

MOTHER OF LIGHT

Armenian hymns and chants in praise of Mary

ISABEL BAYRAKDARIAN, soprano
ANI AZNAVOORIAN, cello
CORO VOX AETERNA, ANNA HAMRE, conductor

DE 3521



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Arrangements by Serouj Kradjian
from original sources of Armenian hymns, odes and canticles:

Pourvarov Tapor (Censer procession) ♦ Zartir Nazeli (Arise, Graceful One)
♦ Khngi Dzarín (Frankincense Tree) ♦ Mayr Yev Gouys (Immaculate Mother)
♦ Hamemad Kez (Incomparable One) ♦ Varaneem (Burdened with Sins)
♦ Avedis Kez Mariyam (Good Tidings to You, Mary) ♦ Aghers ar Diramayr
(Plea to Mother of God) ♦ Diramayrn (Mother of the Lord) ♦ Badjar yev Sgizpn
(Cause and Origin) ♦ Zandjareli Looso Mayr (Mother of Light) ♦ Sharaganner
(Sharagans from Holy Week) ♦ Asdvadzadzin Yergnayin (Divine Mother of
God) ♦ Zgousoutyount Ko (O Pure God Bearer) ♦ Aysor Joghovyal (The
Saints Are Gathered) ♦ Antaram Dzaghig (Eternal Flower) ♦ Panin Hor (Word
of the Father) ♦ Oor es Mayr Im (Where Are You, My Mother?)

ISABEL BAYRAKDARIAN, SOPRANO

Ani Aznavoorian, cello

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1. Pourvarov Tapor (Censer procession) (0:13)
 2. Baghdasar Tbir (1683-1768): Zartir Nazeli (Arise, Graceful One) (4:27)
 3. Anonymous (medieval): Khngi Dzarin (Frankincense Tree) (3:52)
 4. Ara Barteikian (1902-1986): Mayr Yev Gouys (Immaculate Mother) (2:58)
 5. Hampartsoum Limondjian (1768-1839): Hame-mad Kez (Incomparable One) (4:57)
 6. Anonymous (medieval): Varaneem (Burdened with Sins) (4:35)
 7. Anonymous (medieval): Avedis Kez Mariyam (Good Tidings to You, Mary) (4:34)
 8. St. Gregory of Nareg (951- 1003): Aghers ar Diramayr (Plea to Mother of God)* (5:06)
 9. St. Gregory of Nareg: Diramayrn (Mother of the Lord) (2:50)
 10. Anonymous (medieval): Badjar yev Sgizpn (Cause and Origin) (3:47)
 11. Movses Khorenatsi (410-490): Zandjareli Looso Mayr (Mother of Light) (2:39)
 12. Movses Khorenatsi: Sharaganner (Sharagans from Holy Week) (2:46)
 13. Gomidas Vartabed (1869-1935): Asdvadzadzin Yernayin (Divine Mother of God) (1:30)
 14. Anonymous (medieval): Zgousoutyount Ko (O Pure God Bearer)* (1:26)
 15. St. Nerses Shnorhali (1102-1173): Aysor Jog-hovyal (The Saints Are Gathered) (2:51)
 16. Vartan Areveltsi (1198-1271): Antaram Dz-aghig (Eternal Flower) (2:56)
 17. Anonymous (18th-19th century): Panin Hor (Word of the Father) (4:10)
 18. Anonymous (18th-19th century): Oor es Mayr Im (Where Are You, My Mother?)* (6:16)
- Total playing time: 61:58
- * With the trio of Bayrakdarian sisters
- All tracks arranged by **Serouj Kradjian**
- ISABEL BAYRAKDARIAN, SOPRANO**
- Ani Aznavoorian, cello**
- Coro Vox Aeterna, Anna Hamre, conductor**
- Siroun Kojakian and Marie-Jean Zaatar, sopranos**
- Dr Ishkhan Bayrakdarian, percussion**



The idea for this project materialized during a very dark moment in my life. A couple of years ago I made a desperate plea to God to spare my mother's life, and in return, I promised that I would sing the praises of His mother, Mary. This recording, which includes music written from the 5th century onwards, is entirely devoted to Armenian hymns dedicated to Mary, mother of Jesus Christ, and is the fulfillment of my promise.

I grew up singing in the Armenian Apostolic Church. My mother was the choir director, and she often let me join the adult choir, even though I was too young to contribute effectively. That particular music, with its exotic melismas, Eastern melodies, and long legatos, formed the early foundation for my musical education, and continues to be my inner compass, by which I find and stay on my personal path in life.

Researching the repertoire for this recording yielded an exciting discovery of rare gems and a treasure trove of hymns dedicated to Mary. In Armenian Church doctrine, Mary has a primary place of honor, because it was of her and by the Holy Spirit that God became incarnate. She is seen as the image of humanity fully obedient to God, and she's ultimately sanctified by accomplishing God's will.

For this recording, these hymns are arranged for soprano, female choir, and cello accompaniment. It is no coincidence that most of the performing musical forces are women: what better way to use the collective feminine power

to exalt the virtues, sorrows, beauty, and glory of Mary, the most celebrated woman of all time.

This recording includes three types of hymns from the Armenian sacred music tradition: “sharagan” (hymn), “dagh” (ode) and “megheti” (canticle). Sharagan refers to a sacred hymn sung during liturgy, having specific musical patterns and restrictions. Sharagans are distinguishable by the specific musical keys in which they’re written, referred to here as modes unique to the ancient traditional Armenian singing system. Dagh and megheti are sacred songs, which have been accepted as additions to the sung liturgical repertoire, further enriching an already-rich tradition. The long melismatic vocal lines and brevity of text characteristic of megheti further distinguishes it from dagh.

The first vocal piece, **“Zartir Nazeli,”** is a dagh that declares love and devotion to Mary. It was written by Baghdasar Tbir, who was a late medieval poet-musician (born in Constantinople in the 17th century). This hymn resembles a troubadour song in its character and style.

“Khngi Dzarin” is also a dagh, which is sung on the Feast of Assumption of Mary, during the Divine Liturgy, or “Badarak.”

“Mayr yev Gouys” is a sharagan, written in mode 6, that’s sung at the Morning Hour service. It was harmonized by the French Armenian composer Ara Bartevean.

“Hamemad Kez” is a dagh, which is sung on the Feast of Assumption. It was composed by

Hampartsoum Limondjian (18th century). He is considered the main developer of the Armenian music notation system, still used by the Armenian Apostolic Church.

“Varaneem” is a medieval dagh. It asks for the intercession of Mary for the forgiveness of sins.

“Avedis Kez Mariyam” is another dagh, usually sung at Christmas .

