

Vijag*(Traditional)*

Vijag, vijag oo doorloo
Jijak oo share shabig oo voske gojag

Vijag yegav arlan tarlan
Vijag yegav arvi apov
Vijag yegav tampka tseeov
Vijag yegav mi vodnani
Maron yegav mi tsernani
Koharn yegav mi achkani

Mer vijagu inch g'oozi gyulum jan
Voske madani g'oozi gyulum jan
Mer vijagu inch g'oozi gyulum jan
Khatain mitan kho g'oozi gyulum jan

Gyul, gyul, gyul, gyul, hampartsoom e
Yezan daran khani dooru
Jagdin dvin garmir nooru
Bosdanleru boota boota
Asdvadz pandi rskhen gda

Fortune*(Traditional)*

It's Fortune day, we're sitting with various
flowers and we've prepared a shirt and gold
buttons

Fortune arrived plentiful, beautiful
Fortune arrived by way of the stream
Fortune arrived on a saddled horse
Fortune arrived by foot
Maro's fortune arrived by hand
Kohar's fortune arrived by way of the eye

What does our Fortune want?
It wants a gold ring!
What does our Fortune want?
It wants a warm coat for Winter!

Roses, roses, roses, roses, it's Ascension Day
They took an ox to the chieftain's house
They tossed a red pomegranate at its forehead for
good luck
Now the gardens are plentiful
God holds the power to put us in jail

From Zulal Armenian A Cappella Trio's first album "Zulal".

Zulal invites singers to explore their arrangements.

Contact Zulal at connect@zulal.org for more information or for performance rights for an arrangement.

www.zulal.org

The following description is attributed to Tamar Najarianm from “Armenian Traditions: Hampartsoum

Ascension Day (Hampartsoum) is the holiday of love and enjoyment, which is celebrated outdoors in the blossom of May, 40 days after Easter. The celebration also is called Jangyulum (‘gyul’ means rose) in Armenia.

In ancient times on this day the young ladies were allowed to walk freely in the fields, sing songs, and make acquaintances, which often became crucial in their lives. According to people’s imagination this is the night of miracle. At midnight exactly nature finds the gift of speech, the water is still for a second; the sky and the earth embrace; the stars kiss one another. Space stops its wheel and the one who witnesses these magic moments will have his or her dreams fulfilled. Plants are said to hug one another at this moment, after which they begin to tell one another what cure and remedies each of them can have, and early in the morning women go to the valleys to pick up herbs.

The main ritual is the *vijagakhagh* (lottery game). The Wednesday morning before Ascension Thursday, young girls would go to gather flowers from seven different homes. Towards evening, they would take a pail and go to seven households or to seven fountains to fill their pails with water. This ritual, called “stealing water,” forbids any talking, looking back, or placing the water pails on the ground. The flowers or herbs would be added to the pail. Each person participating in the *vijagakhagh* would place a personal belonging (*nshan*) — such as a ring, bracelet, or necklace — into the pail. This pail was placed out in the open at night, under the stars, so that the stars would influence the *nshans* and grant their owners their hearts’ desires. Throughout the night, young girls would keep watch over the *vijag* pail so that the young men of the neighborhood would not snatch it away. If the boys managed to do so, the girls would have to give a ransom to get the *vijag* pail back. After church on Ascension Thursday, all participants would take the pails and would go on a picnic, or gather in someone’s backyard. One of the girls would dress up as a bride. Usually this girl would have to be the eldest daughter of a family. *Vijag* songs were sung and verses were recited. After each song or verse, the bride would draw out of the pail one of the *nshans*. To whomever the object belonged, that song or verse would become her *vijag* or her lot. The luckiest was believed to be the one whose item was drawn out the first.

Rice cooked with milk is the main dish of the day, called *gatnaboar*. It is very similar to rice pudding. The white food is meant to signify purity. In the villages, each household would provide some of the milk used to make the communal pot of *gatnaboar*. Furthermore, each household would make their own *gatnaboar* and distribute to 7 other houses. Traditions here also included distributing some of the pudding in the fields, with the idea that just as children require milk to grow, the crops will accept the milk and become plentiful.

The eve of Ascension Day was when betrothals were arranged and destinies decided for young couples.