Slavonic: КРАСОТѢ ДѢКРЕТВА (AKA: КРАСОТѢ)
 - Greek: Τὴν ὠραιότητα τῆς παρθενίας σου
 - Referenced: December 25, March 24, March 25, perhaps elsewhere as well.
- *Through thy confession*
 - Troparion for St Paul of Constantinople, November 6.
 - Slavonic: БЖІТКЕННЫА ВѢРЫ (AKA: БЖІА ВѢРЫ)
 - Greek: Θείας πίστεως
 - Referenced: First Saturday of Lent, Sessional Hymns (perhaps elsewhere as well).
- *Today the Virgin*
 - Kontakion for Nativity, December 25.
 - Slavonic: ДѢА ДНЕСЪ
 - Greek: Ἡ Παρθένος σήμερον
 - Referenced 60 times in the Typicon.

Tone 4

- *Go Thou quickly before us*
 - First hymn of the second set of Sessional Hymns for Wednesday Matins, Tone 4, (*Octoechos*, vol. 2, p. 114).
 - Slavonic: **ГКО́РΩ ΠΡΕΔΒΛΗ** (AKA: **ГКО́РΩ ΒΛΗ, ГКО́РО ΠΡΕΔΒΛΗ**)
 - Greek: **Ταχὺ προκατάλαβε**
 - Referenced: In the Octoechos, for Tone 4; as well, about 10 times in the Typicon and a number of times in the Lenten Triodion.
- *In thy holy nativity*
 - Kontakion for the Nativity of the Theotokos, September 8.
 - Slavonic: **Ἰωακίμъ ἡ ἄννα**
 - Greek: **Ἰωακεῖμ καὶ Ἄννα**
 - Referenced: labeled an automelon in the Greek books, but not referenced anywhere.
- *Joseph marvelled*
 - Theotokion of the first set of Sessional Hymns for Sunday Matins, Tone 4, (*Octoechos*, vol. 2, p. 84).
 - Slavonic: **Ὁΰδικήσα ἰώσηφъ**
 - Greek: **Κατεπλάγη Ἰωσήφ**
 - Referenced: 6 referenced in the Typicon and 4 in the Lenten Triodion.
- *O Thou Who wast lifted up*
 - Kontakion for the Exaltation of the Cross, September 14.
 - Slavonic: **Вознесѣніа на крѣъ** (AKA: **Вознесѣніа**)
 - Greek: **Ὁ ὑψωθεὶς ἐν τῷ Σταυρῷ**
 - Referenced: over 60 times in the Typicon.
- *Thou hast appeared*
 - Kontakion for Theophany, January 6.
 - Slavonic: **Ἰβήλας εἶη**
 - Greek: **Ἐπεφάνης σήμερον**
 - Referenced: about 70 referenced in the Typicon; 6 referenced in the Lente Triodion; and the resurrectional Kontakion in Tone 4.

Tone 5 (plagal of Tone 1)

- *O ye faithful, let us hymn*
 - Resurrectional Troparion in Tone 5, (*Octoechos*, vol. 3, p. 6).
 - Slavonic: **ГОВЕЗНАЧА́ЛЬНОЕ СЛÓВО** (AKA: **ГОВЕЗНАЧА́ЛЬНОЕ**)
 - Greek: **Τὸν συνάναρχον Λόγον**
 - Referenced: 11 occurrences in the Typicon, 8 in the Lenten Triodion, and about 15 in the Octoechos.
- *O all-pure one*
 - Theotokion of first set of Sessional Hymns for Monday Matins, Tone 5, (*Octoechos*, vol. 3, p. 24).
 - Slavonic: **Сѣчѣши херѣвѣмъ** (AKA: **Сѣчѣшиа херѣвѣмъ**)
 - Greek: **Ἄγιωτέρα τῶν Χερουβιμ.**
 - Referenced: Thursday of the first Week of Lent, third Sessional Hymn at Matins.
- *The memory of the passion-bearers*