The next two selections were written by Krikor Naregatsi (10th century). St Gregory of Nareg – as he is also known – was an Armenian monk, philosopher, poet, theologian, and saint of the Armenian Church.

“Aghers ar Diramayr” is a chant (yerk), sung in a prayer form during the Lenten period, specifically at the Wednesday night vigil services. The prayer is an excerpt from Naregatsi’s *Book of Lamentations*, a long mystical poem in 95 sections, considered to be his living testament. “Aghers” has a Gregorian chant-like quality, with alternating solo/tutti sections, all sung in unison.

“Diramayrn” is a dagh sung during the Feast of the Holy Cross, and it’s considered an Armenian equivalent to the classic Latin *Stabat Mater*. However, only a single verse has reached us. In this arrangement, the choir sings the narration and the solo voice expresses Mary’s anguish.

“Badjar yev Sgizpn” is a megheti sung on Christmas Day. The author is unknown.

“Zandjareli Looso Mayr” is a hymn, written in Mode 5. It is usually sung at morning services and at the Christmas Vigil (Djrakalouyts). It was written by Movses Khorenatsi (5th century). Khorenatsi is considered the father of Armenian historians; he was also a poet, composer, translator, theologian, and a student of Mesrob Mashdots, the inventor of the Armenian alphabet. In addition to writing the first book of Armenian history, he is credited as the composer of around a hundred sharagans and hymns, among them the greatly revered series of Medsatsoustses (Magnificats) dedicated to the Virgin Mary.

The next track, simply called **“Sharaganner,”** is a collection of three different Holy Week hymns that share the same Magnificat/Medsatsoustse melody. Each hymn then diverges into different patterns, starting with Mode 5, going to Mode 2, then finally back to Mode 5.

“Asdvadzadzin Yergnayin” is a sharagan written in Mode 5 by Gomidas Vartabed, who is considered the father of Armenian folk music and a pioneer of ethnomusicology. It is sung at various times throughout the year; and also during Holy Week, at the Easter Eve morning service.

“Zgousoutyount Ko” is also a sharagan written in Mode 3, sung during the Holy Week as a Holy Tuesday Magnificat.

“Aysor Joghovyal” is a sharagan written in Mode 7 by St. Nerses Shnorhali (12th century). Shnorhali served as Catholicos of all Armenians in Cilicia. A prodigious writer of sharagans, his

contribution to the development of Armenian sacred music is unparalleled. He composed many of the sharagans for Feast Days (including Assumption of Mary).

“Antaram Dzaghigh” is a midday sharagan written in Mode 3, which is sung during the Divine Liturgy (Sourp Badarak). Its author, Vartan Areveltsi (12th century), was a distinguished historian, philosopher, and geographer, with avid interests in nature, astronomy, zoology and botany. It is therefore no surprise that in this hymn attributed to him, he likens Mary to an eternal flower.

“Panin Hor” is a megheti sung during Christmas. It comes to us from the 18th or 19th century. The author is unknown.

“Oor es Mayr im” is one of the most poignant hymns of the Holy Week. It is sung during the Maundy Thursday Tenebrae service, when at midnight, the lights of the church are gradually extinguished to symbolize the darkness enveloping the hearts of humankind, and their choice to kill the Light. It is in this darkness that Jesus calls for the one person who is dearest to him: his mother.

– Isabel Bayrakdarian

2. Զարթիր, նազելի

Ի ննջմանէդ արքայական
Զարթիր, նազելի իմ, զարթիր,
Էհաս նշոյլն արեգական,
Զարթիր, նազելի իմ, զարթիր:

3. Խնկի ծառին նման ես

Խնկի ծառին նման ես,
Պտուղ դու քաղցրահամ ես,
զԲարի պտուղ բերեալ ես,
Աստուածածի՛ն, մեղա՛յ քեզ...

Դու հողանիւթ արովբե ես,
Հարան ի յերկրէ յերկինս ես,
զԱստուած մարմնով ծնեալ ես,
Աստուածածի՛ն, մեղա՛յ քեզ...

Դու յորդառատ աղբիւր ես,
Ծարաւելոց արբումն ես,
Մեղաւորաց քաւիչ ես,
Աստուածածի՛ն, մեղա՛յ քեզ...

Դու լուսեղէն տաճար ես,
Ոսկիապատ խորան ես,
Դու մարգարիտ, անզի՛ն ես,
Աստուածածի՛ն, մեղա՛յ քեզ:

4. Մայր եւ կոյս

Մայր եւ կոյս,
Աղախին Քրիստոսի,
Որ բարեխօս ես միշտ աշխարհի,
Քեզ երանեն ամենայն ազիւնք:

Մաքուր աղանի
եւ հարան երկնից Մարիամ,
Տաճար եւ աթոռ Աստուծոյ Բանին,
Քեզ երանեն ամենայն ազիւնք:

Մայր եւ կոյս, հարան երկնից,
Քեզ երանեն ամենայն ազիւնք:

5. Համեմատ քեզ

Համեմատ քեզ ոչ գոյ նման,
Գովելի ես գովելի,

2. Zartir Nazeli

Ee nnchmanet arkayagan
Zartir, nazeli im, zartir,
nshouyln arekagan,
Zartir, nazeli im, zartir.

3. Khngi Dzarin

Khngi dzarin nman es,
Bdoogh tu kaghtsraham es,
Zpari bdough peryal es,
Asdvadzadzin megha kez.

Tu hoghanyout srovpe es,
Harsn i hergre hergins es,
zAsdvadz marmnov dznyal es,
Asdvadzadzin megha kez.

Tu hortarad aghpyour es,
Dzaravelots arpoumn es,
Meghavorats kavitch es,
Asdvadzadzin megha kez.

Tu looseghen dadjar es,
Vosgiabad khoran es,
Tu markarid, ankin es,
Asdvadzadzin megha kez.

4. Mayr yev Gouys

Mayr yev gouys,
Aghakhin Krisdosi,
Vor parekhos es mishd ashkhhi,
Kez yeranen amenayn azink.

Makoor aghavni
Yev harsn yergnits Mariyam,
Dadjar yev ator Asdoudzo Panin, K
ez yeranen amenayn azink.

Mayr yev gouys, harsn yergnits,
Kez yeranen amenayn aink.

5. Hamemad Kez

Hamemad kez voch ko nman
Koveli es, koveli,

2. Arise, Graceful One

From your royal slumber
Arise, my graceful one, arise
The sun's ray has arrived,
Arise, my beloved, arise.

3. Frankincense Tree

You are like the frankincense tree,
You are a sweet-tasting fruit,
You bore the good fruit,
Mother of God, I have sinned before you.

You are an earthly seraph,
Earth's bride to Heaven,
You gave birth to God in the flesh,
Mother of God, I have sinned before you.

