

Get to the Root of It! Tutorial 2

In all things are you blessed, O Lord

The Thanksgiving Hymn
Յամենայնի Օրհնեալ ես Տէր
Hamenayni Orhnyal es Der

Year of Church and Home - 2007

The Thanksgiving Hymn. *Hamenayni* 'In all things are you blessed, O Lord.' This hymn is one of the oldest Christian hymns. It is also one of the shortest. It is made up of several verses from the psalms. Let's listen to it.

Let's Listen to It

Յամենայնի



Յա-մե - նայ - նի օրհ - նեայ ես Տր. Օրհ - նեմք ըզ - քեզ
ha - me - nay - nee orh - nyal es der orh - nemk uz - kez



զո-վեմք ըզ - քեզ. զո - հա - նամք ըզ - քեւ. ա - դա - չեմք
ko - vemk uz - kez ko - ha - namk uz - ken a - gha - chemk



ըզ - քեզ Տր Աստ - ուած մեր:
uz - kez der asd - vadz mer

Let's Learn It

In all things are you blessed, O Lord,
We bless you, we praise you,
We thank you, we pray you, Lord our God.

It's not hard to learn. Let's listen to the words in English.

Addressed to *The Lord, our God*

Der Տէր Lord
Asdvadz Աստուծոյ God
Mer Մեր Our

The hymn is addressed to 'the Lord, our God.' *Der Asdvadz Mer.*

Der Տէր 'Lord'

տի *di* – 'dignified, teacher'

այր *ayr* – 'man'

di + *ayr* = *Der* Տէր 'Lord'

Cognate ⇨ *ayr* – 'man' is related to the Greek/Eng. root
android 'study of man'

Armenian and English are distantly related languages. **Cognates** help us recognize related words. We will mark these notes on related words with the **Cognate Key symbol** ⇨.

Der means 'Lord.' Say it after me, *Der*. It comes from *di*, which means 'dignified or worthy', and *ayr*, which means *man*. *Di+ayr* = *Der*. Say it again, *Der*, 'Lord'.

Asdvadz Աստուծա՞ծ 'God'

Asdvadz from Armenian *hasdad* – 'firm, established'

→ Arm. *hasdad* and Eng. *fasten* are related words.

Compare: Arm. *hayr* and Eng. *father*.

Asdvadz means 'God'. Say it after me, *Asdvadz*. *Asdvadz* is derived from the word *hasdad*, 'established, firm'. *God* is the creator or establisher. *Asdvadz* is related to English *fasten*. *hasdad*, *Asdvadz* - *fasten*, the Creator, God.

mer մեր *our*

↔	Arm.	Eng.	German	French	Latin
	<i>mer</i>	<i>our</i>	<i>unser</i>	<i>notre</i>	<i>noster</i>

Whole phrase –

Der Asdvadz Mer
Lord, God our

Mer means 'our'. Say it after me. *mer* It is actually the same word as English *our*, German *unser*, French *notre*, and Latin *noster*. *Mer*. Now let's repeat the phrase altogether. *Der Asdvadz mer*.

zkez, zken զքեզ զքեմ 'thou'

*hamenayni, orhnyal es Der
orhnemk z-kez, kovemk z-kez,
kohanamk z-ken, aghachemk z-kez
Der, Asdvadz mer.*

z-kez զքեզ

z-ken զքեմ

Another word that is repeated several times is the word *thou/you*, *zkez, zken*. Listen for the word *you* *zkez* or *zken*, as we recite the hymn.

z-kez, z-ken, ko զքեզ, զքէն, քն 'thou, thy'

Lord's Prayer -

Hallowed be *thy* name.

Surp yeghitsi anun ko

Մուրբ եղիցի անուն քն.

↳ Lat. *tuo*, Arm. *ko*, Eng. *thou*

t-u-o => k-w-o => *ko*

It has a related form *ko* 'thy', which you may remember from the Lord's Prayer *Hallowed be thy name. Surp yeghitsi anun ko*. You may be surprised to learn that Armenian *ke/ko* were once the same word as Latin *tu, tuo* and English *thou/thy*. Try saying *tuo* 5-6 times rapidly and you may find yourself saying and hearing *kwo* or *ko*.

z-kez, z-ken զքեզ զքեն

What does the *z-* prefix mean?

