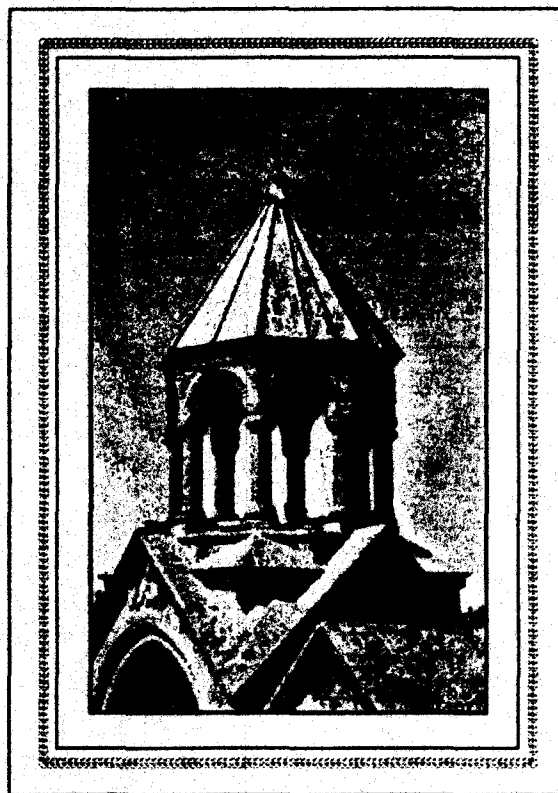


ACYOA Armenian Studies Program



1993

ԻՆՉՊԷՍ ԽԱԶԱԿՆՔԵԼ

Ամէն աղօթքէ առաջ եւ յետոյ խաչակնքէ
հետեւեալ ձեւով. Միացուր աջ ձեռքիդ
երեւառաջին մատները (բութամատ, ցու-
ցամատ եւ միջնեմատ) իրարու, դպցուր
նակատիդ՝ "Յանուն Հօր", իջիր կուրծ-
քիդ՝ "Եւ Որդւոյ", տար կուրծքիդ ձախ
կողմը "Եւ Հոգւոյն" ապա տար կուրծքիդ
աջ կողմը՝ "Սրբոյ", եւ դիր կուրծքիդ
վրայ եւ ըսէ՝ "Ամէն":

HOW TO CROSS YOURSELF

Make the sign of the Cross before and after
each prayer thus: bring together your right
hand's first three fingers (thumb, index fin-
ger, and middle finger), touch your forehead
and say "Hanoon Hor", then touch your
chest and say "Uev Vortvo", touch the left
side of your chest and say "Yev Hokvouin",
then touch the right side of your chest and
say "Serpo" and at last open your palm and
put it on your chest and say "Amen".

ԱՂՕԹՔ

ՏԵՐՈՒՆԱԿԱՆ

AGHOTK DEROONAGAN

THE LORD'S PRAYER

Հայր մեր, որ յերկինս,

Hair mer, vor hergins,

Our Father which art in heaven,

սուրբ եղիցի անուն քո:

soorp yeghitzi anoon ko.

Hallowed be thy name.

Եկեաց ք արքայութիւն քո:

Yegesize arkayootiun ko.

Thy kingdom come.

Եղիցին Կամք քո

Yeghitzin gamk ko

Thy will be done

որպէս յերկինս եւ յերկրի:

vorbes hergins yev hergi.

In earth, as it is in heaven.

Զհաց մեր հանապազորդ,

uzhatz mer hanobazort

Our daily bread.

տուր մեզ այս օր:

door mez alsor

Give us this day

Եւ թող մեզ գալարտիս մեր,

Yev togh mez usbardis mer,

And forgive us our debts,

որպէս եւ մեք թողումք մերոց

պարտապանաց:

vorbes yev mek toghoomk merotz

bardabanatz;

As we forgive our debtors.

Եւ մի տանիր զմեզ ի փորձութիւն,

Yev mi danir uzmez ee portzootiun,

And lead us not into temptation,

այլ փրկեա զմեզ ի չարէն.

all purgia uzmez ee charen.

But deliver us from evil.

զի քո է արքայութիւն

zi ko eh arkayootiun

for thine is the kingdom,

եւ զօրութիւն

yev zorootiun

And the power,

եւ փառք

yev park

And the glory,

յաւիտեան. ամէն:

hovidians. Amen.

for ever. Amen.

