Προκείμενον *πλ. δ'*

Прокі́менъ, гла́съ и҃

ZR / RI

Oktoich: Prokimeny a iné responzóriá (Prepis a SPEV)
Oktoechos: Prokeimena and responsoria (Transcription and scores for singing)

1. Boh Hospoď
2. Svjat Hospoď Boh naš
3. Alliluia
4. Vsjakojedychanije
5. Prokimeny // Prokeimena

A Воцр҃и́тсѧ гдⷭ҇ь во вѣ́къ
B Помоли́тесѧ, и҆ воздади́те гдⷭ҇еви
C Во всю̀ зе́млю и҆зы́де вѣща́нїе и҆́хъ
D Весели́тесѧ ѡ҆ гдⷭ҇ѣ
E Сѐ ны́нѣ бл҃гослови́те гдⷭ҇а

Rus. ref.
S411 295r, S414 87v, S426 233v, S429 114v, S416 566v, S430 166v/171v/207v/224v, S431 49r/64r, S433 15r/63r, S434 226r/235r, S437 220v/253v/262v, S438 212v (nečit.), S446 161r/189r

Rus. staroobrad.
Pomor Obichod 37r/51v/130r, Pomor Oktaj 118r, S460 26r/32r;

Rus. nikon.
SI Obichod Vsen. 26v/34r/55r/94v, Obichod Lit. , Trioď 17v (alliluia)

RI
SI/Kiev (kyjevský nápev podľa SI), S454 11r/214r, S457 9r

J005 266v (I/536), J672 211v/214v/256v, L1709 (15) / 142v (332), L1816 161r,

PP
J1086 (503), Choma 25, Bokšay 39, Bobák 143, Orosz –

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Texty prokimenov // Texts of prokeimena

A. Utiereň v nedeľu // Sunday matins

Воцр҃и́тсѧ гдⷭ҇ь во вѣ́къ, бг҃ъ тво́й сїѡ́не, въ ро́дъ и҆ ро́дъ.

Сті́хъ: Хвалѝ дꙋшѐ моѧ̀ гдⷭ҇а, восхвалю̀ гдⷭ҇а въ животѣ̀ мое́мъ.

B. Liturgia v nedeľu // Sunday liturgy

Помоли́тесѧ, и҆ воздади́те гдⷭ҇еви бг҃ꙋ на́шемꙋ.

Сті́хъ: Вѣ́домъ во і҆ꙋде́и бг҃ъ, во і҆и҃ли ве́лїе и҆́мѧ є҆гѡ̀.

C. Liturgia vo štvrtok // Thursday liturgy

Во всю̀ зе́млю и҆зы́де вѣща́нїе и҆́хъ, и҆ въ концы̀ вселе́нныѧ глаго́лы и҆́хъ.

Сті́хъ: Нб҃са̀ повѣ́даютъ сла́вꙋ бж҃їю, творе́нїе же рꙋкꙋ̀ є҆гѡ̀ возвѣща́етъ тве́рдь.

D. Liturgia v sobotu // Saturday liturgy

Весели́тесѧ ѡ҆ гдⷭ҇ѣ и҆ ра́дꙋйтесѧ пра́веднїи.

Сті́хъ: Бл҃же́ни, и҆́хже ѡ҆ста́вишасѧ беззакѡ́нїѧ, и҆ и҆́хже прикры́шасѧ грѣсѝ.

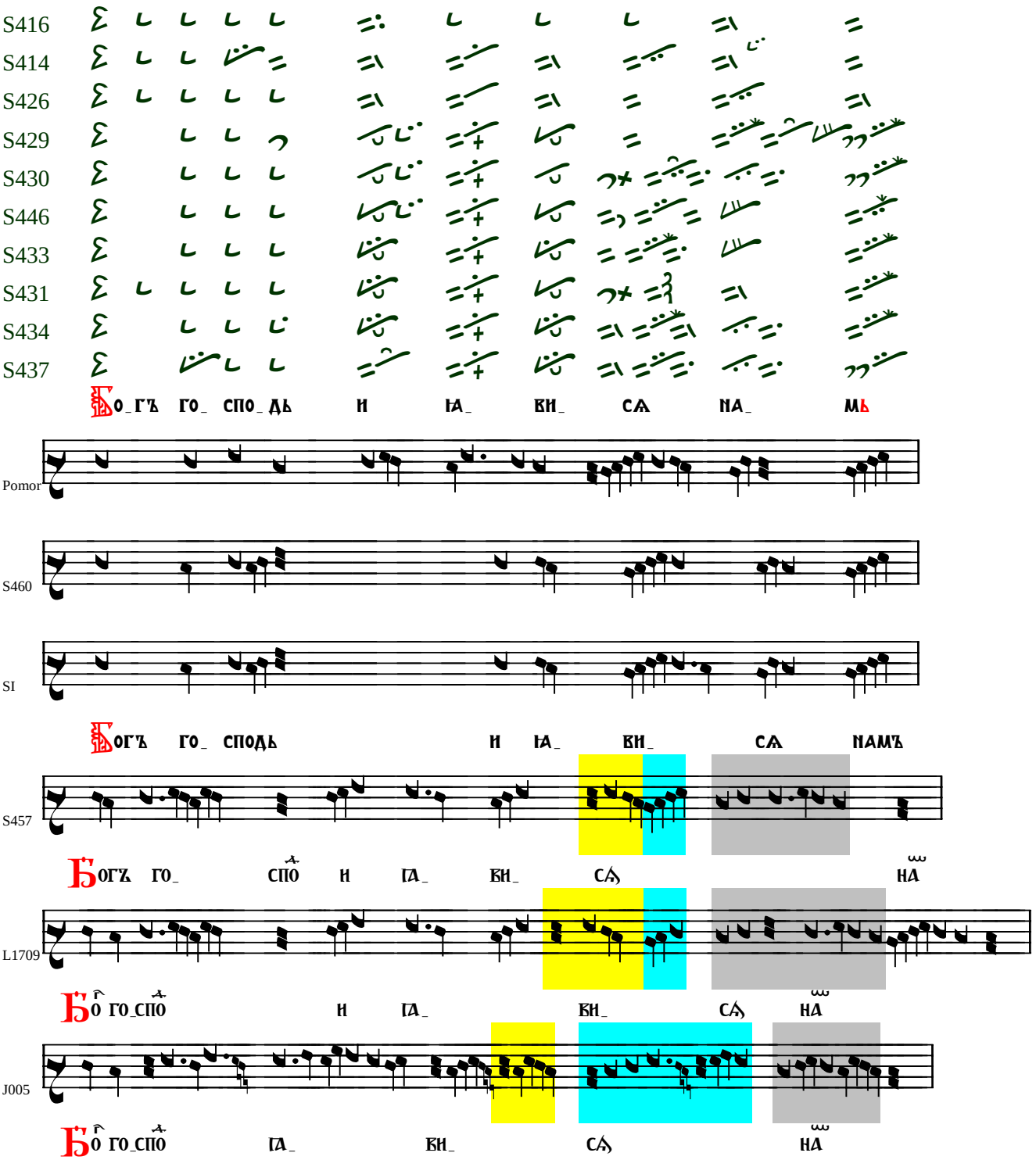
E. Večiereň na pondelok // Monday vespers

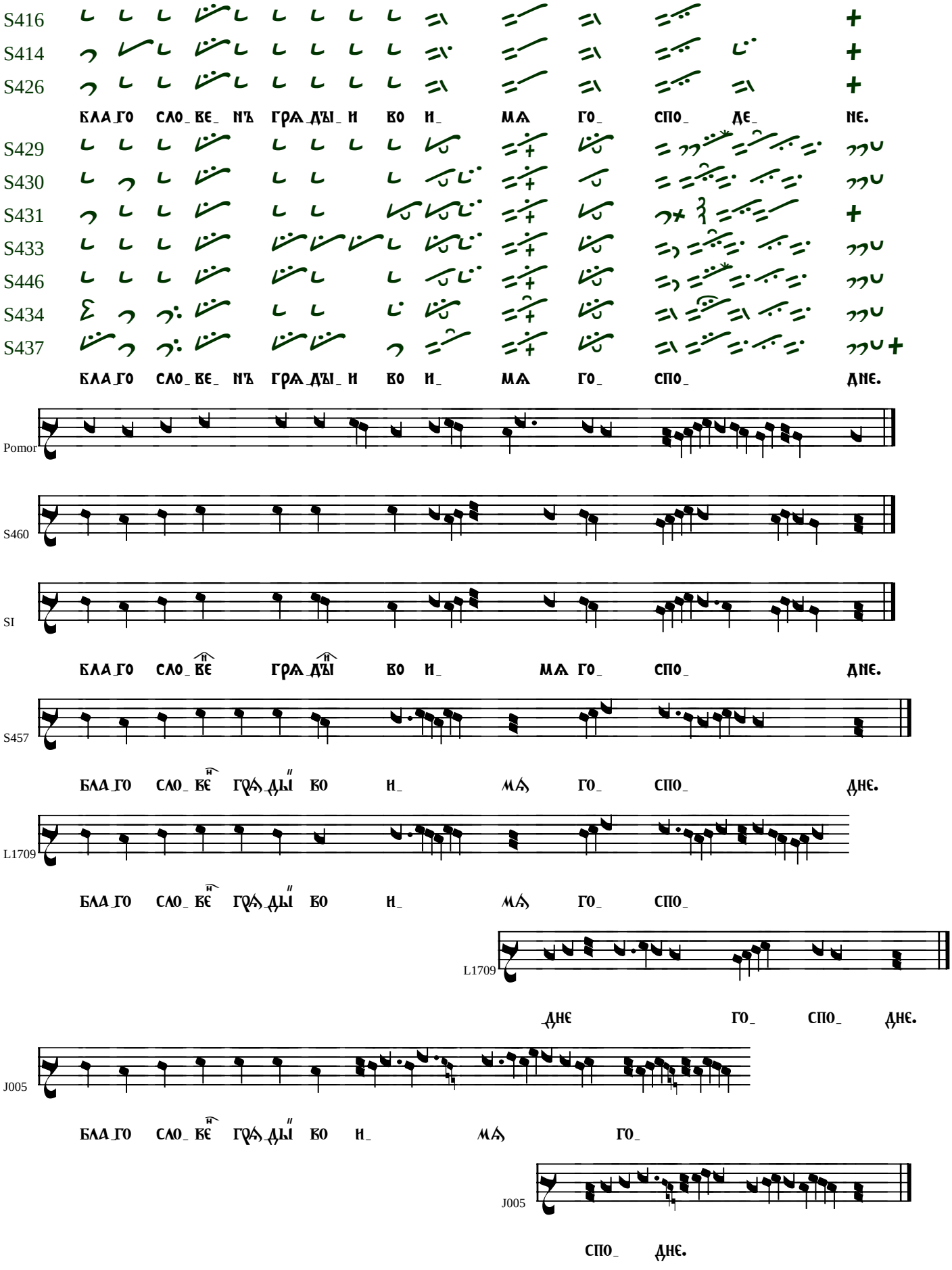
Сѐ ны́нѣ бл҃гослови́те гдⷭ҇а всѝ рабѝ гдⷭ҇ни.

Сті́хъ: Стоѧ́щїи во хра́мѣ гдⷭ҇ни, во дво́рѣхъ до́мꙋ бг҃а на́шегѡ.