Verb + *Direct Object*

Orhnemk z-kez We bless you.

Kovemk z-kez We praise you.

Aghachemk z-kez We pray you.

You may wonder what the *z-* at the beginning of *z-kez* means. The *z-* indicates that you is the direct object of the verbs *bless*, *praise* and *pray*.

orhnemk, orhnyal 'bless'

օրհնեմք *orhnemk* we bless

օրհնալ *orhnyal* blessed

Another word we hear several times is the word *bless*. The Armenian root for *bless* is *orhn*, as in *orhnyal* 'blessed' and *orhnemk* 'we bless'.

Now pay attention to the endings. *Blessed orhnyal, we bless orhnemk*. The first syllable in both words is *orhn-* which means *bless*. However, the endings are different. At the end of *orhnyal* we hear the ending *-yal*, which is equivalent to *-ed*, as in *blessed*. This is known as a past participle, which is an adjective made from a verb. Now listen to the word *we bless orhnemk*. At the end of this word we hear the suffix *mk*, which means 'we'. *orhnemk* – we *bless*.

-emk mek եմք մեք 'we'

Orh**emk** օրհնեմք

kov**emk** գովեմք

aghach**emk** աղաչեմք

mek – 'we' in Church Armenian

menk – 'we' in Modern Armenian

'As **we** forgive our debtors.'

*vorbes yev **mek** toghum**k** merots bardabanats*

In Church Armenian the word meaning 'we' is մեք *mek*, not to be confused with the Modern Armenian word for 'we' մենք *menk*. You may remember *mek* from the Lord's Prayer, 'as we forgive our debtors', *vorbes yev mek toghumk merots bardabanats*.

-mk -ւք 'we'

Orhnemk z-kez, *kovemk* z-kez,
kohanamk z-ken, *aghachemk* z-kez

→ *koh* = 'satisfied', *akah* = 'not satisfied, greedy'
as in English *amoral*, where prefix *a-* = 'not'

Listen to the *-mk* endings in this hymn.

Orhnemk means 'we bless', from the root *orhn* and ending *-mk*. *Kovemk* means 'we praise', from the root *kov* and ending *-mk*. *Kohanamk* means 'we thank', from the root *koh* meaning 'content, satisfied'. You may recall the root *koh* from its opposite in the General Confession, *akahutyun* 'greed'. The negative prefix *a-*, which we also have in English, as in *amoral*, 'not moral'. *koh* 'satisfied, *akah* 'not-satisfied, greedy'.

aghachemk աղաչեմք 'we pray'

aghotk աղօթք means 'prayer(s)'
k is the plural marker

Cognate ⇨ Arm. *agha*, Eng. *oratory*, Lat. *orare* 'to pray'

aghotemk => *aghachemk*
as in English *got you* => *gotcha*

Aghachemk zkez Der, Asdvadz mer.
We pray you Lord, our God.

We have one more verb – *aghachemk*. The root here is *aghotk* 'prayer' as in *Derunagan aghotk*, 'The Lord's Prayer'. The *-k* at the end of *aghotk* is the plural marker in Church Armenian; hence a prayer is a series of requests. Thus the root of *aghachemk* is *aghot*. When we add the ending *-emk*, this becomes *aghachemk*. If this seems far-fetched, try saying *got you* quickly. You probably said *gotcha*. In fact it is often written just that way. So *aghotemk* becomes *aghachemk*. Also you may recognize the English and Latin root meaning 'to pray', *ora* in the Armenian word *agha*. Once again, in context, *aghachemk zkez der, Asdvadz mer*.

We pray together

Aghachemk աղաչեմք 'we pray'

Hayr mer Հայր մեր 'our Father'

Havadamk հավատամք 'we believe'

In the Armenian Church we worship as a community of co-worshippers, praising and praying to our Father. After all, the Lord's Prayer is not 'My father, who art in heaven', but 'Our Father, who art in heaven.' Another example is the Creed, the *Havadamk*, which means 'we believe'. *Havad* means 'believe' and *amk* means 'we'. So remember in the Armenian Church, worship is a group activity, we do together.