You are like an overflowing spring,
You quench those who are thirsty,
You are atonement for the sinful,
Mother of God, I have sinned before you.

You are a temple of light,
You are a golden tabernacle,
You are a priceless pearl,
Mother of God, I have sinned before you.

4. Immaculate Mother

Immaculate mother and virgin,
Servant of Christ,
You are the constant intercessor for the
world, all nations bless you.

Pure turtle-dove,
Mary, bride of heaven,
Temple and vessel of God's Word,
All nations bless you.

Mother and virgin, bride of heaven,
All nations bless you.

5. Incomparable One

No one can compare to you,
You are worthy of praise, worthy of praise.

Անեղին մայր եղեր դու կոյս,
Տենչալի ես տենչալի,

Մեղաւորաց հաստատուն յոյս,
Անձկալի ես անձկալի.
Ոհ, մեր փրկութեան դու ես պատճառ,
Խնկելի ես խնկելի:

6. Վարանիմ

Վարանիմ ի մեղաց
Դու ազատիչ մեղուցելոյս,
Ու Տիրամայր. ո՛հ ու Տիրամայր,
Ոհ ցօղեա՛ կաթիլ մի կուսական զօրեղ
կենաց ,
Ոհ զօրեղ կենաց:

Յիմ նախկին վայելմանց
Արժանապէս արտաքսեցայ,
Ոհ եղկելոյս, ո՛հ եղկելոյս.
Ոհ փուշ և տատասկ բուսոյց երկիր
ողորմելոյս,
Ոհ ողորմելոյս:

7. Աւետիս քեզ Մարիամ

Աւետիս քեզ Մարիամ,
Աւետիս քեզ Մարիամ զոր Գաբրիէլ
սկզբնաւորեաց.
Աւետիս, աւետիս աւետիս քեզ Մարիամ

Բանաւոր տաճար,
Բանաւոր տաճար եղեր դու երկնաւոր
թագաւորին.
Ուրախ լեր, ուրախ լեր, ուրախ լեր, կոյս
Մարիամ,
Ուրախ լեր:

8. Աղերս առ Տիրամայր

Ի խորոց սրտի խոսքն ընդ Տիրուհոյն
Եւ արդ, ի վերայ ալսքանեաց
յուսահատութեանց եւ ահարկու
սրտաբեկութեանց,
Պակուցանողական սաստկութեանց,
աստուածային բարկութեանց

Aneghin mayr yegher tu gouys,
Denchali es, denchali.

Meghavorats hasdadoon houys
Antsgali es, antsgali.
Voh, mer prgoutyan tu es badjar,
Khngeli es, khngeli.

6. Varaneem

Varaneem i meghats,
Tu azadich meghoutselouys
Ov diramayr, voh, ov diramayr
voh tsoghia gatil mi goosa gan zoregh
genats,
Voh zoregh genats

Him nakhgin vayelmants
Arjanabes ardaksetsa,
Voh yeghgelouys, voh yeghgelouys.
Voh poosh yev dadasg poosouyts yergir
voghormelouys
Voh voghormelouys

7. Avedis Kez Mariyam

Avedis kez Mariyam,
Avedis kez Mariyam zor Kapriel
sgzpnavoriyats
Avedis, avedis, avedis kez Mariyam.

Panavor dadjar
Panavor dadjar yegher tu yergnavor taka-
vorin.
Oorakh ler, oorakh ler, oorakh ler gouys
Mariyam
Oorakh ler.

8. Aghers ar Diramayr

Ee khorots srdi khoskn ent Diroohvouyn:
Yev art, ee vera ayskanyats hoosaha-
dootyamp yev ahargoo srdapegootyants,
Bagootsanoghagan sasdgoutyants, Asd-
vadzayin pargootyants
Daknabial vokvov takhdzoutyan ee sbar

You became mother of the uncreated, O Virgin,
You are enviable, enviable.

Steady hope of the sinful,
You are lovely, lovely.
You are the cause of our salvation,
You are worthy of incense, worthy of incense.

6. Burdened with Sins

I'm burdened with sins,
Only you can save me, great sinner that I am.
Oh Mother of the Lord, Oh, Mother of the Lord.
Oh, bedew upon me a drop of your pure and
life-giving power,
Oh, life-giving power.

I was rightfully expelled,
From the honor which I enjoyed before.
Woe to me! Oh, Woe to me.
Oh, the ground brought forth thorns and
thistles for me
Pitiful person, that I am.

7. Good tidings to you, Mary

Good tidings to you, Mary,
Good tidings to you Mary, which Gabriel
announced,
Good tidings, good tidings, good tidings to you Mary.

Rightful temple,
Rightful temple, from you came the heavenly
King.
Rejoice, rejoice, rejoice,
Virgin Mary,
Rejoice.

8. Plea to the Mother of God (from the depths of the heart)

From the depths of the heart, a plea to the
Mother of God:
And now, after all this despair and terrible
heartbreak,
Angry reprimands and divine wrath,
With a soul completely tormented by grief,

Տազնապեալ ոգւով թախծութեան ի սպառ
Աղաչեմ զքեզ, սո՛ւրբ Աստուածածին,
Հրեշտա՛կ ի մարդկանէ, մարմնատեսի՛լ
քերովքէ,
Նրկնաւո՛ր արքայուհի, անխառն իբրեւ զօդ,
մաքուր որպէս զլոյս,
Անշաղախ ըստ նմանութեան պատկերի
արուեսկին բարձրութեան,
Գերազանց քան զբնակութիւն անկոխելին
սրբութեանց,
Նրանաւոր խոստմանն տեղի, եղեմ շնչական,
Ծառ կենացն ամաւից՝ բոցեղէն սրովն
պարունակեալ,
Ի բարձրեալն Հօրէ զօրացեալ եւ հովանացեալ,
Հանգստեամբ Հոգւոյն հանդերձեալ եւ
մաքրագործեալ,
Բնակութեամբ Որդւոյն յարդարեալ եւ
տաղաւարեալ:
Միածինն Հօր եւ քեզ՝ անդրանիկ,
Որդի քո՝ ծննդեամբ, եւ Տէր՝ արարչութեամբ.
Ընդ անախտ մաքրութեանդ եւ ամբիծ բարի,
Ընդ անարատ սրբութեանդ եւ խնամակալ
բարեխօս:

Ընկալ զմաղթանս ալսր աղերսանաց քու՛մ
դաւանողիս
եւ մատո՛, ընծայեա՛ւ՝ ընդ սմին խառնեալ
զբանն իմ նախնի
Մեծիդ ներբողի ի քոյդ պաղատանս.