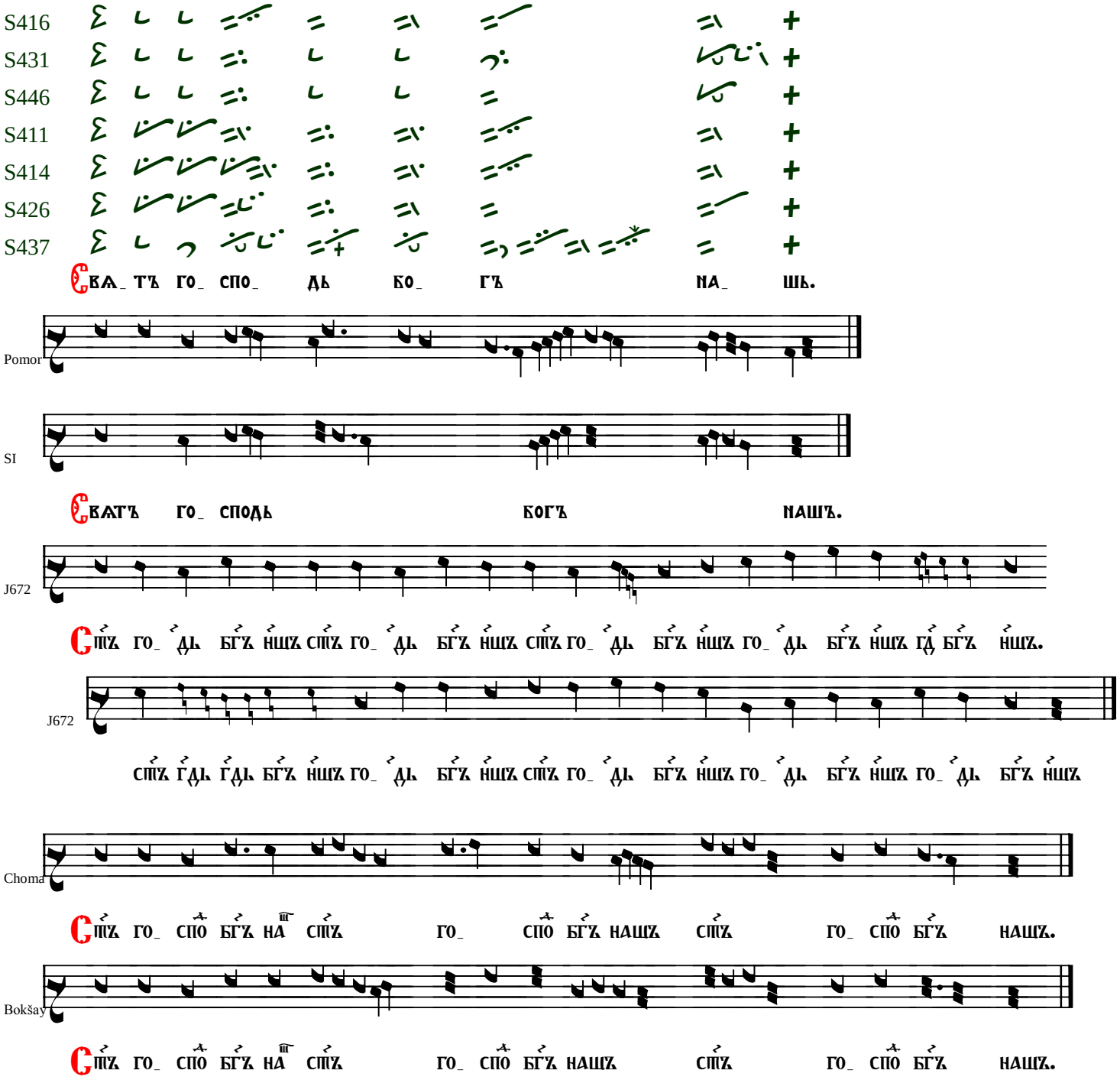
Prepis // Transcription

1 – Boh Hospód'

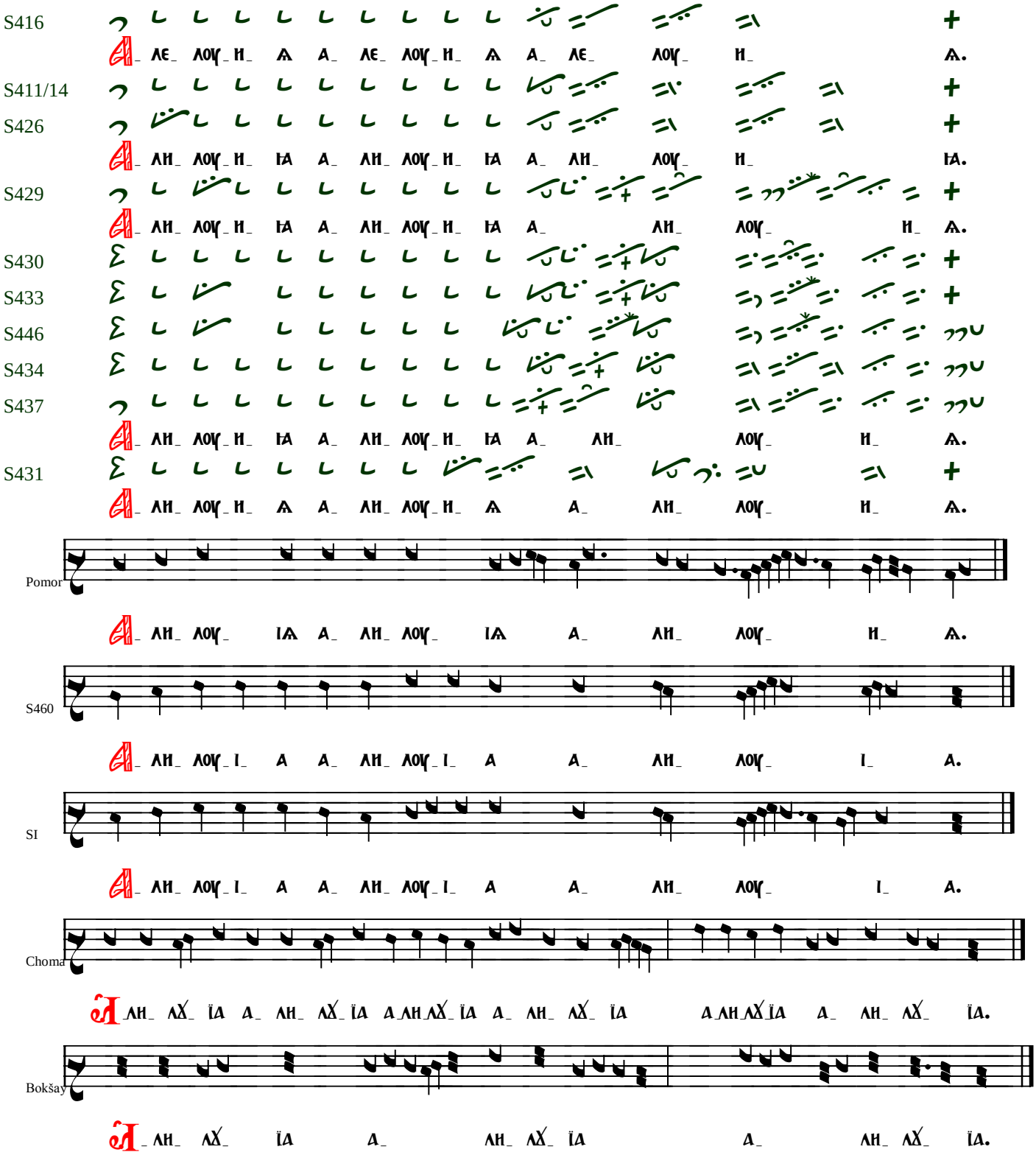



S416
S414
S426
бла_го сло_ве_ нъ грѧ_ды_ и во и_ мѧ го_ спо_ де_ не.
S429
S430
S431
S433
S446
S434
S437
бла_го сло_ве_ нъ грѧ_ды_ и во и_ мѧ го_ спо_ дне.
Pomor
S460
SI
бла_го сло_ве грѧ_ды во и_ мѧ го_ спо_ дне.
S457
бла_го сло_ве грѧ_ды во и_ мѧ го_ спо_ дне.
L1709
бла_го сло_ве грѧ_ды во и_ мѧ го_ спо_
L1709
дне го_ спо_ дне.
J005
бла_го сло_ве грѧ_ды во и_ мѧ го_
J005
спо_ дне.