ՄԱՏԹ. Զ. 10-13

(Matt. 6:10-13)

ՀԱՄԲԱՅ ԵԼԼԵԼԵ ԱՌԱՋ

JAMPAH YELLELEH ARACH

BEFORE A TRIP

Տէր, ուղղեա ըզգնացս մեր

Der, ooghghia uzkunatzus mer
Lord, direct our steps

ի ճանապարհս խաղաղութեան.

Ee janabarhus khaghaghootian.
Into the way of peace,

Տէր, ուղղեա եւ առաջնորդեա

Der, ooghghia yev arachnortia
Lord, direct and lead

հոգւոց մերոց եւ ամենայն հաւատացելոց.

Hokvotz merotz yev amenain havadatzelotz,
Our souls and all the faithful,

զնալ արդարութեան ճանապարհն

Kunal hartarootian janabarhun
To go the way of righteousness

եւ ի կեանսն յաւիտենից:

Yev ee gyansun havidenitz.
And into eternal life.

ԺՈՂՈՎԻ ՍԿՍԵԼԵ ԱՌԱՋ

JOGHOVEE USGUSELEH ARACH

BEFORE A MEETING

Իմաստութիւն Հօր Յիսուս,

Imasdootlun Hor Hisoos,
Jesus, Wisdom of the Father,

Տուր ինձ իմաստութիւն,

Door intz Imasdootlun
Give me wisdom

ըզբարիս խորիել եւ խօսել եւ գործել

Uzbaris khorhel yev khosel yev kordzel
To think and talk and do that which is good

առաջի քո յամենայն ժամ.

Arachl ko hamenain jham;
Before you always;

ի չար խորհրդոց, ի բանից եւ ի գործոց

Ee char khorhurtotz, ee banitz yev ee kordzotz
From evil thoughts, words and deeds

փրկեա զիս.

Purgia zis.
Deliver me;

եւ ողորմեա քո արարածոց

Yev voghormia ko araradzotz
And have mercy upon your creatures

եւ ինձ բազմամեղիս:

Yev intz bazmameghis
And upon me who am most sinful.

ՆԵՐՍԷՍ ՇՆՈՐՀԱԼԻ

Nerses the Graceful

ԳՈՐԾԻ ՍԿՍԵԼԵ ԱՌԱՋ

KORDZEE USGUSELEH ARACH

BEFORE WORK

Ըզգործըս ձեռաց մերոց

Uzkordzus tzeratz merotz
The work of our hands upon us:

ուղիղ արա ի մեզ, Տէր.

Oogheegh ara ee mez, Der.
Lord, establish thou

եւ ըզգործըս ձեռաց մերոց

Yev uzkordzus tzeratz merotz
And prosper all the work

յաջողեա մեզ:

Hachoghya mez.
We undertake.

ՍՈՂՈՄՈՆ Ղ. 17

— PSALMS 90:17

King James and Moffatt versions

ՔՆԱՆԱԼԵ ԱՌԱՋ

KUNANALEH ARACH

BEFORE GOING TO BED

Պահապան ամենայնի Քրիստոս,

Bahaban amenainee Krisdos,
Christ, Guardian of all,

աչ քո իրաւանի լիցի ի վերայ իմ,

Atch fo hovani litzi ee vera eem
May your right hand be upon me

ի տուէ եւ ի գիշերի,

Ee duveh yev ee kisherl,
Day and night,

ի նստիլ ի տան,

Ee nusdl ee dan,
While I'm sitting at home,

ի գնալ ի ճանապարհ,

Ee kunal ee janabar,
Or going on a trip

ի ննջել եւ ի յառնել,

Ee nuntchel yev ee harnel,
While I sleep and rise,

զի մի երբեք սասանեցայց.

Zi mi yerbek sasanetzaltz;
So that I may never shake.

եւ ողորմեա քո արարածոց

Yev voghormia ko araradzotz
And have mercy upon your creatures

եւ ինձ բազմամեղիս:

Yev intz bazmameghis
And upon me who am most sinful.

ՆԵՐՍԷՍ ՇՆՈՐՀԱԼԻ

Nerses the Graceful

ՀԱՇԷ ԱՌԱՋ

JASHEH ARACH
BEFORE MEALS

Հաշակեսցուի խաղաղութեամբ ըզկերակուրս

Jashagetzooki khaghaghootlamp uzgeragorus,
Let us in peace eat this meal.