Հիւսեա՛ւ, միացո՛ւ զմեղուցելոյս դառն
հեծութիւն
Ընդ քումդ երջանիկ եւ խնկաւորեալ
հայցուածոց,
Տո՛ւնկդ կենաց պտղոյն օրհնութեան.
Զի ի քէն միշտ օգնեալ եւ բարեգործեալ
եւ ի մաքրական քո ծնելութիւնդ ապաւինեալ
եւ լուսաւորեալ՝
Կեցից Քրիստոսի՝ Որդւոյ քո եւ Տեառն:

Օրհնեա՛ւ լդ միայն ի շրթունս անբիծս լեզուաց
երջանկաց,
Ահա կաթիլ մի կաթին քումդ կուսութեան
յանձն իմ անձրեւեալ՝
Կենաց ինձ զօրէ, մա՛յլդ բարձրելոյ Տեառն
Յիսուսի՝
Արարչին երկրի եւ բնաւին երկրի,
Զոր անհառապէս ծնար բովանդակ մարմնովն
եւ համայն Աստուածութեամբն,
Որ փառաւորեալ է ընդ Հօր եւ Հոգւոյն Սրբոյ՝

Aghachem zkez, soorp Asdvadzadzin,
Hreshdag ee martgane, marmnadesil
kerovpe,
Yergnavor arkayouhi, ankarn iprev zot,
makoor vorbes zlouys,
Anshaghakh esd nmanoutyan badgeri
arousegin partsroutyan,
Kerazants kan zpnagoutyoun angokhelin
srpoutyants,
Yeranavor khosdmann degghi, yetem
shnchagan,
Dzar genatsn amahits, potseghen srovn
baroonagyal,
Ee partsryaln Hore zoratsyal yev hovanatsyal,
Hanksdyamp Hokvouyn hantertsyal yev
makrakordzyl,
Pnagoutyamp Vortvouyn hartaryal yev
daghavaryal.
Miadzinn Hor yev kez antranig,
Vorti ko dznntyamp, yev Der ararchoutyamp.
Ent anakhd makrootyant yev anpidz pari,
Ent anarad srpoutyant yev khnamagal
parekhos.

Engal zmaghtans aysr aghersanats koom
tavanoghis
Yev mado, endzaya, ent smin kharnyal zpann
im nakhni
Medzit nerpoghi ee kooyt baghadans.

Hyousya, miatso zmeghootselouys tarn
hedzootyoun
Ent koomt yerchanig yev khngavoryal
haytsvadzots,
Doongt genats bdghouyn orhnoutyan.
Zi ee ken mishd oknyal yev parekordzyl
Yev ee makragan ko dznlootyount abaviny-
al yev loosavoryal,
Getsits Krisdosi, Vortvo ko yev Dyarn.

Orhnyalt miyayn ee shrtoons anpidzs lezva-
nats yerchangats,
Aha gatil mi gatin koomt goosoutyan hantsn
im antsrevyal,
Genats ints zore, mayrt partsrelo Dyarn Hisoosi
Ararchin yergri yev pnavin yergri,
Zor andjarabes dznar povantag marmnovn
yev hamayn Asdvadzoutyampn,
Vor paravoryal e unt Hor yev Hokvouyn Srpo,
Eyoutyamp yev anknoutyamp meroyin

I pray to you, holy Mother of God,
Herald to mankind, angel in bodily form,
Heavenly queen, pure as air, clean as light,
Clear as the image of the sun at its height,
Higher than the forbidden dwelling place of
the holy of holies,
Place of the blessed covenant, a breathing
Eden,
Tree of immortality, guarded by a fiery
sword,
Strengthened and protected by the exalted
Father,
Prepared and purified by the Holy Spirit that
rested upon you,
Decorated by the Son who dwelt in you as
his tabernacle,
Only Son of the Father, and for you the
first born,
Your son by birth, and your Lord by creation,
Together with your unsoiled purity, spotless
goodness,
Together with your immaculate holiness,
guardian intercessor.

Receive these prayers from me, I who believe
in you.
Together with my previous ode to you,
please offer and present them to God as
your own.

Weave and mix into your prayers of
happiness and adoration,
The bitter sighs that I, a sinner, utter to you,
You who are the tree of life bearing the
blessed fruit,
So that always receiving help from you and
through your good deeds,
And taking refuge in the light of your holy
motherhood, I may live for Christ, your son and Lord.

You alone shall be on the pure lips of happy
tongues,
Indeed if but a drop of your virgin milk were
to rain on me,
It would give me life, Mother of our exalted
Lord Jesus,
Creator of heaven and earth,
Whom you bore complete in humanity and
total in divinity,
Who is glorified with the Father and the Holy Spirit,

Էությունեամբ եւ անքննութեամբ մերոյին
բնութեամբս միացելով,
Ամենայն եւ յամենայնում, մի յերրորդութենէն.
Նմա փառք յաւիտեանս յաւիտենից. ամէն:

pnootyamps miyatselov,
Amenayn yev hamenaynoum, mi Yer-
rortoutenen.
Nma park havidyans havidenits. Amen.

Uniting his essence and our nature in a
manner beyond human understanding.
He is all and in all, one of the Holy Trinity.
To Him glory, forever and ever. Amen.

9. Տիրամայրն Հանդէպ Որդւոյն

Տիրամայրըն Հանդէպ որդւոյն
ի խաչին՝
Կայր տրտմագին
եւ լսելով զծարաւին՝
Հառաչմամբ լայր ցաւագին.

Ի փուշ պսակըն դիտելով՝
Ողբ, կոծ, վայ տայր իւր անձին. -Աչացս
լոյս որդեակ իմ Յիսուս, Ոհ, ես ընդ Քեզ
մեռանիմ:

9. Diramayrn

Diramayrn hanteb vortvouyn
ee khatchin
Gayr drdmakin
Yev lselov zdzaravin
harachmamp layr tsavakin.

Ee poosh bsagn tidelov,
voghp, godz, vay dayr yoor antsinn.
"Achats-s louys vortyag im Hisoos
voh yes ent kez meranim."

9. The Mother of the Lord

The Mother of the Lord stood before her son
on the cross,
Full of sorrow,
And hearing the thirsty one,
She sighed and wept painful tears.

Seeing the crown of thorns,
her soul moaned, wailed, and lamented.
"Light of my eyes, my son Jesus,
Oh, I die with you."

10. Պատճառ եւ Սկիզբն

Պատճառ եւ ըսկիզբն մերոյ փրկութեան,
Ամենօրհնեալ Կոյս Մարիամ

Զի մեք գոչեսցուք ձայնիւ միաբան,
Տէր ողորմիա, Տէր ողորմիա:

10. Badjar yev Sgizpn

Badjar yev sgizpn mero prgootyan
Amenorhnyal Gouys Mariyam

Zi mek kochestsook tsayniv miapan
Der voghormia, Der voghormia.