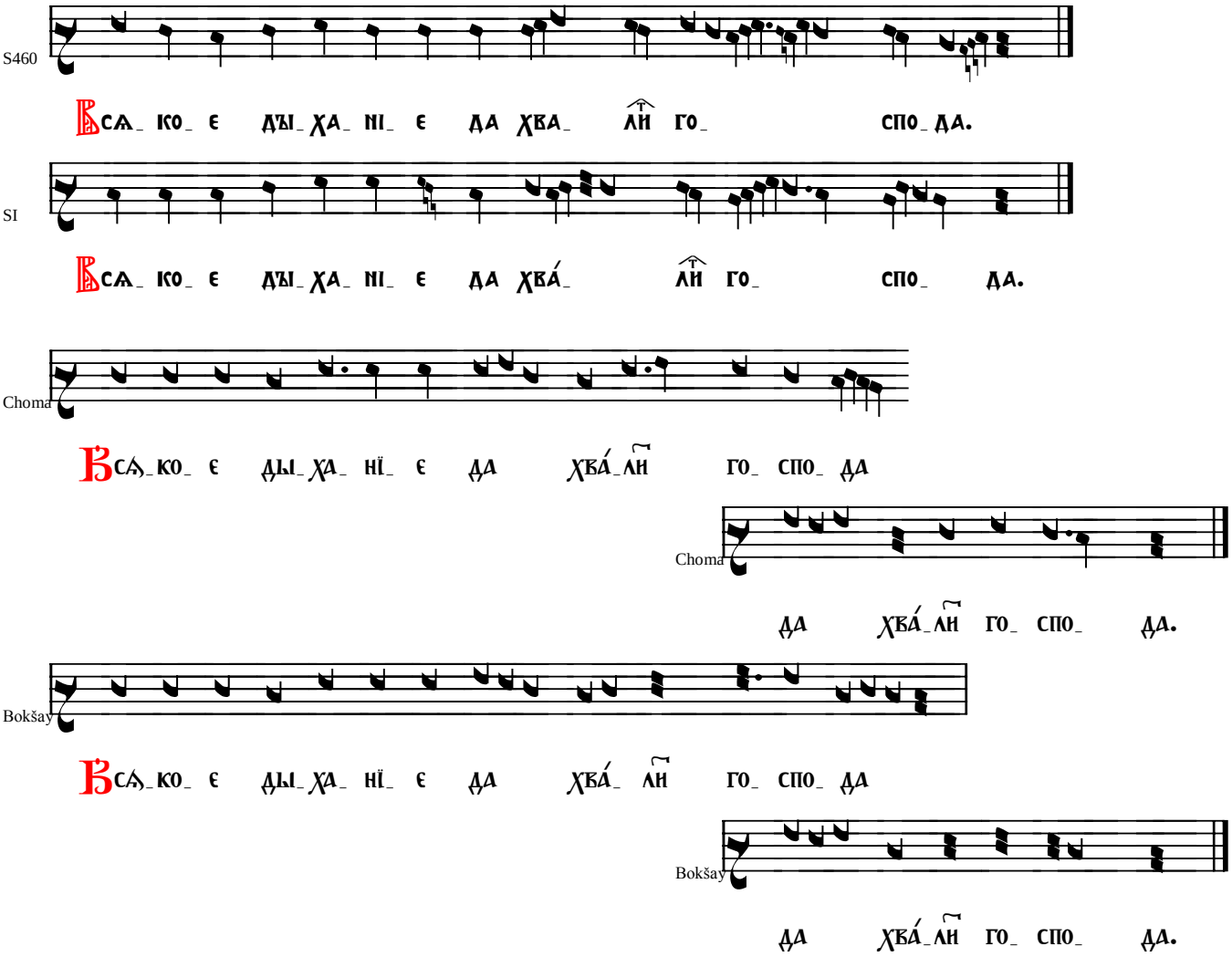
2 – Svjat Hospoď Boh naš



3 – Alliluia

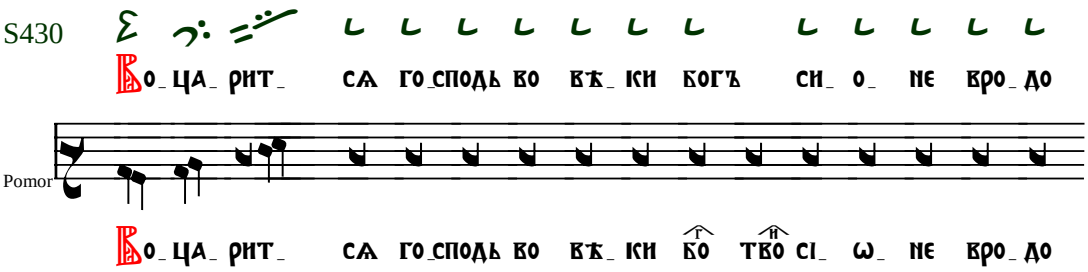

S416
S411/14
S426
S429
S430
S433
S446
S434
S437
S431
Pomor
S460
SI
Choma
Bokšay

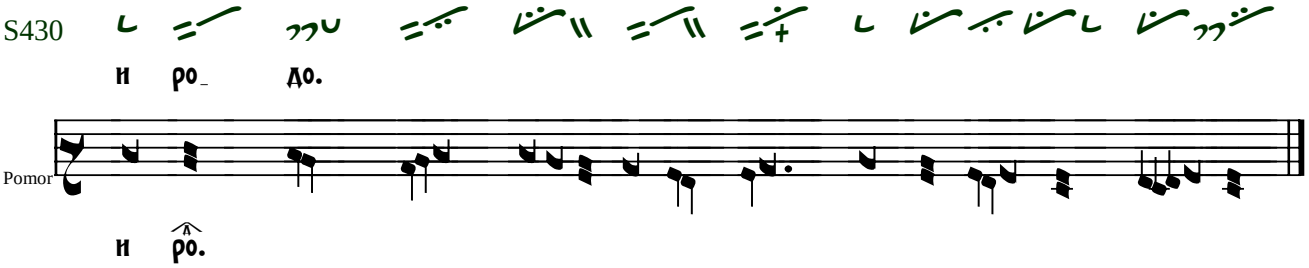
4 – Vsjakoje dychanije

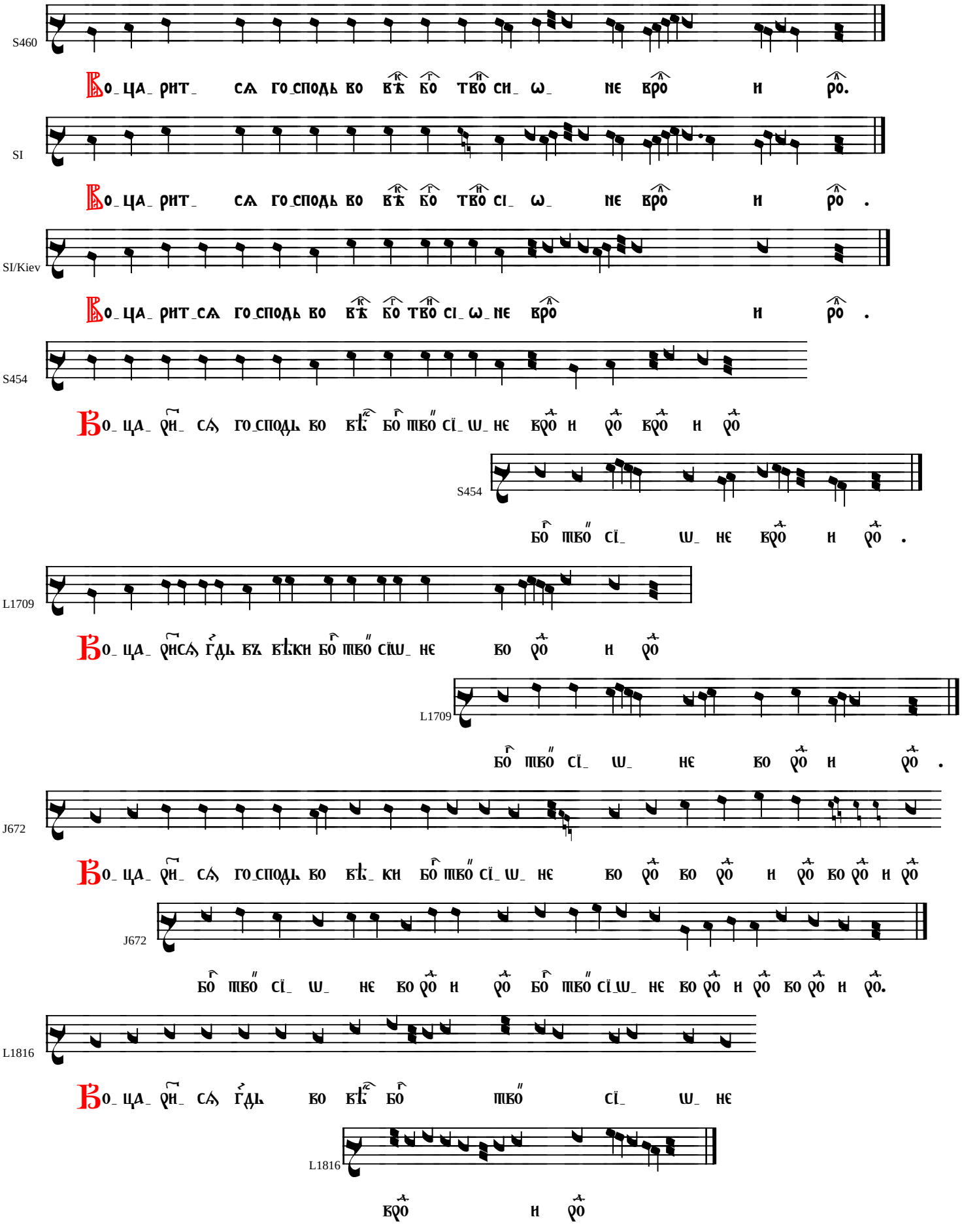


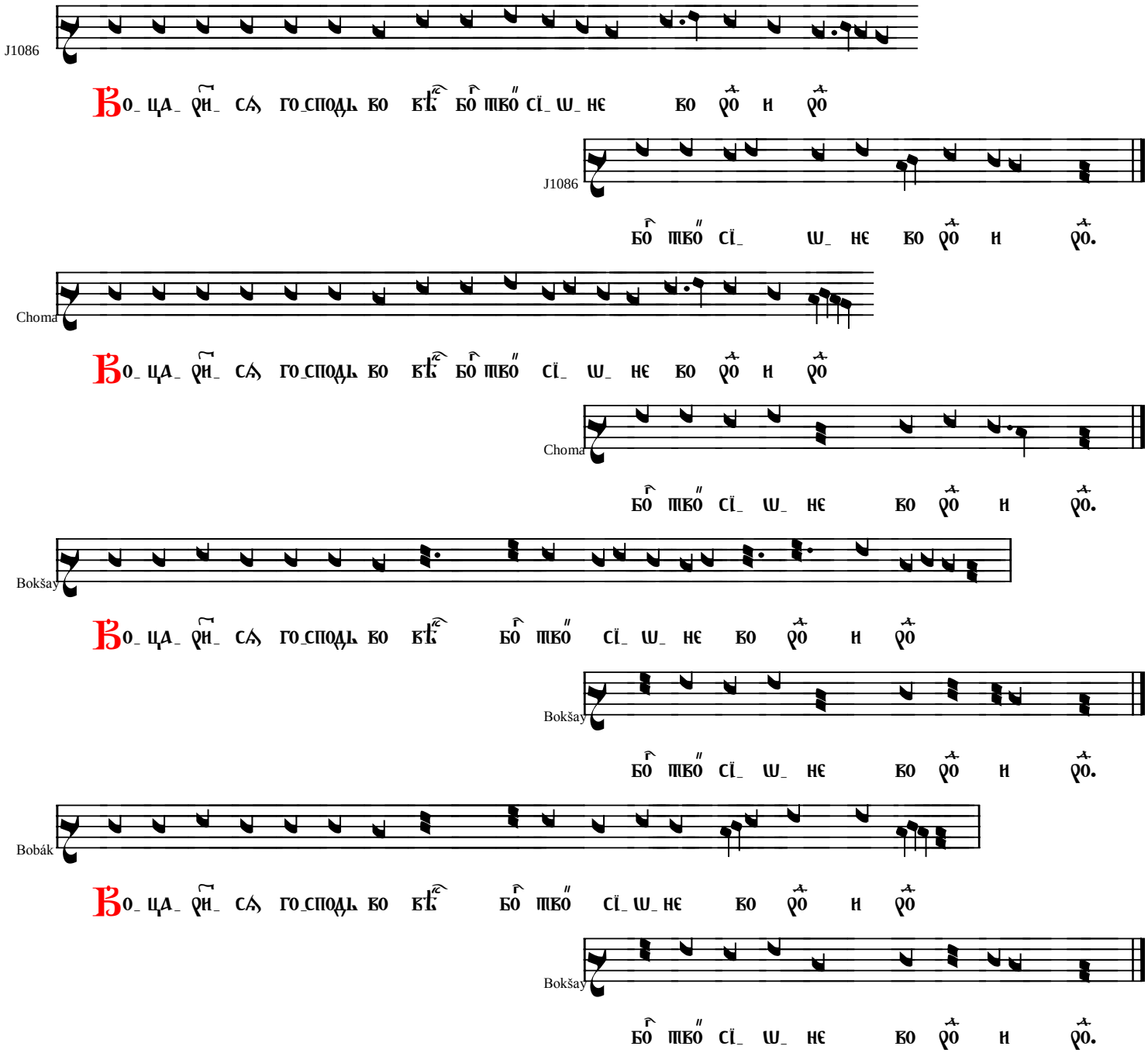
5 – Prokimeny bežné

A Vocarítsja Hospóď vo vík

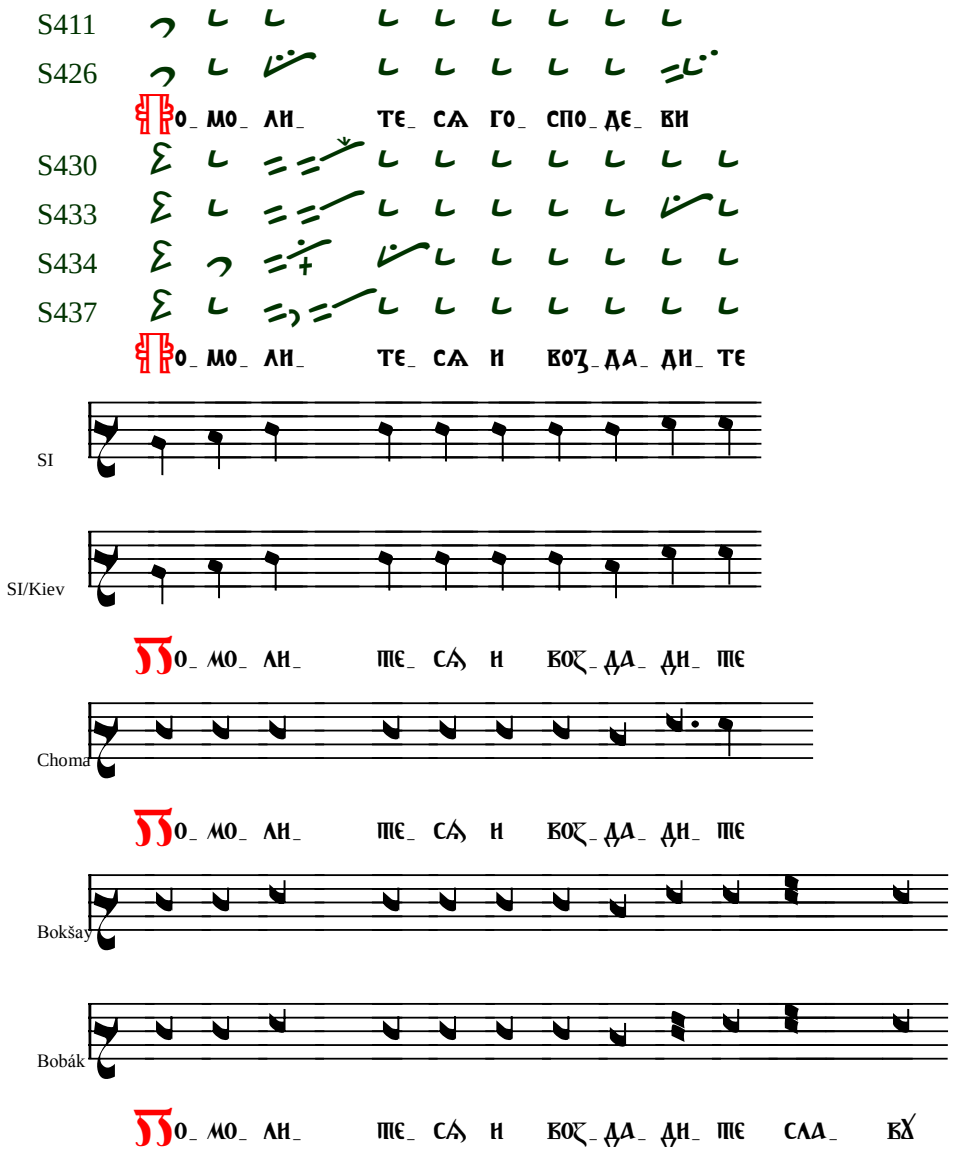





S460
Во_ца_ рит_ ся го_сподь во вѣ бо тво си_ ѡ_ не вро и ро.
SI
Во_ца_ рит_ ся го_сподь во вѣ бо тво сі_ ѡ_ не вро и ро .
SI/Kiev
Во_ца_ рит_ся го_сподь во вѣ бо тво сі_ ѡ_не вро и ро .
S454
Во_ца_ ри_ ся го_сподь во вѣ бо тво сї_ ш_ не вро и ро вро и ро
S454
бо тво сї_ ш_ не вро и ро .
L1709
Во_ца_ рися гдь бж вѣки бо тво сїш_ не во ро и ро
L1709
бо тво сї_ ш_ не во ро и ро .
J672
Во_ца_ ри_ ся го_сподь во вѣ_ ки бо тво сї_ ш_ не во ро во ро и ро во ро и ро
J672
бо тво сї_ ш_ не во ро и ро бо тво сї_ш_ не во ро и ро во ро и ро.
L1816
Во_ца_ ри_ ся гдь во вѣ бо тво сї_ ш_ не
L1816
вро и ро


J1086
Во_ ца_ ѹи҃_ сѧ го_сподь во вѣ҃с бо҃г тво҃ сї_ ѡ_ не во ѹо҃д и ѹо҃д