Որ պատրաստեալ է մեզ ի Տեառնէ.

Vor badrasdial eh mez ee Diameh;
Which is prepared for us by the Lord;

Օրհնեալ է Տէր ի պարգեւս իւր. Ամէն:

Orhnial eh Der ee barkevus yoor. Amen.
Blessed is the Lord in his gifts. Amen.

ՈՂՋՈՅՆ Ս. ԾՆՆԴԵԱՆ

VOGHCHOOYN SOOAB DZNUNTIAN

GREETING AT CHRISTMAS

(Theophany)

- Քրիստոս ծնաւ եւ յայտնեցաւ.

- Krisdos dzunav yev haldnetzav
- Christ was born and was made manifest.

- Օրհնեալ է յայտնութիւնն Քրիստոսի:

- Orhnial eh haldnootiunn Krisdosi.
- Blessed is the manifestation of Christ.

- ●● -

ՈՂՋՈՅՆ Ս. ԶԱՏԿԻ

VOGHCHOOYN SOOAB ZADEEG

GREETING AT EASTER

- Քրիստոս յարեալ ի մեռելոց.

- Krisdos harlav ee merelotz.
- Christ is risen from the dead.

- Օրհնեալ է յարութիւնն Քրիստոսի:

- Orhnial eh harootiunn Krisdosi.
- Blessed is the resurrection of Christ.

ՀԱՇԷ ԵՏՔ

JASHEH YEDK
AFTER MEALS

Զլիութիւն ի վերայ սեղանոյս

Uzliootiun ee vera seghanooyis
The fulness on this table

Անհատ եւ աննուագ արասցէ

Anhad yev annuvaz arastzeh
Make endless and inexhaustible;

Քրիստոս Աստուած մեր,

Krisdos Asdvadz mer,
May Christ our God

Որ ըզմեզ կերակրեաց եւ լիացոյց.

Vor uzmez geragratz yev llotzooytz.
(He) who fed and made us full.

Նմա փառք, յաւիտեանս. ամէն:

Numa pork, havidiants. Amen.
To Him glory, forever. Amen.

ՈՂՋՈՅՆ Ս. ՊԱՏԱՐԱԳԻ

VOGHCHOOYN SOOAB BADARAKI

KISS OF PEACE

- Ողջոյն տուր միմեանց.

- Voghchooyin dook mimiantz.

- Give greetings to one another.

"Քրիստոս ի մէջ մեր յայտնեցաւ"

Krisdos ee metch mer haldnetzav:

Christ was made manifest amidst us.

"Օրհնեալ է յայտնութիւնն Քրիստոսի"

Orhnial eh haldnootiunn Krisdosi:

Blessed is the manifestation of Christ.

- ●● -

ՄԱՍԻ ԲԱՇԽՈՒՄԻ ՊԱՀՈՒՆ

MASI BASHKHOOMI BAHOON

DURING THE DISTRIBUTION OF "MAS"

ՄԱՍ բաշխողը կ'ըսէ -

The one who distributes the "Mas," says -

Մասն եւ բաժին եղիցի Սբ. Պատարագիս

Masn yev bazhin yeghitzi Soorb Badarakis

May this be (your) share and portion
of this Holy Uturgy.

ՄԱՍ առնողը կ'ըսէ -

The one who receives the "Mas," says -

Բաժին իմ Աստուած յաւիտեան:

Bazhin im Asdvadz havidian.

My portion is God for ever.

This Handbooklet to Armenia is for those who are part of the ACYOA Armenian Studies Program. The intent of this book is to prepare you for the many and varied experiences to be had in Armenia. Your journey to Free & Independent Armenia will surely be met with delight and unforgettable experiences which, upon your return, you will undoubtedly share again and again with others.

The following group rules are to be followed:

1. Consult with the Director before doing anything which is not a normal function of the group.
2. All program and group activities are mandatory.
3. In case of illness, the Director must be notified immediately - day or night.
4. Be friendly, discrete, mature and responsible.
5. No overnight absences.
6. No local dating.
7. Be prompt at all times, and for all occasions.
8. Rooms must be kept neat and clean at all times.
9. Every member of the group may be asked to take on work assignments on occasion - everyone will be responsible for their assignments.
10. It is expected that all members of the group will participate fully with the group and lend to a spirit of collegiality in making the program as fulfilling and uplifting as possible.
11. In case of emergencies and unusual situations, contact the Director immediately. Do not try to "handle" the situation yourself.