ի/յ i/h preposition 'in'

hamenayni – 'in all things'

→ root *am*, extended root *amenayn*
Arm. root *am* as in English *same*, *assemble* 'all together'

i+amenayn+i => *hamenayni*.

→ Preposition *i* is related to Eng. *in* and becomes *y* before vowels, later pronounced *h* (as in Ger. *Johannes*, Arm. *Hovhannes*).

'on earth as it is in heaven'
vorbes hergins yev hergri
i+yergir+i => *hergri*

There are only two more new words in this hymn. The first word is *hamenayni*. The root is *am* 'all', which we can find in English *assemble*, 'gathered together'. Before this word *amenayn*, we add the preposition *i* 'in'. 'In all things' *i+amenayn*, which becomes *hamenayn*, since the preposition *i* is reduced to a *y* before vowels, which eventually came to be pronounced *h*, as in *Johannes*, *Hovhannes*. We also add an *-i* at the end. 'In all things' *hamenayni*. We see the same preposition in The Lord's Prayer *vorbes hergins yev hergri*. *i+yergir+i* = *hergri* 'on earth. *i+amenayn+i* in all things.

es էս 'thou art'

Orhnyal es, Der օրհնեալ էս, Տէր
'Blessed are you, O Lord'

է e on arches of Armenian Churches,
means 'the One who is'

hayr mer vor hergins es հայր մեր որ յերկինս էս
'Our Father, who art in heaven'

The other word we haven't discussed yet is *es*. We hear *es* in the first line of the hymn. *Hamenayni orhnyal es Der*. 'Blessed are you, O Lord'.

Es means 'you are' or 'thou art'. If you have studied French, Spanish or Latin, this will sound familiar. Latin *tu es*, French *tu es*, spelled *e-s*, and Spanish *tu estas*. The root of the word is *e*, which is the 7th letter of the Armenian alphabet and means 'is'. It is also written on the arches of Armenian churches and refers to 'the One who is, God'. The ending *-s* means *you*, so putting the suffix *-s* on the root *e-* results in the word meaning *you are* or *thou art*.

Let's practice the words

Յամենայնի օրհնեալ էս, Տէր.

hamenayni orhnyal es Der

In all things blessed are you, O Lord.

Օրհնենք զքեզ, գովենք զքեզ.

orhne-mk z-kez kove-mk z-kez

bless-we you praise-we you

We bless you, we praise you,

Գոհանամք զքէն, աղաչենք զքեզ Տէր Աստուած մեր:

kohana-mk z-ken aghachemk z-kez Der Asdvadz mer

thank-we you-from pray-we you Lord God our

We give thanks to you, we pray you, O Lord, our God (Psalms)

Now let's go over this 3 line hymn once more. I will pause after each word to give you time to repeat it.

Now let's say it all together. Now say the second line word by word. Now let's say it all together. And again.

Now the last line word by word. Now let's say it all together. Again.

Let's practice singing it

Յամենայնի

Յա-մե - նայ - նի օրհ - նեալ ես Տէր. Օրհ - նեմք ըզ - քեզ
ha - me - nay - nee orh - nyal es der orh - nemk uz - kez

գո-վեմք ըզ - քեզ. գո - հա - նամք ըզ - քէն. ա - դա - չեմք
ko - vemk uz - kez ko - ha - namk uz - ken a - gha - chemk

ըզ - քեզ Տէր Աստ - ուած մեր:
uz - kez der asd - vadz mer

Now let's try to sing it. It has an easy melody. Listen to the whole hymn first. Now let's do it line by line. Now you try it with the organ.

Congratulations!

You have just learned one of the oldest hymns from the Armenian Communion service.

You don't need to be in church to sing this hymn. Sing it before or after meals at home or gatherings as an expression of thanks for God's bounty in addition to saying the Lord's Prayer.

Before long both will be second nature and no meal will seem complete without pausing to give thanks.