J1086
бо҃г тво҃ сї_ ѡ_ не во ѹо҃д и ѹо҃д.
Choma
Во_ ца_ ѹи҃_ сѧ го_сподь во вѣ҃с бо҃г тво҃ сї_ ѡ_ не во ѹо҃д и ѹо҃д
Choma
бо҃г тво҃ сї_ ѡ_ не во ѹо҃д и ѹо҃д.
Bokšay
Во_ ца_ ѹи҃_ сѧ го_сподь во вѣ҃с бо҃г тво҃ сї_ ѡ_ не во ѹо҃д и ѹо҃д
Bokšay
бо҃г тво҃ сї_ ѡ_ не во ѹо҃д и ѹо҃д.
Bobák
Во_ ца_ ѹи҃_ сѧ го_сподь во вѣ҃с бо҃г тво҃ сї_ ѡ_ не во ѹо҃д и ѹо҃д
Bokšay
бо҃г тво҃ сї_ ѡ_ не во ѹо҃д и ѹо҃д.

B Pomolitesja



S411

S426

И ВОЗ_ДА_ДИ_ТЕ СЛА_ВОУ БО_ ГОУ НА_ ШЕ_ МОУ.

S430

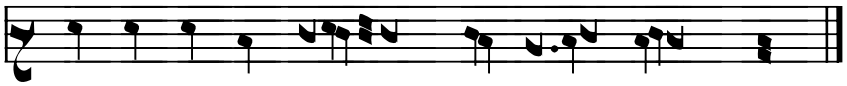
ГО_ СПО_ДЕ_ ВИ БО_ ГОУ НА_ ШЕ_ МОУ.

S434

S433/*37*

ГО_ СПО_ДЕ_ ВИ БО_ ГОУ НА_ ШЕ_ МОУ.

SI

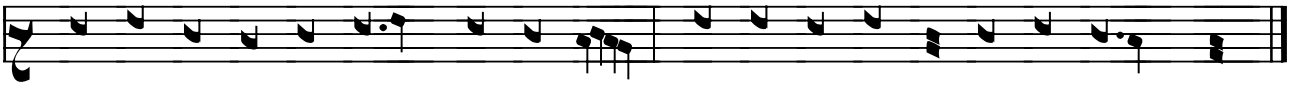


ГО_ СПО_ДЕ_ ВИ БО_ ГОУ НА_ ШЕ_ МОУ.

SI/Kiev

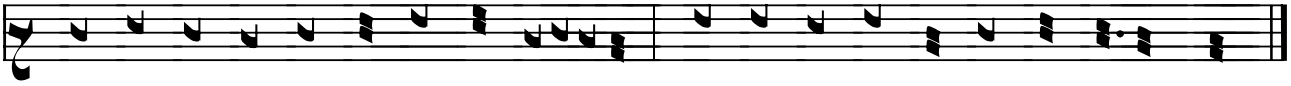
ГО_ СПО_ДЕ_ ВИ БО_ ГОУ НА_ ШЕ_ МОУ.

Choma

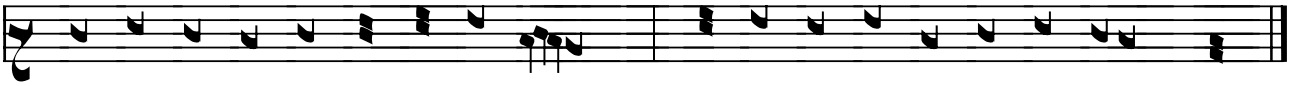


ГО_ СПО_ДЕ_ ВИ БО_ ГХ НА_ ШЕ_ МХ ГО_ СПО_ДЕ_ ВИ БО_ ГХ НА_ ШЕ_ МХ.

Bokšay

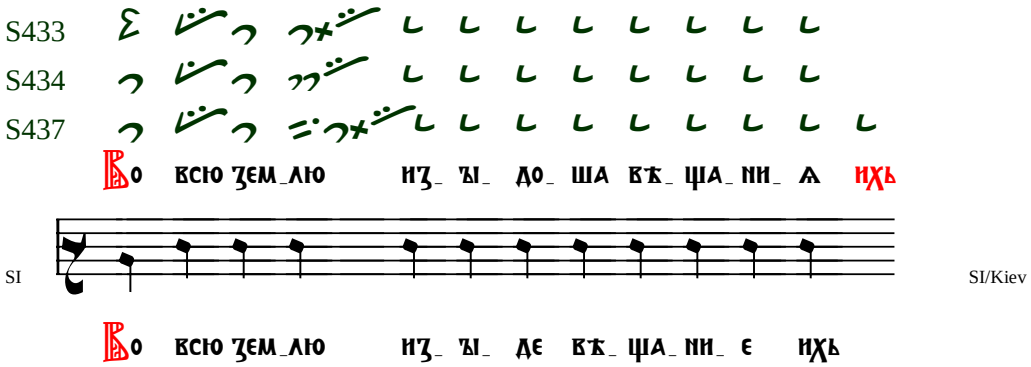


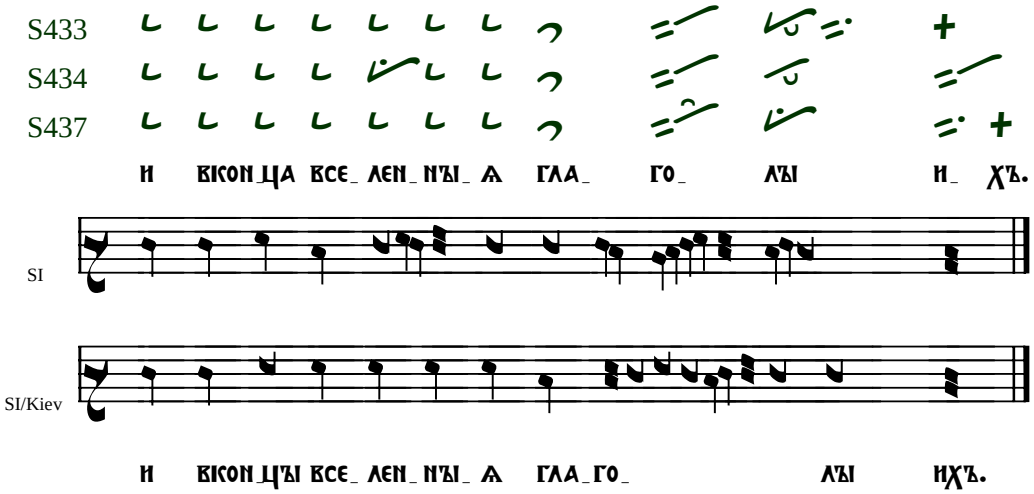
Bobák



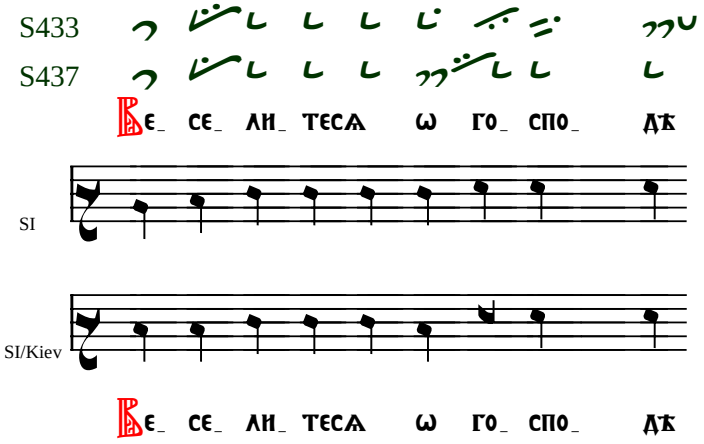
ГО_ СПО_ДЕ_ ВИ БО_ ГХ НА_ ШЕ_ МХ ГО_ СПО_ДЕ_ ВИ БО_ ГХ НА_ ШЕ_ МХ.