10. Cause and Origin

Cause and origin of our salvation,
All-blessed Virgin Mary.

Let us cry out in one voice,
"Lord have mercy, Lord have mercy."

11. Զանճառելի լուսոյ մայր

Մեծացուցէ անձն իմ զՏէր
և ցնծացէ հոգի իմ Աստուծով փրկչաւ իմով:

Զանճառելի լուսոյ մայր եւ ըզբնակարան
անըսկզբնակից Որդւոյն, Օրհնութեամբ
մեծացուցանեմք:

Զանճաս տնօրինութեան մայր եւ
զանձնաւոր տաճար Աստուծոյ Բանին,
Օրհնութեամբ մեծացուցանեմք:

Փառք Հօր եւ Որդւոյ եւ
Հոգւոյն Սրբոյ,
Այժմ եւ միշտ եւ յաւիտեանս յաւիտենից,
Ամէն

Զբոլորից փրկութեան մայր,
Որ զանտանելին յէից ի
յարգանդի եբարծ.
Օրհնութեամբ մեծացուցանեմք:

11. Zandjareli Looso Mayr

Medzatsoustse antsn im zDer
Yev tsndzastse hoki im Asdoudzov prgchav imov.

Zandjareli looso Mayr
Yev zpnagaran ansgzpnagits vortvouyn
Orhnoutyamp medzatsoutsanemk.

Zanhas dnorinoutyan Mayr
Yev zantsnavor dadjar Asdoudzo Panin.
Orhnoutyamp medzatsoutsanemk.

Park Hor yev Vortvo yev
Hokvouyn Srpo,
Ayjm yev mishd yev havidyans havidenits,
Amen.

Zpoloris prgootyan Mayr,
Vor zandanelin heyits ee
harkanti yeparts.
Orhnoutyamp medzatsoutsanemk

11. Mother of Light

My soul magnifies the Lord,
And my spirit rejoices in God my Saviour.

Mother of enigmatic light,
And dwelling place of the Son without beginning.
We magnify thee in song.

The Mother of unfathomable workings ,
And living temple of God's Word.
We magnify thee in song.

Glory be to the Father and to the
Son and to the Holy Spirit,
Now and always and forever and ever.
Amen.

The Mother of the Saviour for us all,
Who bore in her womb Him that which all
the universe cannot contain.
We magnify thee in song.

Սուրբ զԱստուածածինն, Օրհնութեամբ մեծացուցանեմք:	Sourp Zasdvadzadzinn Orhnoutyamp medzatsoutsanemk	Holy God-bearer, We magnify thee in song.
Զաւետաւոր հրեշտակ աւետարաներ, զծնեալ Փրկիչն ի Սրբոյ Կուսէն.	Zavedavor hreshdag avedaraner Zdznyal Prgichn ee Srpo Goosen.	The good-tiding angel announced, The Saviour to be born from the holy virgin.
Փառք Հօր եւ Որդւոյ եւ Հոգւոյն Սրբոյ, Այժմ եւ միշտ եւ յաւիտեանս յաւիտենից, Ամէն	Park Hor yev Vortvo yev Hokvouyn Srpo, Ayjm yev mishd yev havidyans havidenits Amen	Glory be to the Father and to the Son and to the Holy Spirit, Now and always and forever and ever Amen
Ասէ. Ուրա՛խ լեր, բերկրեա՛լդ, Քանզի Տէր տերանց է ընդ քեզ:	Ase, oorakh ler pergryalt Kanzi Der derants e ent kez.	Saying, "Rejoice, O highly favoured one, For the Lord of lords is with you."
12.Շարականներ	12. Sharaganner	12. Sharagans from the Holy Week
Մեծացուցէ անձն իմ զՏէր և ցնծասցէ հոգի իմ Աստուծով փրկչաւ իմով:	Medzatsoustse antsn im zDer Yev tsndzastse hoki im Asdoudzov prgchav imov.	My soul magnifies the Lord And my spirit rejoices in God, my Saviour.
Աստուածածին երկնային դուռն Աստուածային Զայնիւն ավետարանէր հրեշտակն. Ուրախ լեր, բերկրեալդ, Տէր ընդ քեզ:	Asdvadzadzin yerngayin toorn Asdvadzayin Tsaynivn avedaraner hreshdagn. Oorakh ler, pergryalt, Der ent kez.	O God-bearer, door of heaven Through divine voice, the angel gave you the good news saying: "Rejoice, O favoured one! The Lord is with you."
Որ բոցեղէն սրովբէիւք շրջափակեալ պահիր, Այսօր ի մեջ մարդկան ի գիրկս հողեղինի յայտնեալ. Ուրախ լեր, բերկրեալդ, Տէր ընդ քեզ:	Vor potseghen srovpeyouk shrchapagyal bahyour Aysor i mech martgan i kirgs hogheghini haydnyal Oorakh ler, pergryalt, Der ent kez.	Surrounded by fiery seraphims, Today is revealed to mortals: "Rejoice, O favoured one! The Lord is with you."
* * *	* * *	* * *
Մեծացուցէ անձն իմ զՏէր և ցնծասցէ հոգի իմ Աստուծով փրկչաւ իմով:	Medzatsoustse antsn im zDer Yev tsndzastse hoki im Asdoudzov prgchav imov	My soul magnifies the Lord And my spirit rejoices in God my Saviour
Ո՛վ գերահրաշ ծաղիկ՝ բուրեալ յեղեմայ, Հո՛տ անմահութեան ծննդոցս Եւայի, Յորմէ սփռեցաւ մահ ընդ տիեզերս, Օրհնութեամբ զքեզ մեծացուցանեմք:	Ov kerashrash dzaghig pooryal Yetema Hod anmahoutyan dznntotss Yevayi, Horme spretsav mah ent diyezers, Orhnootyamp kzek medzatsoutsanemk.	O marvellous sweet-scented flower from Eden Fragrance of immortality to us who are the offspring of Eve From whom spread death throughout the universe, "Rejoice, O favoured one! The Lord is with you."
Զքեզ ունիմք բարեխօս, Կո՛յս անհարսնացեալ, մա՛յր անարատ էմմանուելի, Տաճա՛ր Բանին Հօրն երկնաւորի. Օրհնութեամբ զքեզ մեծացուցանեմք:	Zkek oonimk parekhos Goosy anharsnatsyal mayr anarad Emmanueli Dadjar panin Horn yergnavori. Orhnootyamp kzek medzatsoutsanemk.	We hold you as our intercessor O un-espoused Virgin, Holy Mother of the Emmanuel Temple of the Word of the heavenly Father "Rejoice, O favoured one! The Lord is with you."
* * *	* * *	* * *
Մեծացուցէ անձն իմ զՏէր և ցնծասցէ հոգի իմ Աստուծով փրկչաւ իմով:	Medzatsoustse antsn im zDer Yev tsndzastse hoki im Asdoudzov prgchav imov	My soul magnifies the Lord And my spirit rejoices in God my Saviour.

