Get to the Root of It!
Tutorial 3

The Lord's Prayer

Year of Church and Home 2007

The Lord's Prayer

Lord's Prayer Hayr Mer Հայր Մեր

"One of his disciples said to him, "Lord, teach us to pray" (Luke 11:1). And Jesus said, "This, then, is how you should pray: Our Father . . ."" (Matthew 6:9).

- At the core of our spiritual practice as Armenian Christians
- At the core of Church Armenian

Some Language Facts:
- 7 lines
- about 50 words long
- 25 distinct root words that account for more than 60% of the core of Church Armenian

The Lord's Prayer, the Our Father, *Pater Noster*, is the prayer Christ taught his disciples, when they asked him "Lord, teach us to pray." It is the most common and fundamental prayer of the Armenian Church. Every service begins and ends with the Lord's Prayer, and traditionally, most public occasions begin with the Lord's Prayer.

An analysis of the spiritual significance of this prayer is beyond the scope of this tutorial, which has a more modest goal - to teach how to say and sing the prayer in Church Armenian.

In addition to its central significance to our faith as an all-purpose prayer of daily life, if you know this 7-line prayer, you are well on your way to proficiency in Church Armenian. The prayer is 50-words long, but because words are repeated, you only need to learn 28 words. Moreover, these 28 words, as might be expected, form the core of our Church services and constitute about 70% of the most common words in Armenian Church services. So once you know this prayer, you have made a significant step not only spiritually, but also linguistically, toward fuller participation in the Armenian Christian Tradition. Let's take a look at it in English first.

Text in English

In the name of the Father and the Son and the Holy Spirit
(making the sign of the cross)

Our Father, who art in heaven,
Hallowed be thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts as we forgive our debtors.
And lead us not into temptation, but deliver us from evil.

For thine is the kingdom and the power and the glory
forever. (Said by the Priest) making the sign of the
cross
Amen. (= Hebrew for 'so be it')

The opening line - *In the name of the Father and of the Son and of the Holy Spirit* is said by everyone.   When we say it, we make the sign of the cross. The main prayer starts with *Our Father who art in heaven,* and ends with *Lead us not into temptation but deliver us from evil.* The closing line, *For thine is the kingdom and the power and the glory forever. Amen.* in yellow is said by the Priest, who leads us in making the sign of the cross at the end of the prayer.   After which everyone says *Amen*, which is a Hebrew word that is used in Christian rites*. Amen* means 'so be it.'

We often begin prayers with the phrase "In the name of the Father and the Son and the Holy Spirit," to remind us that all our prayers are directed to God, the Holy Trinity.

•Armenian *hanun* is composed of a prefix *i* and a root *anun*.   The prefix *i* means *in* and is related to the English word *in*. Likewise, *anun* is related to the English words *name, noun.* You can see the similarities. These similarities are not a coincidence.   Armenian and English are distantly related languages, so you may recognize certain words or parts of words. These related words are called *cognates.*   Throughout this series of tutorials cognates will be marked with a green key, the Cognate Key symbol. Recognizing cognates can accelerate your mastery of Church Armenian or any foreign language.   So try to view Church Armenian as an extension of your English language knowledge.

•*i* is one of the most common words in Church Armenian. Before consonants it is a separate word *i*, but before vowels it is shortened to a prefix *h-*.   *i anun => hanun*.   We encounter the preposition *i* several times in the Lord's Prayer. For example, *hayr mer vor **hergins** es* in the word *hergins* the initial *h-* means 'in' as *hergins* 'in heaven'   *mi danir zmez i portsutyun* 'lead us not into temptation', where *i* is a separate word before *portsutyun*, which means 'temptation'. *i portsutyun* = 'into temptation'.

Latin/Greek i/y = Arm. h = Eng. j

i/y~h/j correspondence

Lat./Gk. *i*	*y*	Armenian *h*	English *j*
Iesu	Jesu	*Hisus* Յիսուս	Jesus
Ioan (Rus. Ivan)	Johannes (Ger.)	*Hovhannes* Յովհաննէս	John
Ianuarius	January	*hunvar* յունուար	January

Since this is such a common correspondence, it is worth looking at it a bit more closely.