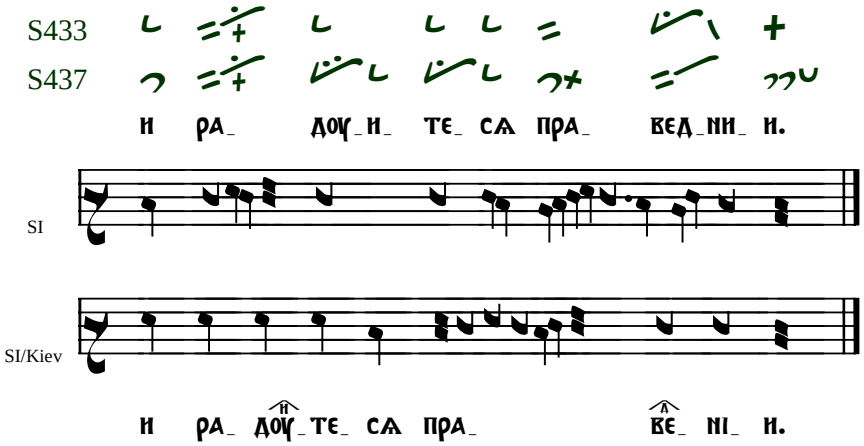
C Vo vsju zemľu



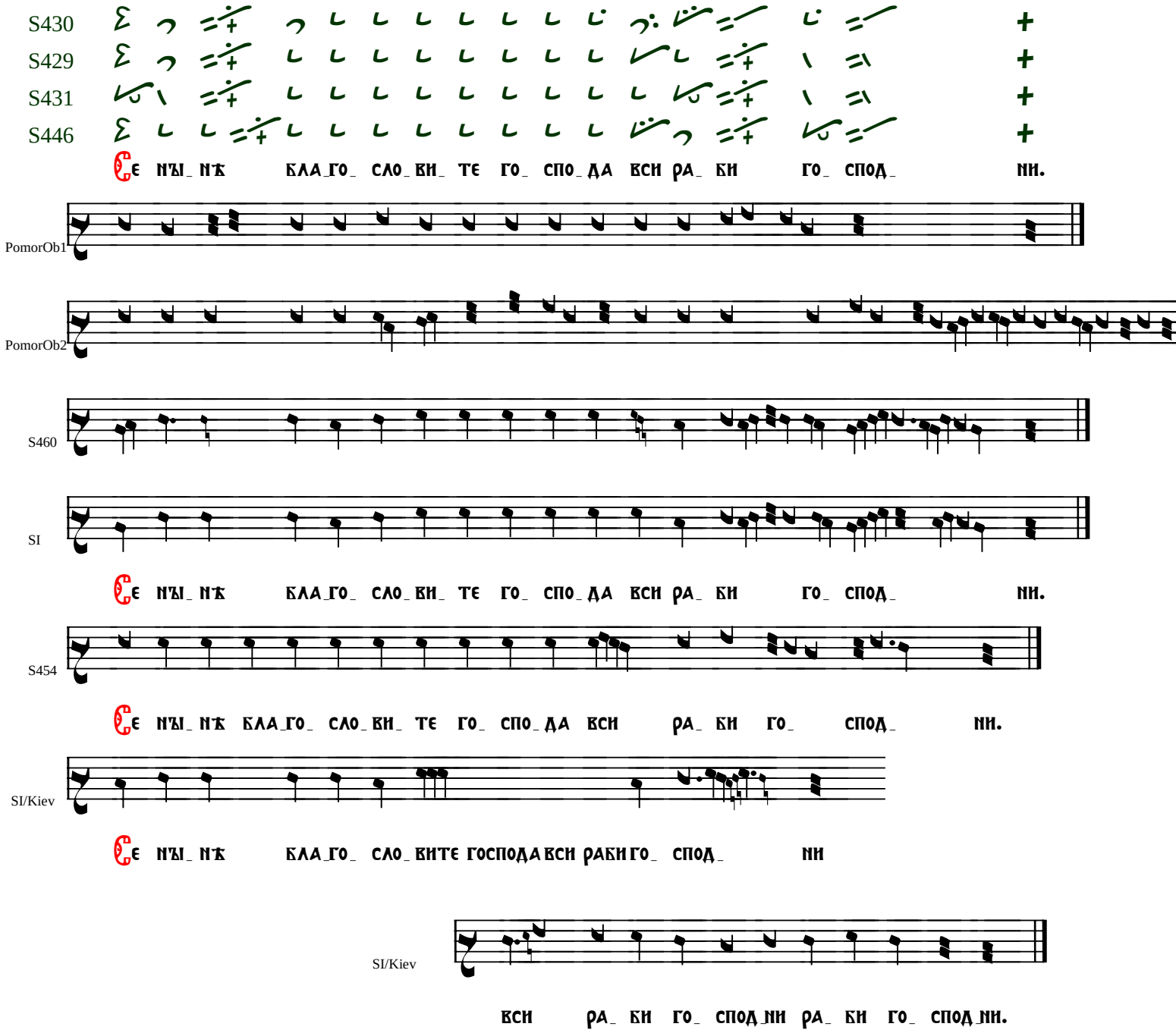


D Veselítesja o Hospoďi





E Se nýňi blahoslovíte

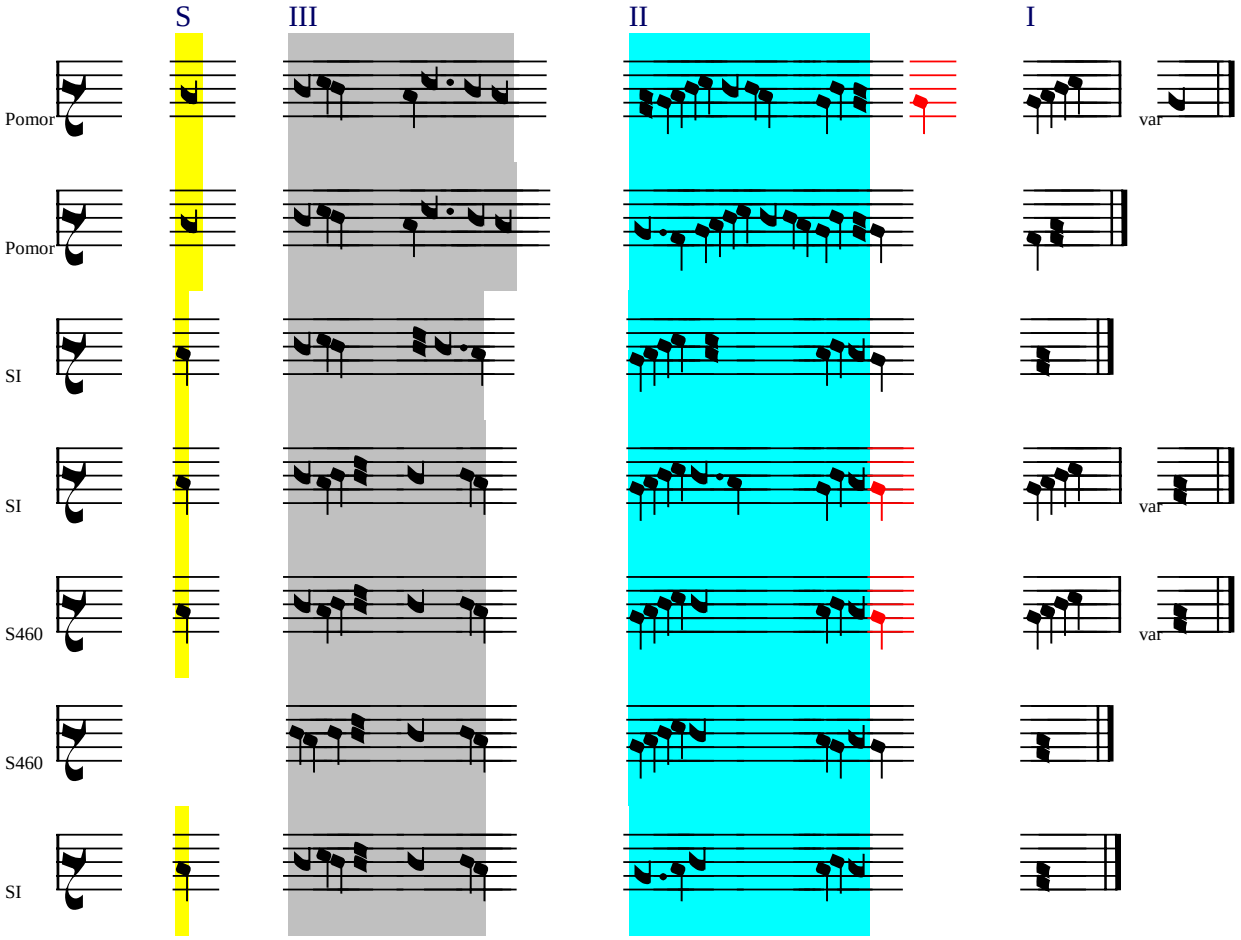


ROZBOR // Analysis

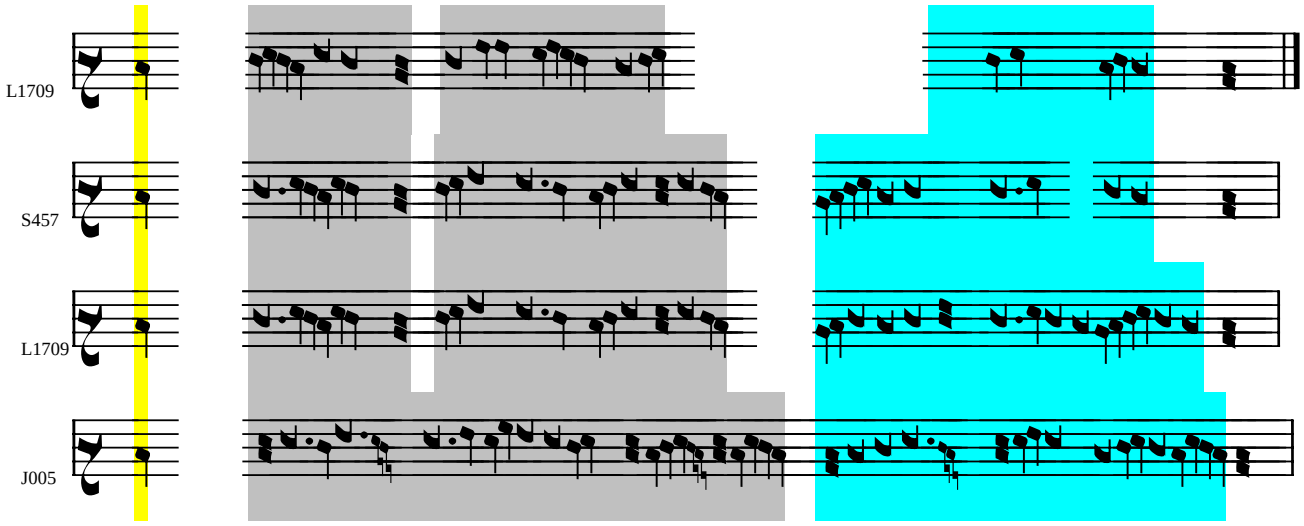
Invariant

Melodický invariant prítomný vo väčšine responzov (len noty, len pôvodnejšie nápevy).