DRESS CODE

At Etchmiadzin: and all other Church Services: Somewhat formal. Women cover heads.

Other times: Casual, comfortable, and neat.

CONVERSION TABLES

Weight:	100 grams = 3.5 oz.
	1 kilogram (kilo) = 2lbs., 3 oz.
	5 kilograms = 11 lbs.
Volume:	1 liter = 1.05 qt.
	5 liter = 1.32 qt.

10 liter = 2.64 gallons

Distance: 1 cm [centimeter] = 0.4 inch
1 m [meter] = 39.37 inches
1 km [Kilometer] = 5/8 mile

SOME OF THE SITES TO BE FOUND IN ARMENIA

ANCIENT MONASTERIES, CHURCHES AND SITES

Holy Etchmiadzin: 5th century, Etchmiadzin - "Decent of the Only Begotten". Pontifical See of the Supreme Patriarch and Catholicos of All Armenians in the world. Residence of the Catholicos, Mother Cathedral of the Armenian Church, Monastery, Seminary, Museum other buildings, beautiful grounds, collection of ancient khatchkars and various monuments. Located in the town of the same name.

Holy Shoghagat Church: Originally built in the early 4th century, the names means "a warm ray of light dripped from heaven:", referring to the vision of the Illuminator. It was renovated in the 17th century. Located near Holy Etchmiadzin.

St. Hripsimeh Church: 618 A.D.. Prototype of Armenian architectural style. Completely restored and in use with vast plaza and gardens. Located near Holy Etchmiadzin.

St. Gayaneh Church: 630 A.D. Restored and in use. A Church in traditional Armenian basilican style. In the portico area (kavit) are the burial sites of some of the Hierarchs of the Armenian Church. Located near Holy Etchmiadzin.

Dvin: 6th-7th century ruins, complex and palace. St. Gregory Church. Site of the famous Council of Dvin wherein the Armenian Church officially condemned the "Council" of Chalcedon in 506 A.D.

Yeghvard: Remains of 6th century basilican church.

Hovhannavank: 13th century monastery.

Ambert: Fortress located at Mt. Aragats. 11th century Church and buildings have been preserved in the area of the fortress.

Haghardzin: 10th-13th century monastery located near the town of Dilijan in the seclusion of the mountains. Church of St. Gregory, the earliest structure of the monastery, and the church of the Holy Virgin are jointed with several other buildings that comprised the monastic community.

Goshavank: Monastic complex famous for its collection of Khachkars and decorative ornaments in stone.

Haghpat: Famous architectural ensemble of the 11th-13th centuries, located near the village of the same name. Included are four churches, library, bell-tower, mausoleum, and fountain.

Mughni: 17th century church of St. George [Soorp Kevork] is the main Church of this

Monastery and is highlighted by relief work representing the evangelists on the exterior of the dome.

Saghmosavank: "monastery of the Psalms" - 13th century monastic cluster.

Biurakan: 10th century church on top of a mountain, to which pilgrims make their way on various feast days of the church. Once a monastery, the restored church and the ruins of adjacent buildings are all that remain.

Ptgni: Location of the 6th century monastery - Ptghnavank.

Zvartnotz: 7th century cathedral left in ruins after a major earthquake. Remains of foundations and fragments of splendid hand-sculptured carvings that once adorned the edifice. Built in a round form, famous for its carvings of eagles, fruits and grains, ruins of adjacent buildings that were used for Church administration.

Lake Sevan: Highest altitude freshwater lake in the world. Site of the Churches of the Holy Apostles and St. Garabed, founded by Princess Mariam of Siounik in 847 A.D. The Churches were once only accessible by boat as they were built on an island. The receding waters have since formed a land bridge, as well as have lent to the forming of a popular resort community.

Keghard/Ayrivank: 12th-13th century Monastic complex set in a picturesque valley. Known as the "place of the Lance" [of Christ], it is comprised of a central church and large hall, various buildings for living quarters and administration, and chapels which have been dug out of the solid rock of the mountain. These hand-hewn places of worship also lent themselves for use as protective places from unwanted visitors. Site of pilgrimages, Keghard is also known for its many Khatchkars.

Ketcharisvank: 11th to 13th centuries. This Monastery is located in Dzaghgatsor, "valley of the flowers". Only the remains of a once highly active monastic community can be seen today. Partial restoration of Holy Resurrection Cathedral, St. Nishan and St. Garabed Churches. Nearby is a ski lift that travels 3 miles up the mountain and runs all year for skiers, and in the off-season for sight-seers.