Լոյս, Լուսոյ Մայր
եւ կենարար Բանին բնակարան,
Քեզ երանիցեն ազգ եւ ազինք ամենայն

Լոյս ծագեցաւ ի քէն
Նստելոցս ի խաւարի,
Քեզ երանիցեն ազգ եւ ազինք ամենայն:

13. Աստուածածին երկնային

Աստուածածին երկնային դուռն Աստուածային
Ձայնիւն ավետարանէր
հրեշտակն.
Ուրախ լեր, բերկրեալդ, Տէր ընդ քեզ:

Ի քերովբէս բազմեալ ընդ Հօր
անապականաբար
Բնակիլ հաճեցաւ ի քում յորովայնի.
Ուրախ լեր, բերկրեալդ, Տէր ընդ քեզ:

14. Զկուսութիւնդ քո Աստուածածին

Մեծացուցէ անձն իմ զՏէր
և ցնծացէ հոգի իմ Աստուծով փրկչաւ իմով:

Զկուսութիւնդ քո Աստուածածին անարատ.
Զոր ոչ բոցակիզեաց հուր
Աստուածութեանն.
Մեծացուցանեմք:

Փառք Հօր և Որդւոյ եւ
Հոգւոյն Սրբոյ:

Որ յարգանդի քում անապականաբար
Բնակեցաւ Քրիստոս Աստուած.
եւ փրկիչ անձանց մերոց.
Մեծացուցանեմք:

Այժմ եւ միշտ եւ յաւիտեանս յաւիտենից,
Ամէն:

Անհասանելի տէրունական
Յայտնութիւնն աշխարհի ծագեցաւ.
Անմատոյց լուսոյն, երկրպագեսցուք:

Louys looso Mayr
Yev genarar Panin pnagan
kez yeranitsen azk yev azink amenayn

Lous dzaketsav ee ken
Nsdelotss ee khavari
kez yeranitsen azk yev azink amenayn.

13. Asdvadzadzin Yernayin

Asdvadzadzin yernayin toorn Asdvadzayin
Tsaynivn avedaraner
hreshdag.
Oorakh ler, pergryalt, Der ent kez.

Ee kerovpes pazmyal ent hor
anabaganapar
Pnagil hadjetsav ee koom horovayni
Oorakh ler, pergryalt, Der ent kez.

14. Zgoosoutyount Ko

Medzatsoustse antsn im zDer
Yev tsndzastse hoki im Asdoudzov prgchav imov

Zgoosoutyount ko Asdvadzadzin anarad
Zor voch potsagizyats hoor Asd-
vadzoutyann
Medzatsoutsanemk

Park Hor yev Vortvo yev
Hokvouyn Srpo,

Vor harkanti koom anabaganapar
Pnagetsav Krisdos Asdvadz
Yev prgitch antsants merots
Medzatsoutsanemk

Ayjm yev mishd yev havidyans havidenits
Amen

Anhasaneli deroonagan
Haydnoutyounn ashkharhi dzaketsav
Anmadouyts lousouyn, yergbrakestsouk

Light, Mother of light
And dwelling place of the light-creating Word
All nations and all of humankind bless you.

The light has arisen from you
On us who sat in darkness
All nations and all of humankind bless you.

13. Divine Mother of God

O God-bearer, door of heaven
Through divine voice, the angel gave you the
good news saying:
"Rejoice, O favoured one! The Lord is with you."

He who sits enthroned among the cherubim
with the Father
Deigned to dwell in your womb without corruption
"Rejoice, O favoured one! The Lord is with you."

14. O Pure God Bearer

My soul magnifies the Lord
And my spirit rejoices in God my Saviour.

O pure God bearer
The fire of divinity did not consume your
virginity
We magnify thee.

Glory be to the Father and to the Son and to
the Holy Spirit,

Dwelling in your womb without corruption,
Lived Christ the God,
Christ our Lord and saviour
We magnify thee.

Now and always and forever and ever.
Amen

The incomprehensible revelation of the Lord
Was made known to the world
Let us bow down and worship the holy light.

15. Այսօր ժողովեալ

Օրհնեսցուք զՏէր,
Զի, փառօք, է փառաւորեալ.

Այսօր ժողովեալ սրբոցն ի միասին
Երանելի Առաքեալքն եւ սուրբ Կուսանքն,
Ջահազգեհստուք պայծառացեալք՝
Լուցանելին զլապտերս իւրեանց

Եւ միաձայնեալ ասելին.
«Օրհնեալ ես, ամէնօրհնեա՛լդ
ի կանայս»:

Այսօր դնելով զսուրբ Կոյսն
Առ դրանն գերեզմանին
Սպասելին եւ ակն ունէին Տեառն
Իսկ Ինքնին գոյով գեր ի վերոյ տեսեալ,
զԱրարիչն եկեալ բազում հրեշտակօք,
Եւ նոցա միաձայնեալ ասելին.
«Օրհնեալ ես, ամէնօրհնեա՛լդ
ի կանայս»:

16. Անթառամ ծաղիկ

Մեծացուցէ անձն իմ զՏէր
Եւ ցնծացէ հոգի իմ Աստուծով փրկչաւ իմով:

Անթառամ ծաղիկ անդատապարտ շառաւիղ
Վերաբուսեալ յարմատոյն Յեսսեայ.
Զքեզ Եսայի աս կանխաւ վերագոչեաց,
Եօթնարփեան շնորհաց Հոգւոյն
ընդունարան գոյ.
Աստուածածին եւ կոյս զքեզ մեծացուցանեմք:

Համեղաճաշակ պտղոյն բանաւոր բարունա՛կ,
Յորմէ կթեցաւ մեզ ողկոյզն
Անապառ յուրախութիւն տրտեցելոցն
Ի ճաշակմանէ ծառոյն գիտութեան,
Սրբունի ամենեքեան զքեզ մեծացուցանեմք:

17. Բանին Հօր

Բանին Հօր ծոցոյ մարմնարան
Փիահրաշ կոյս Մարիամ

15. Aysor Joghovial

Orhnestsouk zDer,
Zi parok e paravoryal.