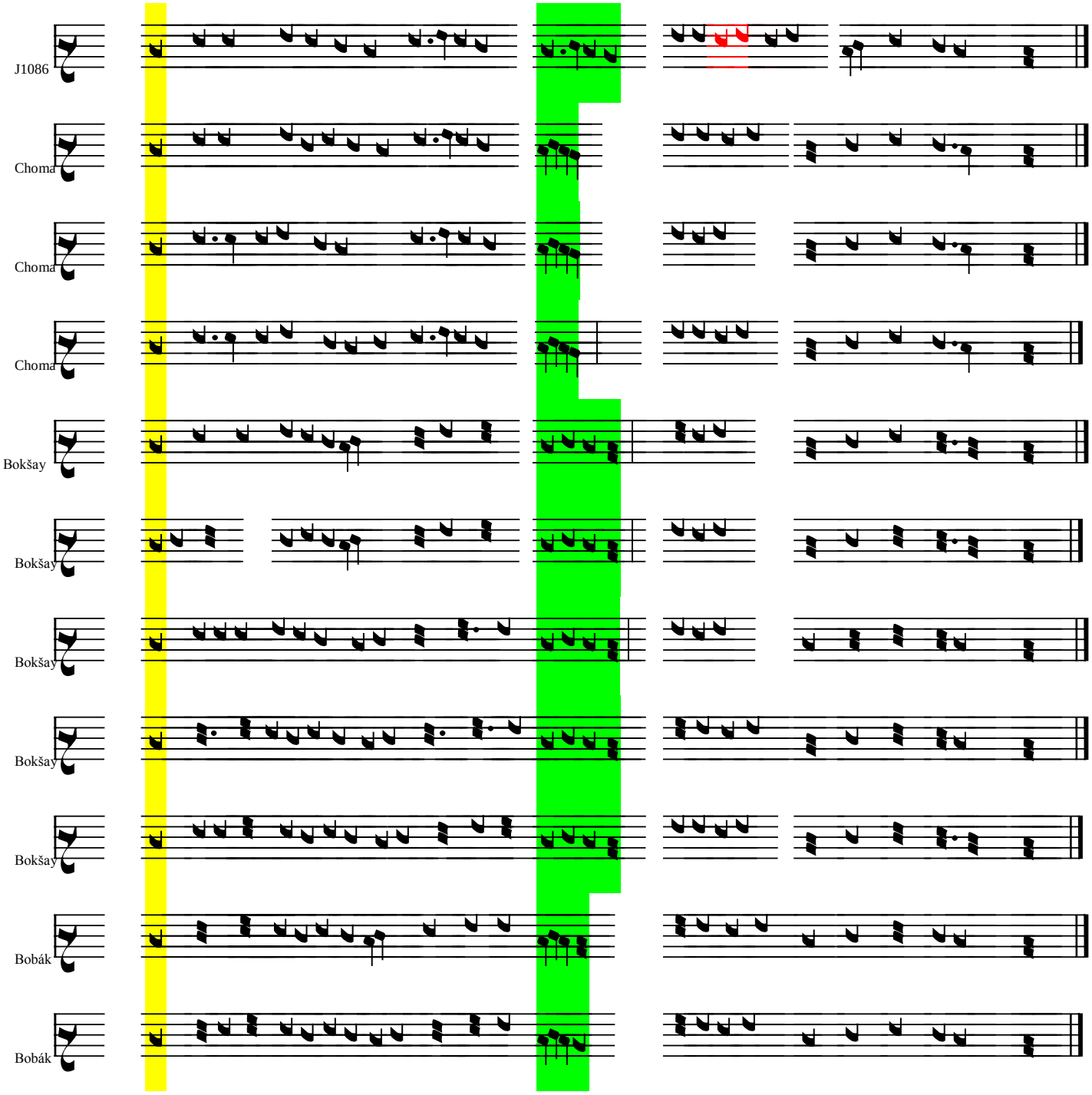
Ruský // Russian



Ruténsky // Ruthenian

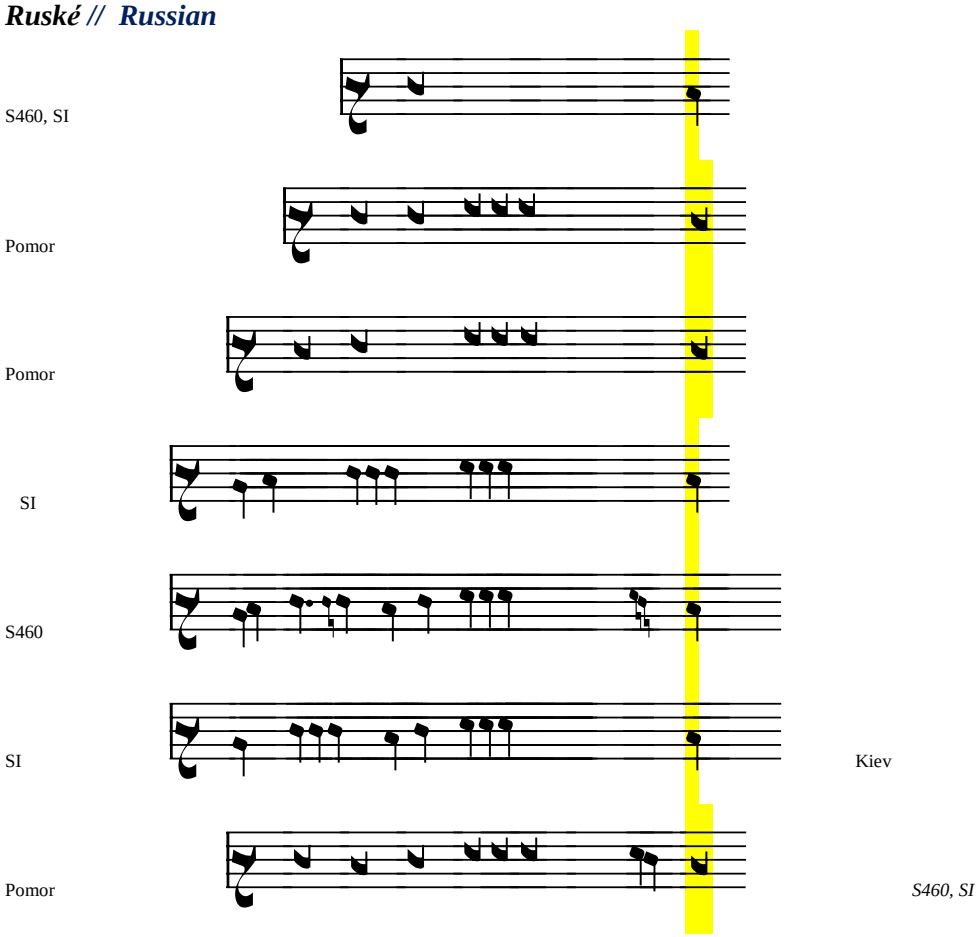


Prostopenie // Prostopinije

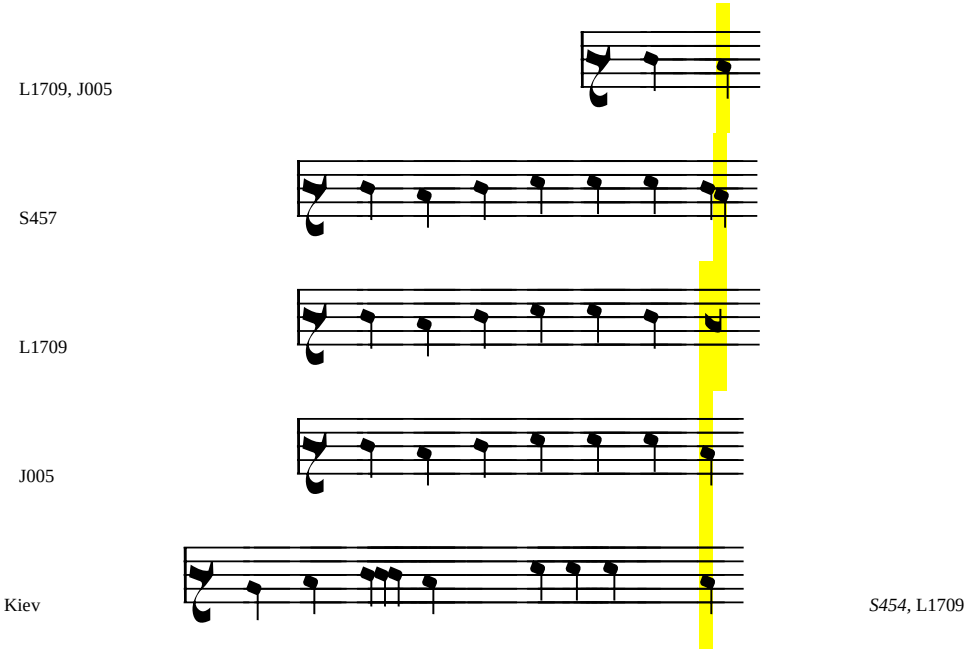


Prívody // Leading-in

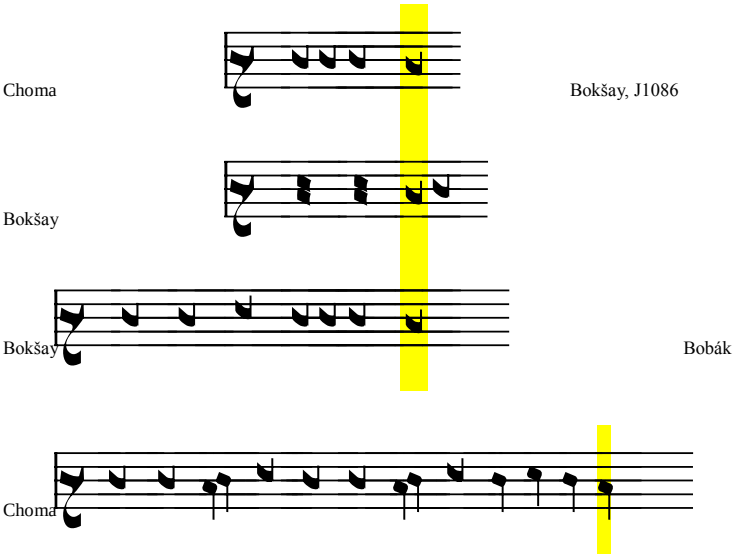
Ruské // Russian



Ruténske // Ruthenian



Prostopenie // Prostopinije



Náčrt vývoja // Evolution

Nápevy prokimenov a responzov v ZR sú v neumoch doložené až v neskoršom štádiu vývoja, s melizmatickým charakterom a nejednotným zápisom.

Z kontúr nápevu v 8. hlasu môžeme len povrchne odhadnúť, že jeho základom je deklamácia na tónoch *b* alebo *c* zakončená rozvinutým motívom na spôsob *voznosu konečného* (yG3), čo azda vidno v niektorých najstarších neumových zápisoch.

// The prokeimena and responses in ZR were written down in mss. in later stadia of their evolution, with a melismatic melody and far from unique neumatic encoding.

The melodic contours in the 8th echos allow to suggest, that the melody may be probably a melismatic exegesis of some formula yG3 (*voznos konečnyj*). This is implied also by some oldest neumes.

(Boh Hospóď) S426

V ruských neumoch vidíme postupný nárast exegéz (melizmatického rozvoja) pôvodnej kostry, pričom ale nápev v notových prameňoch je pomerne jednotný a spravidla v zreteľnom vzťahu s niektorým neumovým vzorom.

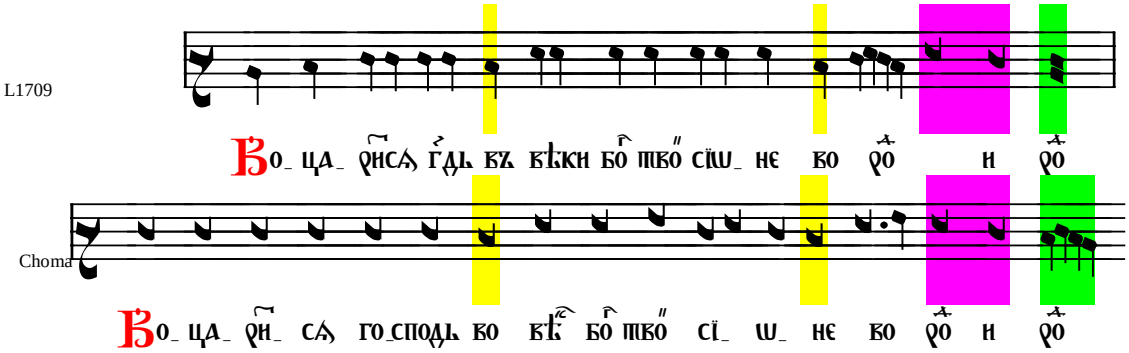
Ruténsky nápev je paralelnou vývojovou líniou a v prísnom zmysle sa nedá hovoriť o tom, že by ruské nápevy boli jeho priamym predchodcom. Avšak pohľad na ruténske nápevy ukazuje, že ide o ďalšie vývojové štádium, kde nachádzame ďalšie melizmatické rozšírenie melódie a aplikáciu – v ruténskej tradícii typického viacnásobného opakovania niektorých motívov. V J672 (melodicky vzdialenejší od iných prameňov) vidno opačný trend – snahu "zrušiť" melizmatický charater nápevu vložením mnohonásobne opakovaných slov pod pôvodnú melódiu.