In all likelihood, the *i* became a *y* and then became a *h. i anun => yanun => hanun.* We see this correspondence in many common words, e.g., *Iesus* became *Jesus* became *Hisus* in Armenian, or *Iohannes* became *Johannes,* which in Armenian became *Hovhannes,* Lat. *Ianuar* became Armenian *hunvar,* Eng. *January.* In English, the *sound i/y* evolved differently and became a *j,* as in *Jesus, John* and *January,* which gives us pairs like *mayor* and *major* (from Latin *maior*) (The root is *magnus*, *mega*, Arm. *medz*, meaning 'big'. 'The mayor is the major or 'biggest person in town'). So remember, *hanun* means 'in the name'. *i* or *h* means 'in' and *anun* means 'name' or 'noun'.

•*hayr* is related to Eng. *father, paternal*. It exhibits the regular correspondence of Armenian *h* to Eng. *f* or *p*, which we find in dozens of words, for example, Arm. *hur*, Eng. *fire*, *pyro*, or Arm. *hink*, Eng. *five*, *penta (as in pentagon - five angled shape)*.

•*yev* is related to Eng. *epi*, which means 'on top of, or in addition to' as in the Eng. words *epidermus* 'top layer of skin' or *epithet* 'nickname, or name placed on top of regular name', like Jesus Christ, in which *Jesus* is the name (meaning 'savior') and *Christ* is the epithet meaning 'anointed'.   The *p* in *epi* became a *v* as in, for example, *Stepan*, *Stephen*, *Steven*. Along with the preposition *i*, which means 'in', *yev* meaning 'and' is one of the most common words in Church Armenian - roughly 10% of the text.   So if all you know is the word *yev 'and'*, you will recognize on average one in every 10 words of most Armenian Services.

•*vorti* is related to Eng/Lat *parent, part* - a child is what is pre*par*ed or produced on the part of a parent. You can see the similarity in the *art* at the end of *part*, *vorti*.

•*hoki* is related to Eng. *heave* (to sigh) and the English/Greek interjection *phew*!, also a sigh.   On the k~v correspondence between Arm. and Eng. consider *kini/wine*, or in Armenian, *hov* 'wind' and *hoki* ' spirit'.   We encounter the same k~w correspondence in pairs of words in English , e.g., guard & ward, a ward is a person who is guarded by a guardian.

Of course, not all words in Church Armenian have directly related words in English.   *Surp* is a good example.   It is believed to be related to *çubhra* which means 'clean, pure' in the ancient language of India, Sanskrit, which is a distant relative of Armenian and English. *Surp* in its various forms, *srpo, srpots, srpya* is also one of the most common words in Church Armenian.   Church Armenian uses the same word for *holy* and *saint*, *Surp,* which is why most Armenian Church names start with *Surp*, as in *Surp Hakob, Surp Hovhannes, Surp Stepanos*, or *Surp Krikor*. In Armenian, holiness is derived from a root meaning 'clean or pure', an intrinsic state, in contrast with the Latin and Eng. *saint* which has to do with 'being made sacred, authorized or sanctioned (sanctus).   In the Armenian Church, we cross ourselves when saying these words. Now, let's practice this.

Making the Sign of the Cross
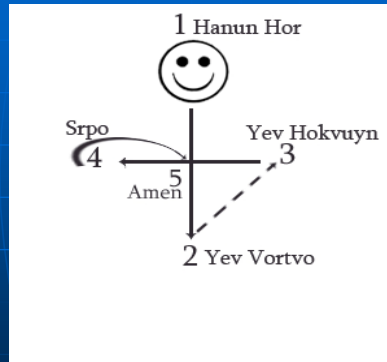
Now that we know all the words, let's practice making the sign of the cross.

We make the sign of the cross, or cross ourselves, with our right hand. We start by putting together three fingers, the thumb, index and middle fingers signifying the Holy Trinity and saying the words, 1. 'In the name of the Father' *Hanun Hor* (as we touch the forehead), 2. 'and the Son' *yev Vortvo* (as we touch the stomach), 3. 'and the Spirit' *yev Hokvuyn* (as we touch the heart), 4. 'Holy' *Srpo* (as we touch the right shoulder), 5. *Amen* (as we touch mid-chest)."