- Martyricon of the second set of Sessional Hymns for Monday Matins, Tone 5, (*Octoechos*, vol. 3, p. 25).
- Slavonic: **ГѢΛΕΥΧ ΔΗΕΙ**
- Greek: Λάμπει σήμερον
- Referenced: Friday of the second week of Lent, third Sessional at Matins; Tuesday of Palms, third Sessional at Matins.
- *The strange mystery*
 - Theotokion of the first set of Sessional Hymns for Tuesday Matins, Tone 5, (*Octoechos*, vol. 3, p. 33).
 - Slavonic: **ΓΥΡΑΗΝΟΕ**
 - Greek: Τὸ ξένον τῆς Παρθένου
 - Referenced: Sessional Hymn for the fourth Sunday of Lent, perhaps elsewhere as well.
- *Zealous for the cup of Thy sufferings*
 - Martyricon of second set of Sessional Hymns for Wednesday Matins, Tone 5, (*Octoechos*, vol. 3, p. 44).
 - Slavonic: **Γἄη, χάσιѠ εἰϣῖγῖἡ** (AKA: **Γἄη, χάσιѠ μῖκῆ**)
 - Greek: not found in the Greek books.
 - Referenced: Tuesday of the first week of Lent, third Sessional Hymn at Matins.

Tone 6 (plagal of Tone 2)

- *Angelic powers*
 - Resurrectional Troparion, Tone 6 (*Octoechos*, vol. 3, p. 84).
 - Slavonic: **ἌΓΓΕΛΙΚΙΑ ΕἰΛΥ**
 - Greek: Ἀγγελικαὶ Δυνάμεις
 - Referenced: in the Octoechos.
 - **NB:** Not to be confused with the automelon in Tone 1, *Let the choir of angels*.
- *Have mercy on us*
 - Second hymn of the second set of Sessional Hymns, Monday Matins, Tone 6, (*Octoechos*, vol. 3, p. 101).
 - Slavonic: **Γἄη, πομήλδῖή ἡίεχ** (AKA: **Γἄη πομήλδῖἡ**)
 - Greek: Κύριε ἐλέησον ἡμᾶς
 - Referenced: Monday of the second week of Lent, third Sessional Hymn at Matins.
- *Having fulfilled Thy dispensation*
 - Kontakion for Ascension (*Pentecostarion*, p. 236).
 - Slavonic: **Ἐξε ὦ ἡίεχ**
 - Greek: Τὴν ὑπὲρ ἡμῶν πληρώσας
 - Referenced: 10 times in the Typicon and twice in the Octoechos.
- *O Lord, Mary Magdalene stood before Thy tomb*
 - Second hymn of the first set of Sessional Hymns, Sunday Matins, Tone 6, (*Octoechos*, vol. 3, p. 89).
 - Slavonic: **Γἄη, πρεδερτοόσιε** (AKA: **Γἄη πρεδερτοόσιε**)
 - Greek: Κύριε, παρίστατο τῷ τάφῳ
 - Referenced: Thursday of the second week of Lent, third Sessional Hymn at Matins.
- *O Master, Guide to wisdom*
 - Kontakion for Cheesefare Sunday (*Lenten Triodion*, p. 175).
 - Slavonic: **Πρεμῶδροετη ηαιετᾶβῆηηε** (AKA: **Πρεμῶδροετηη**)
 - Greek: Τῆς σοφίας ὁδηγέ

- Referenced: fairly widespread.
- *Seated in heaven*
 - Kontakion for Palm Sunday (*Lenten Triodion*, p. 499).
 - Slavonic: **НѦ ПРѢТѢЛѢ НА НѢБѢСѢ**
 - Greek: Τῷ θρόνῳ ἐν οὐρανῶ
 - Referenced: This is mentioned as an automelon in the Greek books, but I have not located any prosomœa.

Tone 7 (Grave Tone)