// In the Russian neumes we may observe the increasing of exegeses (melismatic comminutions) of the original skelet, however the melody fixed in later notated sources is surprisingly homogeneous and in a clear relation to at least one of neumatic encodings.

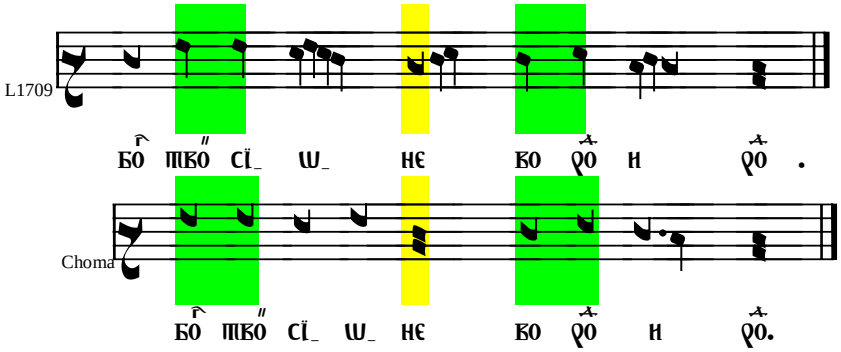
The Ruthenian melody represents a parallel branch of tradition, which however made some steps forward in melismatic exegeses (especially applying the typical repeating of motives). On the other hand, in J672 (melodically an outlier) the melismatic character is dissolved by adding syllables under each one note.

Prostopenie vychádza z ruténskej tradície, najzreteľnejšie väzby vidno na L1709 (Vocarítsja Hospóď).
// Prostopinije stems from the Ruthenian tradition, their relation (especially to L1709) may be seen well in the prokeimenon "Vocarítsja Hospód".

I.

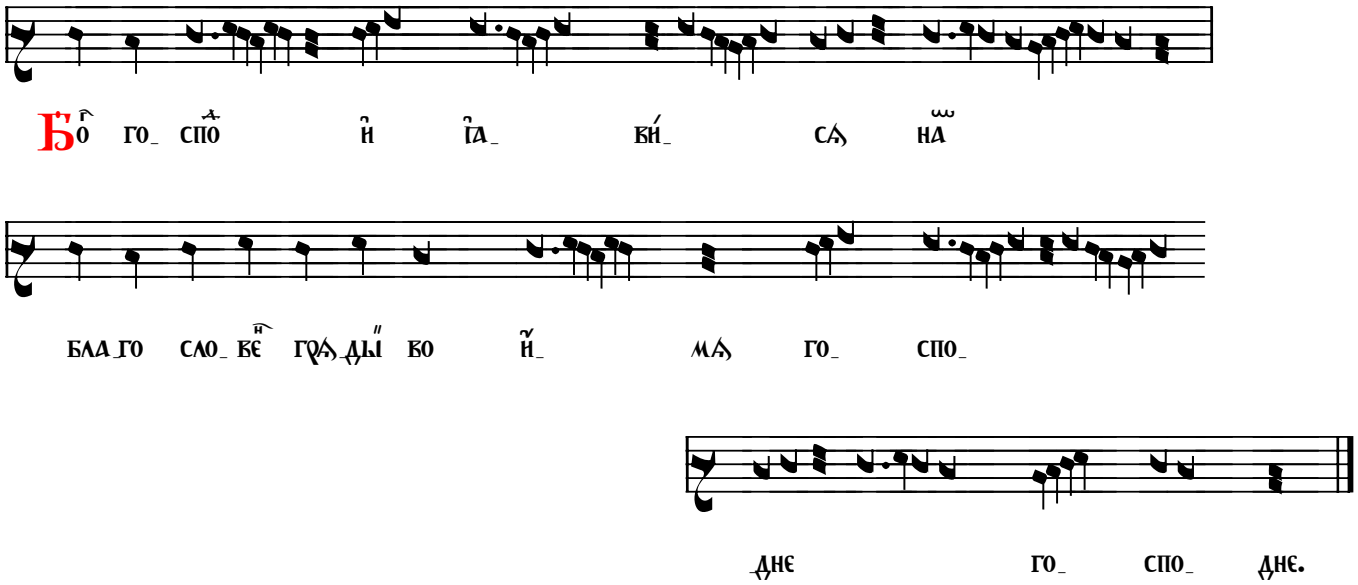


II.

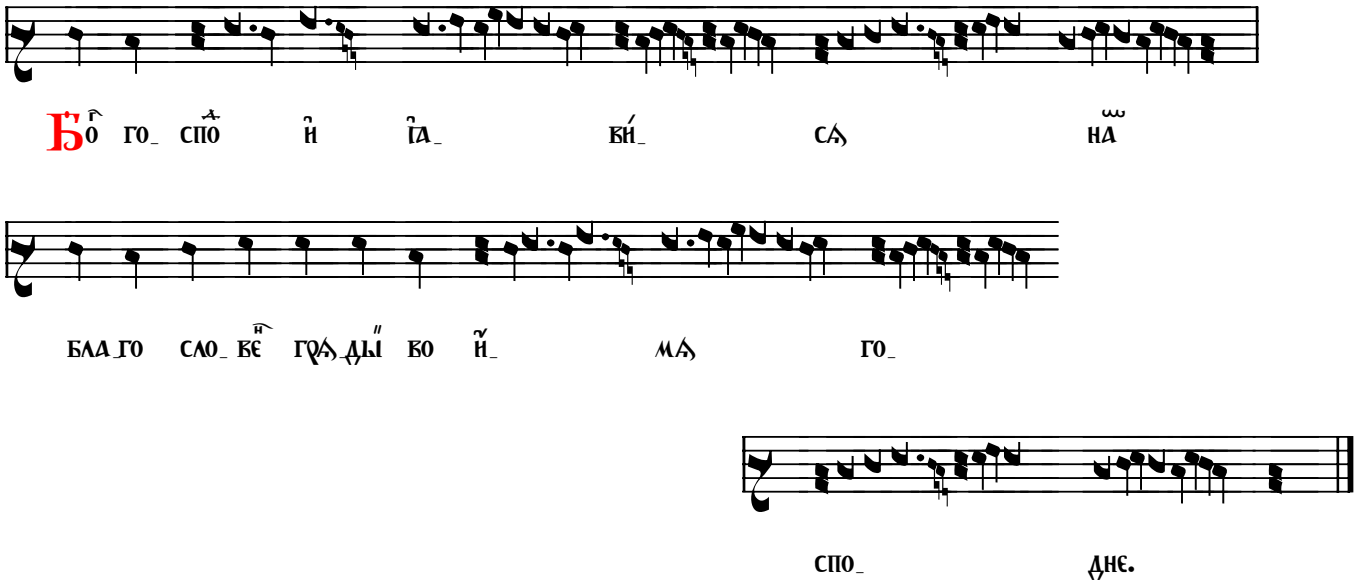


1 – Boh Hospóď

L1709

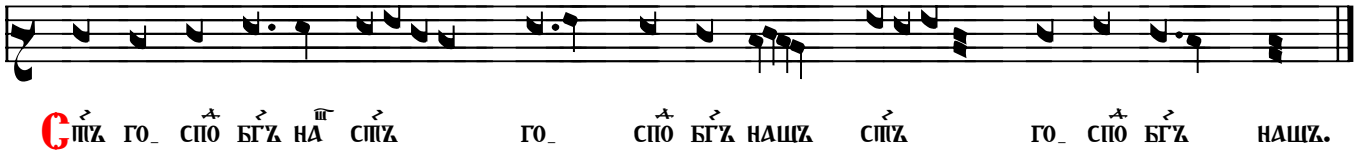


J005



2 – Svjat Hospoď Boh naš

Choma



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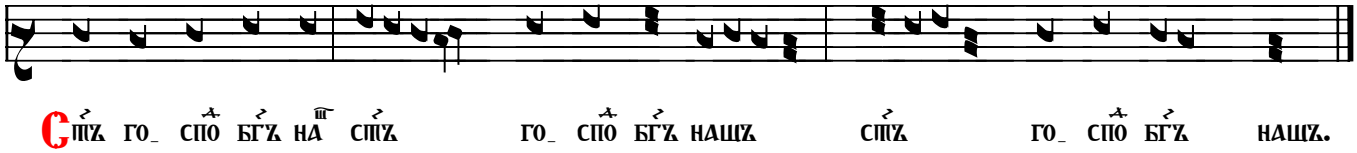
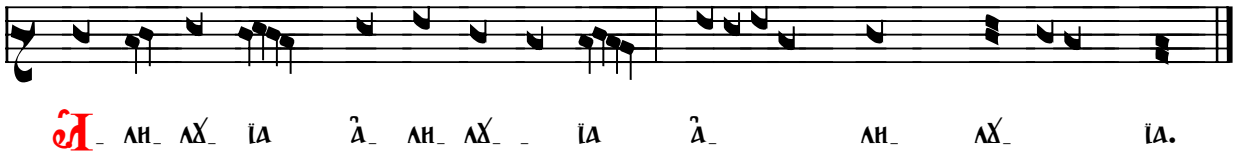


3 – Alliluia

Choma



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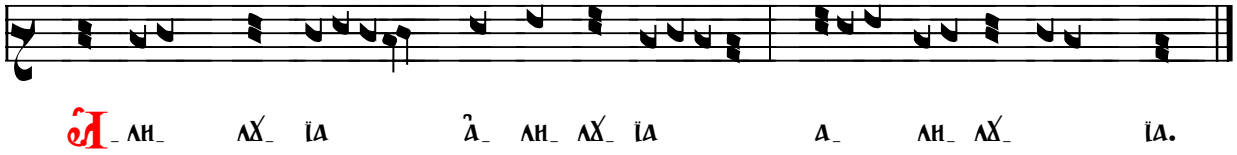
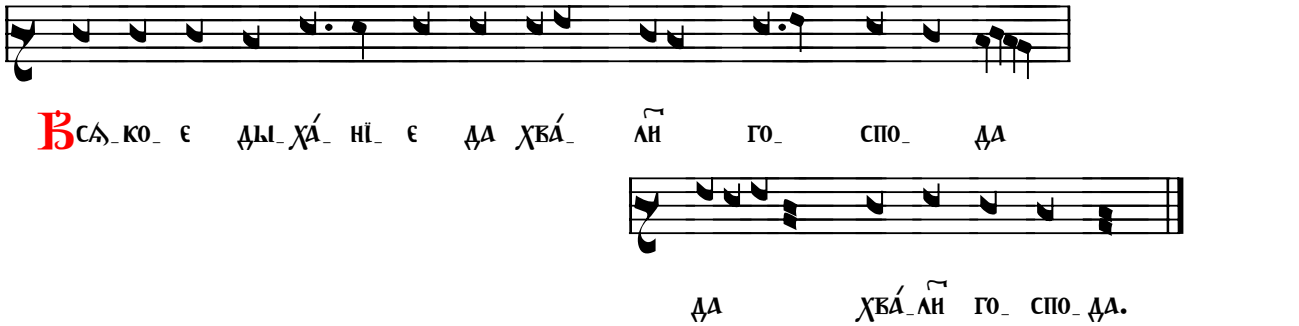