Practice it a few times saying the words while doing the action with your right hand. *Hanun Hor yev Vortvo yev Hokvuyn spro. amen.*

The opening line of the Lord's Prayer as we all know is "Our Father who art in heaven." *Hayr mer vor hergins es.*

As we saw in *Hanun Hor yev Vortvo yev Hokvuyn Srpo*, the Armenian word *hayr* is related to Eng. *father* and *Eng./Lat. paternal.*

•*Hayr* means *'father', hor* means *'of the father.'*   Arm. *h* often corresponds to *Eng. f* and *Lat. p.*   As in Arm*. hink,* Eng. *five, pente.*

•*mer* is related to Eng. *our,* German *unser,* and Lat*. nostra,* Fr*. notre,* Sp*. nos.*   You can see the similarity with the *m/n* at the beginning and the *r* at the end.

•*vor* is related to Eng. *who and Lat. qui.*   The *who* became *vo* in Armenian and the *-r* is a suffix for pronouns and adjectives, a bit like the *-r* at the end of *mer.*

•*hergins* is a compound word*.*   It has the prefix *h-* the reduced form of the preposition *i* 'in', which we saw in *Hanun Hor* 'in the name of the Father' and a root *yergin,* which means 'heaven*'.   As in English, heaven* is often thought of as plural, so it often ends in *-k* or *-s* suffix, meaning plural *yergink* = 'heavens'. So literally *hergins* means '*in the heavens'.*

•Finally, *es* means '*you are (singular)'* or *'thou art'* in older English*.*   You may recognize the *-s* ending from other languages you know, for example*, Fr. tu es (*written *e-s,* but pronounced *e*), Lat. *tu es,* Sp*. tu estas.*

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Surp yeghitsi anun ko. 'Hallowed be thy name'.   *Hallowed* is an early English word for *holy, saint*. So *Halloween* is the *evening* 'een' before All Saints' Day.

We have already seen two of these four words in the opening phrase of the prayer.   *Hanun hor yev vortvo yev hokvuyn srpo.*

•*Surp*, as in *hokvuyn srpo* 'of the Holy Spirit' means 'holy' and appears to be related to the Sanskrit word *çubhra* meaning 'clean, pure.'   *Srpo* has an -o suffix meaning 'of'; the simple form *surp* means 'holy', *srpo* means 'of holy'

•*Anun*, as in *Hanun hor* 'in the name of', is directly related to English *name*, *noun*.

•It may a bit more difficult to recognize the relationship between *yeghitsi*, which means 'may it be' and the English cognates *colony, wheel, cycle.*   The root *yegh* ends in *gh*, which regularly corresponds with Eng. *l*, as in Arm. *Boghos*, Eng. *Paul*, Arm. *agh*, Eng. *salt.*   As for the meaning, *colony*, *wheel* or *cycle* have the concept of perpetuity, e.g., 'to dwell, keep going around, or perpetually exist'. The suffix -*itsi* and its plural *itsin*, which we will see in the next phrase of the prayer, mean 'may'.

•As for *ko*, we have seen the word thou *z-kez, z-ken* in the hymn *Hamenayni* 'In all things are you blessed, O Lord'.   All three forms of this word, *ko, kez, ken* are related to Eng. *thou* and Lat. *tuo.* If you say *tuo* rapidly 5 or 6 times, you may find yourself saying *kwo*, which evolved into *ko.*   *Ko, kez* and *ken* are among the most frequent words in Church Armenian.

3. *Yegestse arkayutyun ko*
Come kingdom your

- Եկեսցէ *yegestse* = 'come' *yeg* + *estse* 'may'
  - ↪ Eng. come, convene g~c/q~v correspondence
  - Arm. *gyank 'life'* Eng. quick vivacious
  - Arm. *ger* 'eat' Eng. devour, voracious
- արքայութիւն *arkayutyun* = 'kingdom' *arkay* + *utyun*   ↪
  Eng. arch as in monarch 'ruler' (Gk.) and
  - Arm. noun suffix -u*tyun* = ↪ Eng. *tion*
  - Der zor*utyants*   Lord of Hosts
  - yertayk khaghagh*utyamp* Go in peace
- քո *ko* = 'your' ↪ (tuo => kuo > ko)

Yegestse arkayutyun ko. 'Thy kingdom come'.