KETCHARIGVANK

KHATCHKARS - STONE CROSSES

Khatchkars constitute an important aspect of Armenian Medieval memorial style and devotion. Khatchkars first appeared in the 9th century, replacing older 4th-6th century steles covered with various forms of relief and free-standing columns with crosses. Khatchkars consisted of a flattened rectangular stone with carved relief, usually a cross symbolizing the sacred "tree of life". Such memorial designs can be traced back to the days of Urartu where the style of steles [cuneiform and characteristically Urartian] followed the same principles. Khatchkars grew in complexity and varying designs as time passed. Before long, the whole of the stone surface would be consumed with the complex geometric designs all focusing on the central theme of the cross. Although khatchkars will vary in size from a few dozen inches to several yards, they have many times developed into monumental architectural structures of impressive dimensions and design. Not infrequently, khatchkars bear the inscription of the artisan's name. Khatchkars can be found all over Armenia and have been a symbol of Armenian faith and devotion for centuries.

THE HIERARCHAL SEES

THE CATHOLICATE OF ALL ARMENIANS: According to the chronicler Agathengalos, soon after the conversion of Armenian to Christianity, St. Gregory the Illuminator beheld a vision - the Son of God, a heroic figure of light, surrounded with a mighty angelic host, struck the ground with a golden hammer, indicating the place where the Mother Cathedral of the newly Christianized nation was to be established. Thus Holy Etchmiadzin [which means "where the Only Begotten descended"] became the seat of the Catholicate of the entire Armenian nation, and never ceased to be a revered sanctuary.

THE CATHOLICATE OF CILICIA: After the transfer in 1441 of the Catholicate of All Armenians from Sis Cilicia, back to the original site at Holy Etchmiadzin, the bishops in Cilicia, in an effort to uphold the prestige of the Armenian Church in that region in the eyes of the local Moslem rulers, established a local or "special" catholicate, known as the Catholicate of Cilicia, to which the Mother See at Holy Etchmiadzin wisely offered no objection.

Before the first World War, the jurisdiction of the special Catholicate of Cilicia included several Turkish vilayets. However, after the expulsion of the Armenian people and the Catholicate of Cilicia from Turkey by the Kemalists, that ancient See found the area of its jurisdiction confined only to the small diocese of Aleppo. At this point, in a fine gesture of brotherly solicitude, the Armenian Patriarchate of Jerusalem - with the wholehearted approval of Kevork V. Catholicos of All Armenians, at Etchmiadzin - generously transferred to the refugee See of Cilicia all the churches, schools, and diocesan offices in Damascus, Beirut, Antioch and Cyprus, which until then had been under the jurisdiction of the Armenian Patriarchate of Jerusalem. A new Catholicate was built at Antelias, near Beirut, which soon became a flourishing religious center. Unfortunately some of the more ambitious catholicos of Cilicia have been, from time to time, inclined to challenge, always unsuccessfully, the unquestioned spiritual supremacy of the Catholicate of All Armenians at Holy Etchmiadzin.

THE PATRIARCHATE OF JERUSALEM: The patriarchate of Jerusalem owes its origin to the peculiar veneration with which Christian Armenians regard the Holy Places. The Armenian Patriarch of Jerusalem is the guardian of the Holy Places, or rather, the sanctuaries and the rights and privileges which are in the possessions of the Armenians. He is the superior of the Monastic Brotherhood of St. James, and serves as one of the principal custodians of the Church of the Holy Resurrection [Sepulchre] and other important shrines and sanctuaries in the Holy Land.

THE PATRIARCHATE OF CONSTANTINOPLE: The creation of a special Patriarchal See at Constantinople took place almost at the same time as the transfer of the Supreme Mother See from Sis to Holy Etchmiadzin. The Turks, after the conquest of Constantinople, introduced radical measures for ensuring the submission of the Greeks. The Ottoman laws had a religious character, having been founded upon Islam. The Muslim powers, after conquering a Christian country, granted them administrative and social autonomy. They, therefore, after conquering Constantinople, granted to the religious head of the Greek Church social and civil privileges with which to govern the Greek Orthodox communities in the Ottoman Empire.