4 – Vsjakoje dychanije

Choma



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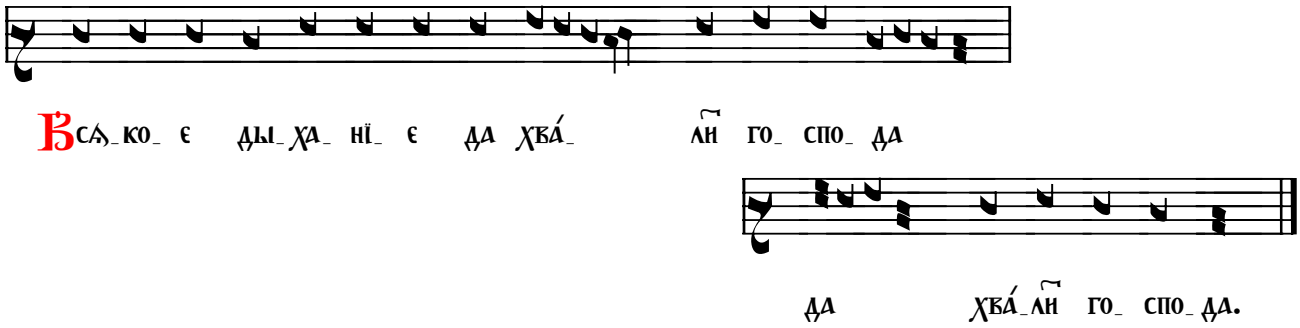
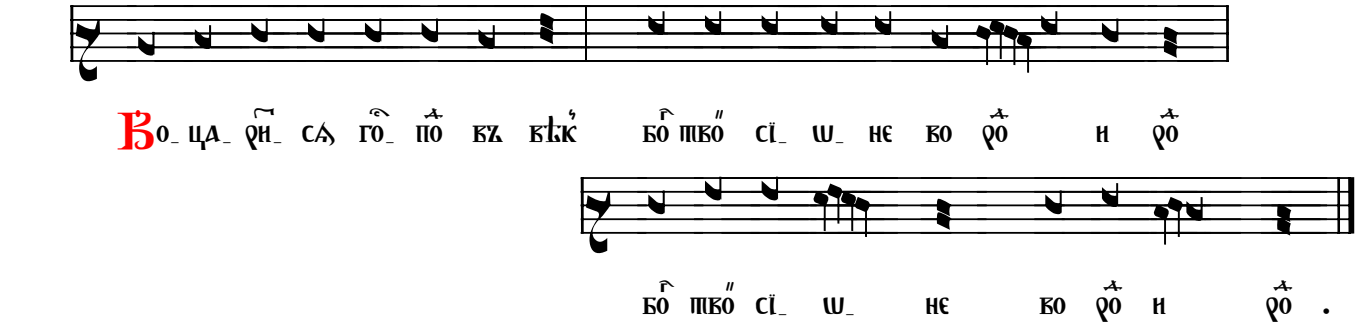


5 – Prokimeny bežné

A Vocarítsja Hospóď vo vík

L1709



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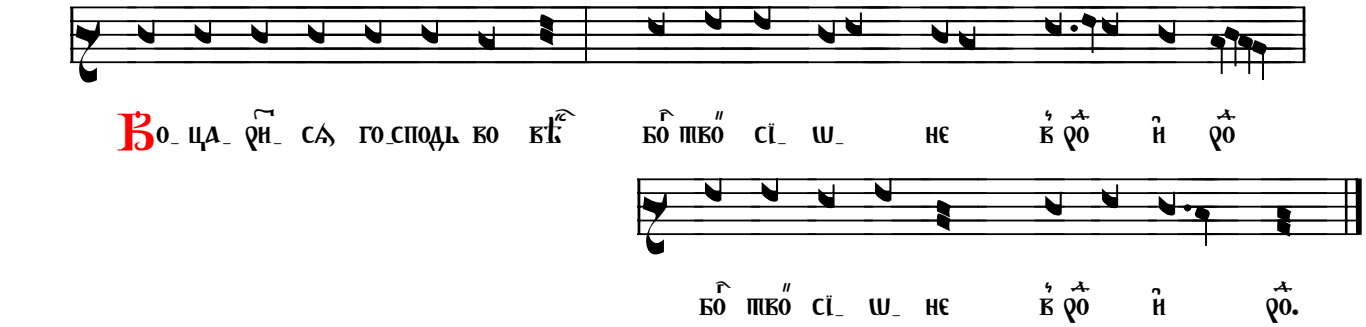

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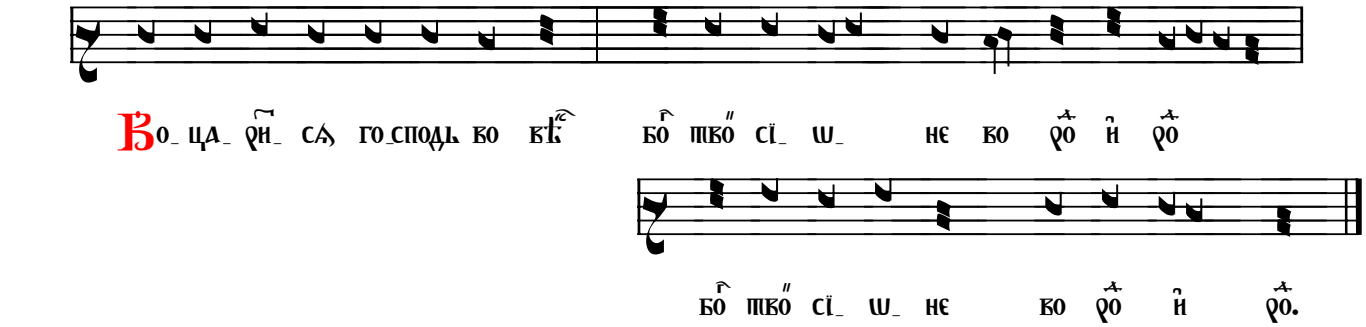
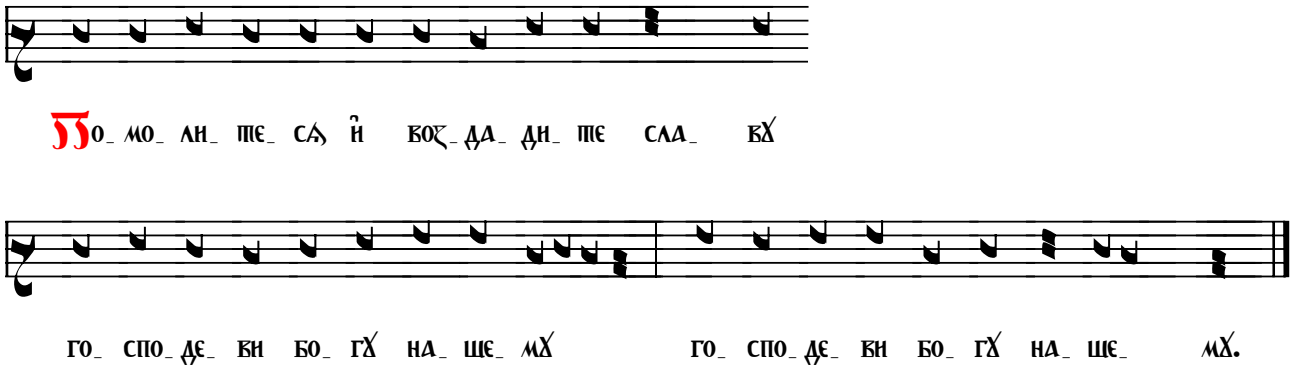
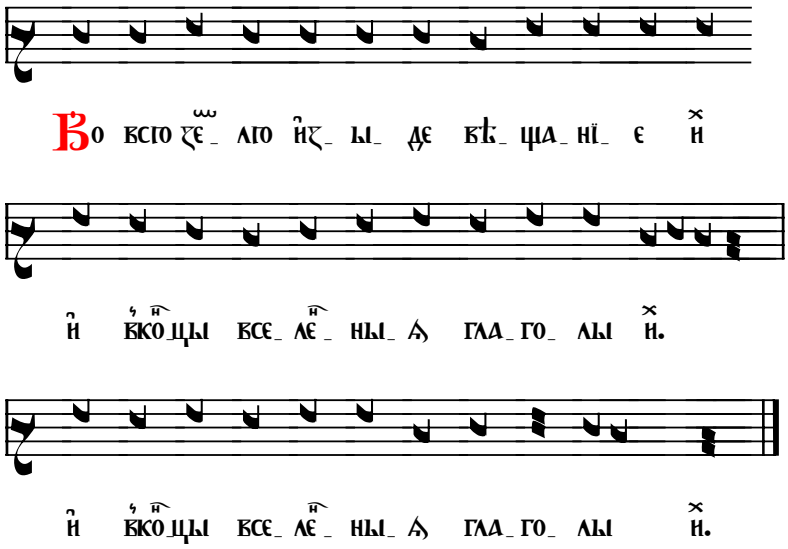


B Pomolitesja

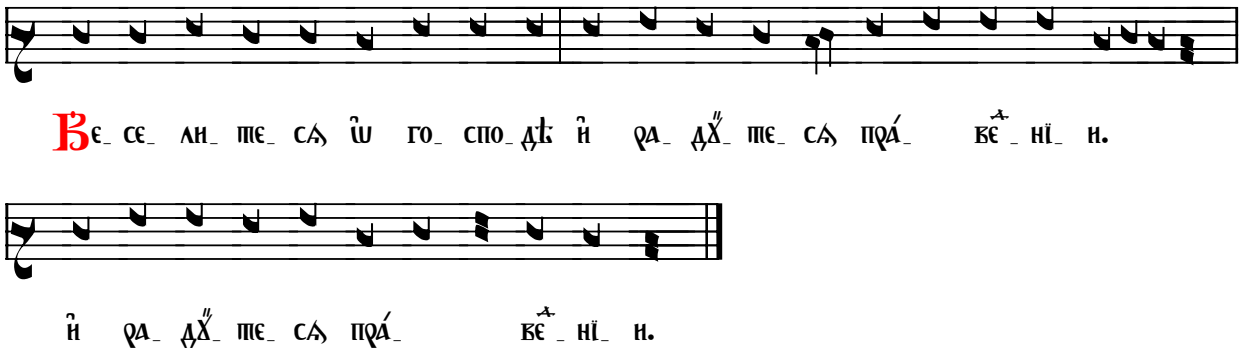
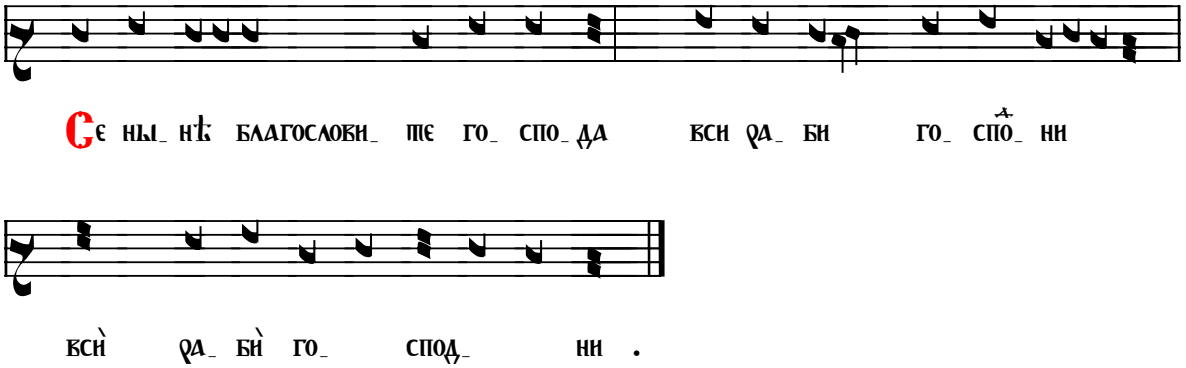
Bokšay



C Vo vsju zemľu



D Veselítesja o Hospoďi



E Se nýňi blahoslovíte