•*Yegeste* consists of the root *yeg,* which you may know from Modern Armenian, *yegur yegek* 'come' as in *hos yegur*. 'come here'.   *Yeg* is related to Eng. *come* and Eng./Lat. <u>ven</u> as in con<u>ven</u>e.   Often Arm. *g-* corresponds to Eng. *c/qu* and Lat. *v* (for example, Arm. *gyank* 'life', Eng. *quick* (as in *the quick and the dead* 'the living and the dead' and Lat. *vivacious*), Arm. *ger* Eng./Lat. *devour*, *voracious*.   The suffix -*ests-e* means 'may' and has the characteristic -*ts*, or -*sts*- of such verb forms, as in the prayer you may say before dinner, *jashagestsuk*. 'let us eat, or may we eat', where *ests* means 'may' and *uk* 'we' or *Asdudzo yergrbakestsuk*, 'Let us bow before God'.

•*arkayutyun* consists of two parts, both of which have easily recognizable English equivalents. The root is *arka* as in <u>monarch</u>, 'single ruler', from a Greek root *arch* that is the source of many English words, including *patriarch* (father ruler), *matriarch* (mother ruler), *anarchy* (no ruler). The noun suffix -*utyun* is related to Eng./Lat. -*tion*.   It is found in dozens of common Church Armenian words, in various forms, *utyun, utyan, tyamp, utyants*.   For example, *Der zorutyants* 'Lord of hosts', *Yertayk khaghaghutyamp* 'Go in peace'.

•*Ko* as we have seen means 'thy, your', and related to Eng. *thou*, Lat. *tuo.*

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- եղիցին *yeghitsin* = let them be
  - ն n-suffix = 'they' as in Sp. esta*n*, Lat. exeu*nt*, Fr. so*nt*
- կամք *gamk* = 'will' *Eng. care, charity,*
  - God's caring wish for us, Arm. *pare+gam* well-wisher
- որպէս *vorbes* = *vor* 'which' + *bes* 'way'
  - as in *inchbes es* 'how are you?'
- յերկինս *hergins* < h + ergins = 'in heaven'
- յերկրի *hergri* < h + ergri = 'on earth'

Yeghitsin gamk ko vorbes hergins yev hergri. 'Thy will be done on earth as it is in heaven.' This sentence has several words we've seen before, e.g., *yeghitsin* = 'may they be', *ko* = 'thy, your', *vor* = 'which', *hergins* = 'in heaven' with the reduced form of the preposition *i* before the vowels in *hergins* and *hergri* and of course, *yev* = and.

•You'll recall *yeghitsin* from the phrase *Surp yeghitsi anun ko.* 'Hallowed be thy name' *yegh* is related to Eng. *colony, wheel, and cycle* and means 'to be, dwell, perpetually exist'. The *-n* suffix means *they*, as in Sp. estan, Lat. exeunt, Fr. sont.

•*Gamk*='will' is an interesting word. The Armenian word is related to the Eng. words *care* and *charity*, in short, 'God's caring wish for us'. This same root, *gam*, appears in the Armenian word for 'friend', *paregam* literally, 'well-wisher'. Here the cognate key helps us uncover a nuance in the meaning that may not be readily apparent from the usual translation, 'will', which could be construed to mean wilful or stern, but carries as well the nuance of a 'caring wish of one who wants the best for us.'

•*vorbes*='as' is used twice in the Lord's Prayer. It means 'in which way'. You may know the word *-bes* from the common Armenian greeting "How are you?" *Inchbes es*? (literally, 'what-way are you?')

•*Yergir* is related to the English word *earth.* In this phrase, *vorbes hergins yev hergri* it is used with the preposition *i*, meaning *'in, on',* which we have seen in *Hanun hor* 'in the name of the Father' and *vor hergins es* 'who art in heaven'. Recall that the preposition *i* reduces to *h* before vowels.