- *O Christ God, Who for my sake*
 - Second hymn of the first set of Sessional Hymns at Wednesday Matins, (*Octoechos*, vol. 4, p. 41).
 - Slavonic: **НѢЖЕ МЕНѢ РѦДН**
 - Greek: Ὁ δι' ἐμὲ ἀνασχόμενος
 - Referenced: Sessional Hymn at Sunday Nocturns, Tone 7.
- *O Christ, Thou didst show the tree of Thy Cross*
 - First hymn of the second set of Sessional Hymns at Wednesday Matins, Tone 7 (*Octoechos*, vol. 4, p. 41).
 - Slavonic: **ἮΓΗΛ ΕΚΕΤΛΕΪΨΕΕ** (AKA: **ἮΓΗΛ ΕΚΕΤΛΕΪΨΗ**)
 - Greek: Πυρὸς φωτεινότερον
 - Referenced: Sessional Hymn at Sunday Nocturns, Tone 7.
- *O Lord, we are Thy people*
 - Sessional Hymn of Saturday night Compline, (*Octoechos*, vol. 4, p. 7).
 - Slavonic: **ГДН, МЫ СЪМЫ**
 - Greek: Κύριε ἡμεῖς ἐσμὲν
 - Referenced: Thursday of the Fourth Week of Lent at Matins.
- *O pure one, the Fruit of thy womb*
 - Sessional Hymn at Compline for Thursday evening, Tone 7 (*Octoechos*, vol. 4, p. 58).
 - Slavonic: **ΠΛΟΔΧ ΧΡΕΒΑ ΤΚΟΕΓΩ** (AKA: **ΠΛΟΔΧ ΧΡΕΒΑ**)
 - Greek: not in the Greek books.
 - Referenced: in the Octoechos.
- *The fiery sword*
 - Kontakion for the Sunday of the Cross, (*Triodion*, p. 342).
 - Slavonic: **НѢ КТОМЪ ПЛАΜΕННОЕ Ὠρδѣѣ**
 - Greek: Οὐκέτι φλογίνη ῥομφαία
 - Referenced: Resurrectional Kontakion, Tone 7 (but only in the Greek books).

Tone 8 (plagal of Tone 4)

- *O Mother of God, in thy womb thou hast ineffably conceived*
 - Theotokion of the Sessional Hymns at Matins of Cheese Tuesday, (*Lenten Triodion Supplement*, p. 16).
 - Slavonic: **Премѣдростѣ ѡ ελόβο** (AKA: **Премѣдростѣ, ѡ ελόβο, Премѣдростѣ ελόβο, Премѣдростѣ**)
 - Greek: Τὴν Σοφίαν καὶ Λόγον
 - Referenced: this is evidently widespread, but difficult to identify because it has been labeled in a variety of ways in the Slavonic sources.

- *O ye faithful, with hymns let us magnify*
 - Theotokion of the first set of Sessional Hymns at Tuesday Matins, Tone 8 (*Octoechos*, vol. 4, p. 104).
 - Slavonic: **НѢДВІЖИМОЕ ОΥΤΓΒΕΡЖДЕНІЕ** (AKA: **НЕПОКОΛΕΒΗΜΟΕ ΟΥΤΓΒΕΡЖДЕНІЕ**)
 - Greek: Τὸ ἀσάλευτον στήριγμα
 - Referenced: Tuesday of the Fourth week of Lent.
- *Stopping the songs of the shepherds' pipes*
 - Second Sessional Hymn of the Eve of Nativity, December 24.
 - Slavonic: **СВНРКЛЕЙ ПАСΤΥРІКНХ**
 - Greek: Αὐλῶν Ποιμενικῶν
 - Referenced: Saturday of Cheese Week.
- *Taking knowledge of the secret command*
 - Troparion for the Saturday of the Akathist, (*Lenten Triodion*, p. 422).
 - Slavonic: **ПОВЕЛѢННОЕ ЧЛННУ** (AKA: **ПОВЕЛѢННОЕ**)
 - Greek: Τὸ προσταχθὲν μυστικῶς
 - Referenced: 8 referenced in the Typicon; 8 in the Lenten Triodion; 8 referenced in the Octoechos.
- *The whole world offereth unto Thee*
 - Kontakion of the Sunday of All Saints (*Pentecostarion*, p. 332).
 - Slavonic: **ІІКВ НАЧАТКН СРГЕРТВЛ** (AKA: **ІІКВ НАЧАТКН**)
 - Greek: Ὡς ἀπαρχὰς τῆς φύσεως
 - Referenced: 30 references in the Typicon; 3 referenced in the Lenten Triodion; Resurrectional Troparion in Tone 8.
- *Thou didst arise from the dead*
 - First hymn of the first set of Sessional Hymns at Sunday Matins, Tone 8 (*Octoechos*, vol. 4, p. 83).
 - Slavonic: **БЖКРЕЛХ СРІ**
 - Greek: Ἀνέστης ἐκ νεκρῶν
 - Referenced: Monday of the Fourth week of Lent.
- *To thee, the champion leader*
 - Kontakion of the Annunciation, March 25.
 - Slavonic: **БЗВРННОЙ**
 - Greek: Τῇ ὑπερμάχῳ στρατηγῷ
 - Referenced: widespread.