Aysor joghovial srpotsn ee miyasin
Yeraneli Arakyalkn yev sourp Gousankn
Chahazkesdouk baydzaratsyalk
Loutsaneyin zlabders youryants

Yev miyatsyal aseyin:
"Orhnyal es, amenorhnyalt
ee ganays"

Aysor tnelov zsourp gouysn
Ar trann kerezmanin,
Sbaseyin yev agn ouneyin Dyarn
Isg Inknin kolov ker i vero desyal
zArarichn yegyal pazoom hreshdagok,
Yev notsa miyatsaynyal aseyin:
"Orhnyal es, amenorhnyalt
ee ganays"

16. Antaram Dzaghig

Medzatsoustse antsn im zDer
Yev tsndzastse hoki im Asdoudzov prgchav imov

Antaram dzaghig antadabard sharavigh
Verapousyal harmadouyn Hessya.
Zkez Yesayi as gankhav verakochyats,
Yotnarpyan shnorhats Hokvouyn
entounaran kol.
Asdvadzadzin yev gouys zkez medzatsoutsanemk.

Hameghadjashag bdghouyn panavor parounag,
Horme gtetsav mez voghgouyzn
ansbar hoorakhoutyouyn drdmetselotsn
Ee djashagmane dzarouyn kidoutyan
Srpouhi amenekyan zkez medzatsoutsanemk.

17. Panin Hor

Panin Hor dzotso marmnaran
Piahrash gouys Mariyam

15. The Saints Are Gathered

Sing to the Lord,
For He has triumphed gloriously.

Today the saints are gathered together
The holy apostles and the holy virgins
With bright garments, holding torches
Lighting their lamps,

And singing in unison:
"Blessed are you, O most blessed one,
among women."

Today having placed the holy Virgin
At the entrance of the tomb
Waiting that the Lord himself would come
When they saw the creator coming from above
With a multitude of the angels,
And singing in unison:
"Blessed are you, O most blessed one,
among women."

16. Eternal Flower

My soul magnifies the Lord
And my spirit rejoices in God my Saviour.

Eternal flower, pure offspring,
Coming forth from the root of Jesse,
Isaiah formerly announced that
you will be
The vessel of the seven gifts of the Spirit
Bearer of God and virgin, we magnify you.

Abundant vine of the sweetest fruit
From which the cluster was gathered,
Inexhaustible joy for those of us in sorrow,
Having tasted from the tree of knowledge.
We all magnify you, holy and spotless one.

17. Word of the Father

Bodily bosom of the Word of the Father,
Resplendent Virgin Mary.

18. Ո՛ւր ես, մա՛յր իմ

Ո՛ւր ես, մա՛յր իմ, քաղցր և
անուշ,
Սէր ծնողիդ զիս ալրէ:

Լըցան աչք իմ դառն արտասուօք,
Ոչ զոք ունիմ որ սրբէ:

Ջուր խնդրեցի՝ քացախ արբի,
Յանօրինաց ձեռանէ:

Թըքին, հարին, ապտակեցին,
Պսակ եղին ի փշէ:

Ազդ արարէք մօրն իմոյ,
Որ ես սիրեմ ի սրտէս

Ո՛ւր ես, մա՛յր իմ, ե՛կ
զիմ ծարաւ՝
Կաթամբդ արբո՛ւ քաղցրագին:

18. Oor Es, Mayr Im

Oor es, Mayr im, kaghtsr yev
anoush
Ser dznoghit zis ayre.

Ltsan achk im tarn ardasvok,
Voch zok ounim vor srpe.

Tchour khntretsi, katsakh arpi
Hanorinats tserane.

Tkin, harin, abdageysin,
Bsag yetin ee pshe.

Azt ararek morn imo,
Vor yes sirem ee srdes

Oor es, Mayr im, yeg
zim dzarav
Gatampt arpo kaghtsrakin.

18, Where Are You, My Mother?

Where are you, my most delicate and sweet
Mother?
Your motherly love I seek fervently.

My eyes are full of bitter tears
I have no one to wipe them away.

I asked for water, but drank vinegar
Given to me by the wicked.

They slapped my face, spat at me, and beat me
And crowned me with a crown of thorns.

Go tell my Mother
That I love her with all my heart.

Where are you, my Mother? Please come
and quench my thirst
With your sweet motherly love.





Soprano **Isabel Bayrakdarian** is an eagerly anticipated visitor to opera houses and concert halls the world over. A winner of the Metropolitan Opera National Council Auditions in 1997—the same year she graduated from the University of Toronto *cum laude* with a Biomedical Engineering Degree—Ms. Bayrakdarian thereafter found her career taking rapid wing. In 1999 she scored a notable success in the Lyric Opera of Chicago's world premiere production of William Bolcom's *A View from the Bridge*; the following year, she walked away from Plácido Domingo's prestigious Operalia competition with first prize. More debuts followed, including her San Francisco Opera debut, as Valencienne in *The Merry Widow*, and her Metropolitan Opera debut, in the New York premiere of Bolcom's opera; a season later, she won plaudits as Teresa in the Met premiere of Berlioz's *Benvenuto Cellini*. Mozart has become a specialty: Zerlina in *Don Giovanni* (New York, Houston, Salzburg), Susanna in *Le nozze di Figaro* (Los Angeles, London), and Pamina in *The Magic Flute* (New York, Toronto). Her roles at Toronto's Canadian Opera Company range from Gluck's *Euridice* to Debussy's *Mélisande* to Poulenc's Blanche in *Dialogues des Carmélites*; and away from Canada, she has shone as Monteverdi's *Poppea* in Barcelona, Handel's *Romilda* (Serse) in Dresden, and Janáček's *Vixen* in New York, Florence, and the Saito Kinen Festival in Matsumoto, Japan.

But opera is only one page of the Bayrakdarian résumé. An ever-active concertizer, she's appeared with the premier orchestras of New York,

Boston, Chicago, San Francisco, Los Angeles, Pittsburgh, Minnesota, RAI Torino, Paris, London, Vienna, Toronto, Vancouver and Montreal under the baton of such eminent conductors as Seiji Ozawa, James Conlon, David Zinman, Michael Tilson Thomas, Alan Gilbert, Nicholas McGegan, Christoph von Dohnányi, Christoph Eschenbach, Colin Davis, Sir Andrew Davis, Nikolaus Harnoncourt, Mariss Jansons, Leonard Slatkin, James Levine, Anne Manson, Bramwell Tovey, Peter Oundjian and Richard Bradshaw.

The versatile Bayrakdarian is featured vocal soloist on the Grammy-award winning soundtrack of the blockbuster film *The Two Towers* from *The Lord of The Rings* trilogy and on the soundtrack of Atom Egoyan's *Ararat*; a trance music collaboration with the electronica band Delerium that garnered yet another Grammy nomination. She sings on the BBC-produced short film *HO-LOCAUST - A Music Memorial Film* from Auschwitz, as well as on her Gemini-nominated film *Long Journey Home*, documenting her first visit to her ancestral homeland, Armenia.