After having thus recognized the religious rights of the Greeks, the Ottoman rulers brought a large colony of Armenians to Constantinople and placed them on the same footing as the Greek element. Bishop Hovakim, Metropolitan of the Armenian colonies of Asia Minor, was transferred from Bursa to Constantinople, where he was invested with the titles, honors and privileges similar to those accorded to the Greek Patriarch, in 1461. It was in this manner that the Armenian Patriarchate of Constantinople came into being.

From the day that a Patriarchal See and a strong Armenian colony were established in Constantinople [now called Istanbul], that city became the center of the Armenian nation in the

Ottoman Empire. Since World War I, however, the Patriarchate of Constantinople has lost much of its former importance owing to the deportation of almost the entire Armenian population in Turkey, except those in Istanbul.

HIERARCHY AND TITLES OF THE CLERGY

CATHOLICOS⁶ - GATOGHIGOS Universal head of the Armenian Church

FUNCTIONS:

- a. Blessing the holy oil [Miuron] and distributing it among all the dioceses.
- b. Consecrating bishops
- c. Conferring the honorary degree of Archbishop upon recommended bishops.
- d. Granting pardon to defrocked members of the clergy.
- e. Deciding matters of divorce.

BISHOP - YEPISCOPOS

FUNCTIONS:

- a. Ordination and consecration of priests.
- b. Ordination of deacons, subdeacons, and servers of minor orders.
- c. Conferring of the academic degree of Vartabed [doctor] and Dzayragooyin Vartabed [supreme doctor].
- d. Conferring the honorary degree of Avak [senior] upon married priests.
- e. Conferring the right to wear certain liturgical decorations upon worthy clergy.
- f. consecration of church buildings and items.

PRIEST - YERETS

1. Celibate - Abegha - May be promoted to the degrees of Vartabed, Dzayragooyin Vartabed, Bishop, Archbishop and Catholicos.

2. Married Priest - Kahana or Yerets - May receive honorary degree of Avak [senior].

FUNCTIONS:

Priests have the right to perform the following Sacraments & Rites.

- a. Baptism - Murgurtootyoon.
- b. Confirmation - Droshm or Gnoonk.
- c. Penance - Abashkharootyoon - hearing confessions and giving absolution.
- d. Divine Liturgy - Soorp Badarak/Communion - Haghortootyoon.
- e. Holy Matrimony - Soorp Busag.
- f. Burial - T'ghoom.
- g. Also specified rites as prescribed in the Book of Mashdotz.

DEACON - SARGAVAK

FUNCTIONS:

- a. Perform the Anaphora [Veroperoom] in the Divine Liturgy [Soorp Badarak]- The bringing of the gifts up the Altar.
- b. Chant the biddings of the Soorp Badarak and other services.
- c. Cense the Altar and congregation.
- d. Carry the chalice and other sacramental objects.

Subdeacon - Gisasargavak

FUNCTIONS:

- a. Read the Gospel lesson of the Divine Liturgy.
- b. Cense in the Chancel During the hour services.
- c. Carry the Empty Chalice
- d. Vest the celebrant of the Divine Liturgy

RANK OF MINOR ORDERS - CHORS ASDEEJAN

Clerk/Chorister - T'bir

FUNCTIONS:

- a. Cantor of psalms and hymns.
- b. Lector of Scriptures.
- c. Door-keeper.
- d. Lighting of Candles.
- e. Sweeper of the Church.

HOKEVORAGANNER BAREVELOO TSEV MANNER OF GREETING THE CLERGY

To be married Priest:

**Orhnetzek, Der Hayr
"Bless, sir Father."**

To the celibate Priest:

**"Orhnetzek, Hayr Soorp."
"Bless, Holy Father."**

To the Bishop":

**"Orhnetzek, Srpazan Hayr."
"Bless, most Holy Father."**

**TO THE CATHOLICOS
"ORHNETZEK, VEHAPAR DER"
"Bless, Your Holiness"**

LANGUAGE

The Armenian language contains caucasian roots and is an independent branch of the Indo-European family of languages. It is an extremely precise language allowing for a rich and flowing poetic style. Because of its utter lack of ambiguity, Margaret Mead, a world reknown anthropologist, recommended its use as an international language.

ARMENIAN - ENGLISH PHRASES

In Armenia, the people speak Eastern Armenian [Arevelahayeren] or what is sometimes called "Caucasian Armenian". The pronunciation is harsher and the word forms are different from the Western Armenian [Arevm'dahayeren].