5. *z-hats mer hanabazort dur mez aysor*
Bread our daily give us this day

- զհաց *zhats* = 'bread' ↦ Eng. food = Lat. pasture, Fr. pain.
  - as in companion 'break bread with', also *ênger* - 'one who eats with you', hoviv 'one who pastures the ewes', that is, 'shepherd, pastor' h~f~p correspondence
- մեր *mer* = ↦ 'our' *mek*='we', *mez* = 'to us', *zmez* = 'us', *merots*= 'our' (Lat. noster, Ger. unser)
- հանապազորդ *hanabazort* 'daily' = *hanabaz* ↦ 'continual' + *ort* = 'ly'
- տուր *dur* = 'give' ↦ Eng. donate, -*r*='do thou!' see danir = 'lead'.

z-hats mer hanabazort dur mez aysor give us this day our daily bread

Z-hats 'bread' has two components: the prefix *z-* indicating that it is the direct object of the verb *'give' dur*, and the root *hats*. *Hats* is related to English *food*, Lat. *pasture* and Fr. *pain*. It exhibits the same correspondence we saw between Arm. *hayr*, Eng. *father* and Lat. *pater,* that is, Arm. *h* = Eng. *f* = Lat. *p*.   In Modern Eastern Armenian *hats* is often used for *food* generally, as in *Hats kerel es*? 'Have you eaten?' The English word *companion* has the same root *pa*, which we see in Fr. *pain* 'bread', as in *Au bon pain* (literally, 'at the good bread').   *Companion* means 'with-bread', that is, 'break bread together'. Similarly, Arm. *ênger* means 'someone who eats with' you.   *ênt* - 'with', *ger* 'eat'. Finally, the Armenian word for *pastor* or *shepherd* is *hoviv* and means 'someone who pastures the ewes'.   *ho* ='pasture' and *iv* = ewes.   Which reminds us of Christ's instruction to Peter, "Simon, son of John, do you truly love me?" . . . "feed my sheep." (John 21:15-18)

•*mer* 'our', as we saw in *Hayr mer*, is related to Eng. our, Ger. unser, Lat. noster, as can be seen from its first and last consonants.   The root is *me* and is found in related forms: *mek*='we', *mez* = 'to us', *zmez* = 'us'

•*hanabazort* does not have an English cognate, but some components are encountered in other words.   The prefix *han-* is related to *con* as in *continual* 'held together' *(con*='together'*, tin/ten*='held' as in *tenuous).* The suffix -*ort* means -*ly*, as in *surp yerrortutyun*. y*er* = 'three', *ort* = 'ly', -*utyun* = 'tion'.   'trinity' (literally 'three-ly-tion').

•*dur* 'give' is related to Eng./Lat. *do-nate*.   The -*r* suffix is the ending for singular commands, e.g., *mi danir* 'do not lead'.

•*aysor* 'today' literally means this day. The -*s* suffix at the end of *ays* is related to the -*s* at the end of English *this*.   Or 'day' is also related to a rare English word from Greek - *hemero*, as in the famous collection of 14th-century stories for 10 days, the *Decameron* (ten-days).

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6. *Yev togh mez zbardis mer*
and forgive us debts our

- Եւ *yev* = 'and'
- թող *togh* = 'forgive' ← Eng. tolerate
- մեզ *mez* = 'us'
- զպարտիս *zbardis* = 'debt' z- ___ -s = direct object
- մեր *mer* = ← 'our'

Yev togh mez zbardis mer and forgive us our debts

Of the 5 words in this phrase, we know 3 already.   yev = 'and', mer= 'our', and mez = 'us'.

•Togh 'forgive' is related to English/Latin tolerate. It exhibits the gh~l correspondence as in Paul Boghos, salt agh,

•z-bardis has three components - The root bard which means 'debt, obligation', to which the prefix z- is added indicating that it is the direct object of the verb togh 'forgive'   Forgive what, forgive debts and the -s suffix which means 'plural' as in English.

The fundamental obligation we owe each other is mutual respect and avoidance of harm, on which we come up short.   Using the cognate keys brings out this nuance in meaning - 'tolerate our shortcomings'

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6. *vorbes yev mek toghumk merots bardabanats*
as also we tolerate our debtors

- որպէս *vorbes* = 'as'

- եւ *yev* ='also'

- մեք *mek* = 'we' (not me*n*k as in Mod. Arm.)