Bayrakdarian is the winner of four consecutive Juno Awards for Best Classical Album (Vocal). She is also the recipient of many awards including the Marilyn Horne Foundation Competition Award, Queen Elizabeth II Golden Jubilee and the Diamond Jubilee Medals, the Arbor Award from the University of Toronto, the George London Foundation Award, and Canada Council's Virginia Parker Prize. She is also the recipient of the "St Sahag-St Mesrob" medal and the "St Mesrob Mashdots" medal.

She holds an Honorary Doctorate from Wilfrid Laurier University, and an Honorary Fellowship from the Royal Conservatory of Music. Ms. Bayrakdarian currently serves on the Voice Faculty at the University of California Santa Barbara (UCSB).

Visit Isabel at:

www.facebook.com/IsabelBayrakdarian

Strad magazine describes cellist **Ani Aznavoorian** as delivering "...scorchingly committed performances that wring every last drop of emotion out of the music. Her technique is well-nigh immaculate, she has a natural sense of theater, and her tone is astonishingly responsive." Ms. Aznavoorian has appeared



as soloist with many of the world's leading orchestras including the Chicago Symphony Orchestra, the Tokyo Philharmonic, the Helsinki Philharmonic, the Boston Pops, the International Sejong Soloists and the Juilliard Orchestra. She has also appeared as recitalist and chamber musician in more than twenty countries spanning five continents.

Ms. Aznavoorian is an avid chamber musician and teacher. She is the principal cellist of Camerata Pacifica, one of the premier chamber music series in Southern California, and she appears regularly at chamber music festivals around the globe. She has also served on the distinguished music faculty at the University of Illinois in Champaign/Urbana, and has spent summers as faculty at the Great Mountains Music Festival and School in South Korea.

Her numerous accolades include being the recipient of the prestigious Bunkamura Orchard Hall Award for her outstanding cello playing and artistry, being named a Presidential Scholar in the Arts, and being a prize winner of the International Paulo Cello Competition. She is a proponent of new music and she has premiered concertos by Lera Auerbach and Ezra Laderman, and continues to expand the chamber music repertoire with commissions by David Bruce and Bright Sheng. Ms. Aznavoorian records for Cedille Records, and she proudly performs on a cello made by her father, Peter Aznavoorian, in Chicago.



Anna Hamre serves as Artistic Director of the Fresno Community Choruses, where she conducts the Master Chorale and Coro Piccolo. In one of its frequent collaborations, in 2015 the Master Chorale and the Fresno Philharmonic Orchestra presented the world premiere of Serouj Kradjian's *Cantata for Living Martyrs* (conducted by Theodore Kuchar with soloist Isabel Bayrakdarian) in Fresno and the reprise in San Francisco in the Palace of Fine Arts.

In demand as a conductor, adjudicator, presenter, and clinician, Dr. Hamre has received awards for conducting, teaching, and service. She has led her ensembles in Mexico, China, Italy, Austria, England, and Greece. She currently serves as President of the American Choral Directors Association, Western Division.



Coro Vox Aeterna was created to provide the choir for this recording. The members of the ensemble are highly trained musicians who come from various professions in California's Central Valley.

Coro Vox Aeterna

Anna Hamre – conductor

Joungmin Sur – rehearsal collaborative pianist

Sopranos

Jennifer Appleby

Alyssa Boyles

Heather Chu

Paula Crist

Allison Crose

Ann Edahl

Hannah Evans

Susie Jensen

Melissa Laurel

Elizabeth Layous

Leslie Liles

Katharine McGregor

Valerie Swalef

Altos

Marcia Becker

Susan Carlisle

Linda Gillis

Heidi Hoppen-Lofgren

Nadine Brubaker Howell

Marion Karian

Linda Liles

Sharon M Cammack

Marianne Pansa

Carol Presley

Nancy Price

Glad Ruiz

Debbie Teitelbaum

Brittany Truax

Elena Tsuchiya

Louise Yenovkian



Soprano **Siroun Bayrakdarian Kojakian** is the eldest of the Bayrakdarian sisters. An ordained *Tebrouhi* (Acolyte) and recipient of the “St Mesrob Mashdots” Medal, she is currently the choir director of Holy Martyrs Church in Abu Dhabi, United Arab Emirates.

Soprano **Marie-Jean Bayrakdarian Zaatar**, the second Bayrakdarian sister, is also an ordained *Tebrouhi* (Acolyte). She is an active choir member of St Mary Armenian Church in Toronto, Canada, and has been a longtime Principal of its Sunday School and Youth Bible Study group.

Dr Ishkhan Bayrakdarian (percussion) is an ordained *Sargavak* (Deacon) and has served at St Gregory Apostolic Church in Philadelphia. He is currently an active member of Holy Trinity Armenian Church in Fresno, CA.

Juno-winning and Grammy-nominated pianist and composer **Serouj Kradjian** is a versatile and unique presence on the international music scene. Solo concertos, chamber recitals, and premières of his compositions have taken him to major concert halls in Canada, United States, Europe, and Asia. He is the artistic director of the Amici Chamber Ensemble in Canada, and is the recipient of the “Anania Shiragatsi” Medal from the Armenian Prelacy of Canada.



I dedicate this “Maremagan” (Songbook for Mary) to my mother, Lalg Bayrakdarian, who instilled in me a strong Christian faith, an immense love for music, and joy of life. Her unconditional love, wisdom, goodness, and fearlessness continue to inspire me.

From its inception to its completion, this project was a labor of love by everyone involved in its creation. First and foremost, I would like to thank my family for being my pillars of strength: to my husband, Serouj Kradjian, who lovingly arranged the hymns while staying true to the medieval and mysterious essence of the music; to my sisters Marie-Jean Zaatar and Siroun Kojakian, who also join me in singing on this disc in three hymns; and to my brother, Dr Ishkhan Bayrakdarian, who encouraged me every step of the way, supported this project financially, and as an ordained Deacon, contributed to the recording by utilizing the ceremonial percussion instruments (Kshots and Pourvar). I would also like to express my immense gratitude to

Archbishop Oshagan Cholyan for guiding me and for offering wise counsel, tireless assistance, and invaluable knowledge throughout the entire project, and to Bishop Shahe Panosian for helping me in the research process. I would also like to thank the musicians: Ani Aznavoorian (cello), the wonderful ladies of Coro Vox Aeterna and their conductor Anna Hamre, who all went above and beyond to make this

recording a reality. And last but not least, a special thanks to Hrair Hawk Khatcherian, Varoujan DerSimonian, Araz Artinian, the Holy Trinity Armenian Church (Fresno), St Mary Armenian Church (Toronto) and the First Congregational Church/Big Red Church (Fresno) for opening their hearts and doors with generosity and love.

— Isabel Bayrakdarian

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