The word list that is provided herein, uses words that in some cases are the only ones that will be understood when conversing with the people in Armenia. Our intent is to provide words to facilitate your movement - but to preserve some kind of appropriate vocabulary that can be used in Western Armenian also.

How to make Armenian phrases:

PERSONS

I - yes
you - toon
he/she/it - an

we - menk
you - took
they - anonk

ACTIONS

Using words on the vocabulary list, you may combine them logically with the action tense here, and form simple phrases:

I am - em
you are - es
he/she/it is - eh

we are - enk
you are - ek
they are - en

Word plus em, es, eh....
Dak plus em = Dak em. (I am hot.)
Dak plus en + Dak eh. (He/she/it is hot.)

TRANSPORTATION

I would like _____. _____oozoom em.
I am looking for _____. _____pundroom em.

taxi:taxi
bus:avtobus

PLACES

I am going to _____.
I am looking for _____.
Where is _____?

_____gunoom em.
_____pundroom em.
_____oor eh?

SHOPPING

I am looking for _____.
I would like _____.
How much is it _____?
It is expensive!:
It is reasonable:

_____pundroom em.
_____oozoom em.
_____vorkan eh.
Tahng eh!
Tahng che.

RESTAURANT

I would like _____.
It's cold:Bagh eh.
It's hot:Dak eh.
It's rare:Hoom eh.
It's not good:Lav che.
I want more:Elee em oozoom.
Thank you:Shnorhagal em.

_____oozoom em.

NUMBERS

one: meg
two: yergoo
three: yerek
four: choors
five :hing
six: vels
seven: yot
eight :oot
ninez :eenn
ten: dos

twenty: kuhsan
thirty: yeresoon
forty: karasoon
fifty: hissoon
sixty: vatsoon
seventy: yotansoon
eighty: ootsoon
ninety: eeneensoon
hundred: haryoor
thousand: hazar

For teen numbers - das plus' n' plus desired number.
i.e. - das plus n plus yerek = das-nyerek [13]
The same applies to other compound numbers.

GENERAL WORDS

angry: pargatsadz
apple: khuntsor
apricot: dziran
arm: pazoog,tev

church: yegeghetzi
cinema: sinemah
city center :hurabarag
clock: zhamatsooyts

fast: arak
film: fee-leem
finger: mahd
fingernail: yeghoonk

Armenia: Hayasdan
aspirin: aspireen
attend: masnagzil
aunt: horakouyr
await: spasel
awhile: keech muh,
pokr jamanag muh

bag: dobrag
balcony: balcon •
ballet: bah-ley
bandage: ban-daj
bandaid: lastig
bandane: kogh
bank: tramadoon, banka
batteries: elements
beard: moroos, morook
bed: angoghin
bedroom: nuncharan
beef: davari mis, hort
behind: yed, yedev
belt: kodi
big: medz, khoshor
bitter: leghi
blood: aroon
blouse: bloos
bone: voskor
book: kirk
bookstore: krataran
bracelet: abaranchan
bread: hatz
brush: khozanag, vrtsin
bus: avtobus

cake: khumoreghen
calendar: domar
camera: kamera, Kodak
candy: shakar, anoosh
car: ovto: inknasharzh
cat: gadoo
chair: ator nusdaran
cheese: banir
chicken: hav

jacket: pajgon
jelly: anoosh
judge: tadavor
juice: hyoot
juicy: hyootegh

keep: bahel
kind: desag
king: takavor

close: kots, pag
closet: baharan
clothes: shor, Hakoost
cloud: amb
cloudy: ambod

cognac: kon-yak
cold: sar, tsoord, bagh
comb: sandur
come: yegoor
converse: z'roots unel
cool: keghch, zov

Covered Market: pag shugah
cow: gov
crystal: krees-tal
cucumber: varoonk
cup: kavat, pashag
curtain: varakooyr

dark: moot
dawn: arshaloos
department store: khanoot
desk: kuraseghan
dish: punag
doctor: pushishk
dog: shoon
donkey: esh
door: toor
dress: shor, hakoosed
drunk: harpadz, kinov

ear: aganch
earring: ogh
egg: havgit, dzoo
empty: barab
energetic: ashkhoozh
eyeglasses: agnots
eyes: ach

face: temk, yeres
face towel: surpich
false: sood
no: voch
nose: keet

oil: yoogh
olive: tsitabudoogh
olive oil: tsitayooch
ordinary: sovoragan
our: mer
outdoor, outside: toorsuh