- թողումք *toghumk* = 'forgive' ⮌ Eng.
tolerate, Lat. tollis, *-mk* suffix = 'we', as in
havadamk 'we believe'

- մերոց *merots* = 'our'

- պարտապանաց *bardabanats* = 'debtors',
bard='debt' *ban*='keeper'

vorbes yev mek toghumk merots bardabanats 'as we forgive our debtors'

We've seen all the roots in this phrase, some in slightly different forms.

•vorbes as in vorbes hergins yev hergri - 'as in heaven so on earth'.

•mek = 'we' .   Note that in Church Armenian we say mek not menk, which is Mod. Arm. for 'we'

•Toghumk = 'we forgive'   This has the same root as togh which is related to 'tolerate'.   And ends with the 'we' ending mk.

•bardabanats = 'debtors' has three components - bard 'obligation' as in z-bardi-s mer 'our debts', ban - which means 'keeper', and -ats which means 'to/for' plural.

Since merots modifies bardabanats it has the same -ts ending.

Using the cognates as a guide to some of the nuances of this phrase we get: 'as also we tolerate those who have come up short in their obligations toward us'.

7. Yev mi danir zmez i portsutyun
and do not give us to peril

- Եւ *yev* = 'and'
- մի *mi* = 'do not'
- տանիր *danir* = 'lead' ↦ Eng. donate
- զմեզ *zmez* = 'us' *z-* prefix = direct object
- ի փորձութիւն *i portsutyun* = 'temptation'
    - ↦ Eng. peril + *utyun*=tion, *i* = ↦ Eng. into

Yev mi danir zmez i portsutyun 'and lead us not into temptation'

•mi = 'not', which is not to be confused with mi, miayn, meg, which mean 'one, only' as in mono.

•danir = 'lead' which is related to Eng./Lat. donate 'to give'

•z-mez = 'us' with the z- prefix indicating that 'us' is the direct object of 'lead'

•i = 'into'   As we have seen, this common preposition is related to Eng./Lat. in.   Here it means 'into', but it can also mean 'on' or 'from' depending on context.

•portsutyun = 'temptation' The root of this word is ports to which the common noun suffix -utyun (English -tion) is added, as in arkayutyun 'king-dom'.   The Armenian word ports is related to Eng. peril.   Thus, there is a nuance of meaning in the Armenian that may be less evident in the English: temptation is a peril, danger, a risk of harm.

ayl prgya i chare
but save from destruction

- այլ *ayl* = 'but' ↤ Eng. **el**se
- փրկեա *prgya* = 'rescue', prgich=savior – ya='do thou!'
- ի չարէ *i chare* = 'evil' **'not'** + **'creation'**, as in ararich 'creator'
  here, because of *-e* suffix *i* = 'from'

ayl prgya i chare 'but deliver us from evil'.

•ayl 'but' is related to Eng. 'else'.

•prgya does not have an Eng. cognate.   The root is the same as for prgich   Savior and means to 'rescue'.

•i = 'from' as already noted depending on context the preposition i can mean 'in, on or from'.
Here is means 'from' since the following word, char, ends in -e.

•chare = 'evil'.   This word, though short, has been further analyzed by some into two parts ch-
which means 'not', as in Arm. voch 'no', and ar which is the root for 'do, create', as in Ararich
'Creator'.   So evil is the negation of creation.   If Creator and creation are constructive, evil is
destructive of ourselves, others and God's creation.

The cognates give clues to some nuances of meaning in this petition of the Lord's Prayer: we ask
not to be put into peril, but to be rescued from destructiveness (to ourselves, others and God's
creation).

Zi ko e arkayutyun, yev zorutyun, yev park, havidyans. amen.

For thine is the kingdom and the power and the glory forever. Amen.

- զի *zi* = 'for'
- արքայութիւն *arkayutyun* = 'kingdom'
  - ⌕ Eng. mon**arch**
- զօրութիւն *zorutyun* = 'power'
- փառք *park* = 'glory'
- յաւիտեանս *havidyans* = 'forever'

zi ko e arkayutyun yev zorutyun yev park, havidyans. amen.   For thine is the kingdom and the power and the glory forever. Amen.