oversee: h'sgel

finger-polish: nerg
fish: tsoog
fog: mushoosh, marakhoogh
foot: vodk
fork: badrakagh

fruit: b'doogh, meerk
full: letsoon

garage: garazh
gasoline: benzin
gas station: gayan
glad: oorakh
glass: abagi
gloves: tsernots
glue: khezh, glay
go: gunah
grapes: khaghogh
greasy: yooghod

hail: gets'tseh
hair: maz
hand: tserk
happy: yerchanig
hat: kulkharg
heavy: dzanur
horse: tsi
hot: dak, shok

ice cream: bah-baghag
ill: heevant
ill advised: voch eemasdoom
imagine: yerevagyal
imbecile: aboosh
immediate: anmeechagan
important: garevor
incorrect: s'khal
incredible: anhavadalee
inexpensive: ajan
inn: otevan
interest: hedakr'krel
in front of: archev
salt: agh
sandwich: sand-weech
shake: toghal
shampoo: sham-poo
shirt: shabik
shish-kebab: khorovadz
shoes: goshig
short: garj
sidewalk: mite
sign: tsootsadakhdag
sit(to): nusdil: nusdir!

kitchen: khohanots
knife: danag

lamp: lampa
left: tsakh
leg: s'roonk
lemon: lee-mon
lemonade :lee-mo-nad
less: nuvaz
lettuce: khas
light: looys
lightning: gaydzag
lipstick: shrtnerg
little: pok'r, buzdig
living room: hyuraseneyag
long: yergar

magazine: amsakir
meat: mis
medicine: tegh
menu: menu, jashatsootsag
milk: gat
mint: anookh, an-anookh
moon: loosin
more: aveli, eli
mouse: moog
mouth: peran
much: shad
muscle: mugan
museum: tankaran
mustard: moo-tard
money: pogh, t'ram

narrow: negh
neck: viz
necklace: vuznots

neck-tie: poghgab
newspaper: oratert

own: sepagan

pants: dapad
paper: tooght
park: sposavayr
peach: deghts, tekhts
pear: dants
peas: volorn
pendant: vuznots
pepper: heesot, beeber
perfume: kolonya, lavanta
picture: badger
pin: kuntasegh
plaque: nugaradakhdag
plum: salor
pocketbook: bahoosag
police: vosdeegan
pomegranate: noorh
pork: khozimees
potato: kednakhuntzor
powder: poodrah
price: kin
push :hureh
push button: hoop door

radio: tsaynaspyoor, radyo
rain: antsrev
razorblade: adzeli
record: disk
refrigerator: sarnaran
restaurant: jasharan
right: ach
ring: madani
robe: badmoojan
rug: kork,
run: vazeh! vazel

sad: dukhoor

skin: mort, mashi
sky: yergink
slow: tantagh
smart: khelatsi, jarbig
snow: tsyoon
soap: ojar
sour: tutoo
spoon: tukal
stand(to): gayneel
star: asdgh
starved: sovadz
statue: artsan
step: santookh
stockings: koolbah
stop: getsir!
street: poghots
straight: ooghir
string: tel, tertsan
stringbeans: loopya
student: oosanogh
stupid: aboosh, gizh
sugar: shakar
soup: aboor
sun: arev
sunny: arevod
sweet: kaghtsur, anoosh

table: segghan
tapestry: varakooyr
tart: tutvash

teacher: tasadoo
teeth: atam
television: herasdetsooyts
thank you: shnorhagal
em

theatre: tadrone
thirsty: dzarav
throat: gogort
thunder: vorodoom
tie: gabel
tired: hoknadz
today: aysor
tomato: lolig
tomorrow: vaghuh
toothbrush: vurtseen
towel: antselotz
travelbag: bahoosag
tray: apseh
true: irav, jushmarid
t-shirt: nerknashabik
telephone: herakhos
underpants: vardik

university: hamalsaran
up: ver

vein: yerag

walk(to: kalel
walnut: ungooyz
warm: shok
watch(clock): zhamasooys
water: choor
watermelon: tsumeroog
wet: tats
wide: layn
wind: kami
window:
loosamood, badoohan
wine: kini

year: daree
yearn(for): mormokel
yellow: t ehgheen
yes: ayo, ha
yesterday: yereg
young: yeridasart
youth: yeridasar

zero: zeh-ro