The priest says this closing line of the prayer, as he leads us in crossing ourselves, and we all join in saying, amen 'so be it'.

We have seen about half of these words already.   ko = 'your', e = 'is', yev = 'and', *arkayutyun* = 'kingdom' (*as in yegestse arkayutyun ko*, where *arka* = 'ruler' as in mon<u>arch</u> 'one ruler', and *-utyun* is the equivalent of the English noun suffix -tion).

•zor-utyun also has 2 components the root zor, which means strong, and the -utyun noun suffix.   We see zorutyun in the Holy, Holy, Lord of hosts (the heavenly army) Der zorutyants (-utyants is 'of plural')   It has a related form hzor, which we also hear in another short, ancient hymn you may know Surp Asdvadz, surp yev hzor, surp yev anmah. 'Holy God, holy and mighty, holy and immortal' (an='un', mah = '<u>mor</u>tal').

•Park = 'glory' - as in park i partsuns 'glory in the highest', 'Gloria in excelsis, Deo' or paravor - 'glorious' (literally 'glory - bearing') parapanutyun glorification (literally 'glory - words').

•Havidyans = 'eternity'= a common word in Church Armenian meaning 'forever, eternity' often coupled with havidenits, havidyans havidenits 'for ever and ever, for eternity of eternities', as in Latin, in secula seculorum.

•Amen is, as we have already noted, a Hebrew word meaning 'so be it' and has been directly borrowed by Armenian and many other languages.

So, to summarize, you should cross yourself as the priest says, Zi ko e arkayutyun yev zorutyun yev park, havidyans, and makes the sign of the cross over the congregation. And then the people join in on Amen.

That brings us to the end of the Lord's Prayer.   Now let's practice saying and singing it.

Practice saying it phrase by phrase

- *Hanun hor yev vortvo yev hokvuyn srpo. Amen.*
- *Hayr mer vor hergins es*
- *Surp yeghitsi anun ko*
- *Yegestse arkayutyun ko*
- *Yeghitsin gamk ko vorbes hergins yev hergri*
- *z-hats mer hanabazort dur mez aysor*
- *yev togh mez zbardis mer*
- *vorbes yev mek toghumk merots bardabanats*
- *Yev mi danir zmez i portsutyun, ayl prgya i chare.*
- *Zi ko e arkayutyun, yev zorutyun, yev park, havidyans, amen.*

Practice saying it phrase by phrase

Զհաց մեր հանապազորդ տո՛ւր մեզ այսօր. եւ թող մեզ զպարտիս մեր,

z-hats mer hanabazort dur mez aysor yev togh mez z-bardis mer

bread our everyday give us today and forgive us debts our

Give us this day our daily bread; and forgive us our debts,

որպէս եւ մեք թողումք մերոց պարտապանաց.

vorbes yev mek toghumk merots bardabanats

as also we forgive our-to debtors-to

as we forgive our debtors;

եւ մի՛ տանիր զմեզ ի փորձություն.

yev mi danir zmez i portsutyun

and don't lead us into temptation

and lead us not into temptation;

Practice saying it phrase by phrase

այլ փրկեա՛ ի չարէ:

ayl	prg-ya	i	char-e
but	save-thou	from	evil-from

but deliver us from evil.

Զի քո է արքայութիւն եւ զօրութիւն

zi	ko	e	arkayutyun	yev	zorutyun
for	yours	is	kingdom	and	power

For thine is the kingdom and the power

եւ փառք յաւիտեանս: Ամէն:

yev	park	havidyans	amen

and glory forever. Amen.

Now Practice Singing

Now Practice Singing 2

Congratulations!

- You have learned the Lord's Prayer in Church Armenian.
- review regularly
- say daily or several times a day
  - morning
  - before meals
  - at night

Congratulations! You have learned the Lord's Prayer in Church Armenian. Go over the tutorial regularly until you know all the words and explanations and can say and sing this prayer without hesitation. Say it when you wake up, when you go to bed, and before meals, before you know it, it will be second nature. Along with many common words you know, these 28 words constitute almost 70% of Church Armenian, so once you have mastered these you are well on your way to a knowledge of Church Armenian.