

S U M M A R Y

H. Msrian. LABOUR TOOLS OF THE LATE BRONZE AND IRON AGE OF NORTH -WEST ARMENIA. These investigations give us the reason to think that at the end of the second century B.C. and at the beginning of the first century B.C, agriculture, trade and cattle-breeding were developed. These branches of economy were in close collaboration with each other. The developed trade production led to the specialized manufacture of labour tools.

A great number of labour tools, including sickles, pitchforks, knives, hatchets, hammers, javelins, etc. were dug out of the monuments and tombstones belonging to the Late Bronze and Iron Age in North-West Armenia). In the article, using the reach material of Armenia, their parallels in Trans-Caucasus, North Caucasus and Front Asia, regarding the investigated period efforts of typology and classification of the labor tools are made from the given region of Armenia (Shirak, Kirovakan).

F. Ter-Martirosov. TOPOLOGICAL PILLARED- BUILDINGS ARMENIA IN AKHEMENYAN PERIOD. The architecture of Akhemenyan state is mainly famous for the palaces in Iran, the core of which is the quadratic-planned multipillared halls called apadans. The monuments referring to the Akhemenyan period in Armenia, Armavir, Erehuni, Drakbanakert, Oshakan-also have pillared halls, which being built in different in their plans and types.

The study of typographical of the pillared buildings in Iran and Armenia give reasons to suppose that the existing quantity of columns of these buildings and their place do not directly depend on the size of the hall, moreover, they are to emphasize the status of the building and its owner.

Apadans that appeared after the foundation of the king and are connected with the workshop of the king. The study of the pillared monuments in the Armenia of Akhemenyan period helps us to understand the character and peculiarities of the cultural development not only of Armenia but the whole Akhemenyan Empire as well.

G. Kocharian. ARTASHES I THE RIGHTEOUS: CREATION OF POWERFUL STATEHOOD. This article analyzes the evidence of the ancient and medieval sources concerning activities of the Armenian king Artashes I the Righteous. This ruler founded the Artaxiad dynasty of 200 years longevity. The political environment, exposing motives and action purposes of this king went parallel which was echoed like an imprint in Armenian history and culture. Due to Artashes I Armenia came to independence, the extensional completeness was conducted with urbanistic reorganization and economic revival of the country. At the same time this king reconstructed complicated net of communications, as well as brought to standards the national culture. Thanks to this ruler the large political, economic and cultural framework by Tigran the Great had been founded.

H. Khachatryan. THE ARCHITECTURE OF ANCIENT BENIAMIN OF HELLENISTIC PERIOD (part II). At the middle of the 1st century BC, as a result of fire, the settlement (habitation, production constructions, the columnar hall) was fully destroyed. After a short break the life in the settlement was restored. New rise lasted till the middle of the 1st century AD. It was established, on the materials of excavation, that in the basis of palace and ordinary construction layout laid two various modules, which correspond (meet) to march of columns.

The comparison of the building layouts changes, construction techniques and architectural details of different periods gives the representation of the principles of the development of architecture and building technologies of antique Armenia.

Zh. Khachatryan. THE REFLECTION OF ACHAEMENID TRADITIONS IN HELLENISTIC AND LATE ANCIENT ARMENIA. Achaemenid state, created by Cyrus in the 6-th century B.C, was enlarged and became a vast empire in the time of Cambes and Darius. Many countries of Ancient East as well as Armenia were included into that empire. During 200 years of domination the cultures of peoples became interlaced, which brought to creation of "the united world", the united culture and art. The article shows the longevity of the traditions in the spiritual and material culture of Armenia, during Hellenistic and ancient periods. That fact did not prevent the penetration of new Hellenistic culture.

L. Yeghayan. THE TYPE OF BURIALS OF SHIRAK. The archaeological study of ancient Shirak began in 1977 with the excavations of settlement and necropolis of Shirakavan. During the last 10 years there have been excavated ancient burial grounds of Karmrakar (in 1987 and in 1992), Arapi (in 1989), Vardbagh (in 1989-1990) and Beniamin (from 1989 to 2000). There were excavated about 300 ground and jug burials, and the burials in stone boxes and sarcophagi. The result of the excavated necropolis, dating from the 1st century B.C to the 4th - 5th centuries A.D, shows that the main types of burials are identical with the types of burials in ancient Armenia. At the same time there are burials dating the 1st century B.C. to the 1st century A.D. which are typical only of ancient Shirak. This burials are the ones with ritual sacrifices of dogs and horses, burials in the economic and domestic holes and etc.

S. Petrossian. ABOUT SOCIAL FUNCTIONS OF THREE-CLASS PRINCIPLES IN ANCIENT ARMENIA. In ancient Armenia during the Yervandian rule there existed the principle of 3-class social division. In the depths of this ideology (concept) there lay the mythological prototypes of the 3 deities mentioned in ancient Armenian myth about the dream of Azhdahak, the king of Media.

Only 3 names belonging to the period of the rule of the Yervandian dynasty in ancient Armenia are mentioned in Xenophon's "Kyropaidia". These names are: Prince Tigranes, Prince Sabaris and Embas, the infantry-commander. It follows from Xenophon's description that different social functions were allotted to the leaders of the 3 basic social groups (classes): Tigranes was the leader of the warriors; Sabaris was the head of the priests; Embas was the class of producers (i.e. farmers and cattle-breeders).

A. Sarkissian. THE EXPRESSION OF TREE CULTS IN THE SYSTEM OF ARMENIAN BELIEFS. Since ancient times definite beliefs have been formed among the Armenians concerning plant world, privately the trees. A tree was worshipped, sanctified as a symbol of fertility, abundance, spring awakening, as a symbol of life - which has been reflected in different rituals and customs.

These rituals and customs have passed a long way of development. Throughout centuries they have transformed both in form and meaning under the influence of Christian religion and have been preserved in different variations up to modern days.

Even nowadays, in different historical-ethnographical regions of Armenia near cross stones, churches and chantries one can come across trees covered with tatters. People light candles, pray and make sacrifices in order to prevent illness, misfortune, hoping for fertility and luck.

S. Petrossian, L. Petrossian. THE THREE PARTS OF KINGDOM KINGS. Three social estates of Indo-European society had their patron gods. In the Timar province of Vaspoorakan there were heathenish gods: Shirak, Zirak, Mirak. According to the author's view-point, their characters image symbolize three social estate of Indo-European society and have their parallels in the Shirak, Tirak and Palak. So, the prototype of Shirak was the patron god of producers estate in the "province of Shirak" (the future kingdom Ani-Shirak), the prototype of Tirak - of priests estate in the "province of Tirak" (the future Kingdom Tashir-Dzoraget), the prototype of Palak - the soldiers' estate in the "province of Palak" (the future kingdom Kars-Vanand).

S. Hairapetian. ON SOME SYNTACTIC POSSIBILITIES OF ARMENIAN WORD ORDER. The main purpose of this paper is to study Old Armenian subject. Investigation, conducted in reported speech, is confined to logical emphasis of subject, determination of syntactic environments, position in which the subject due to its semantic loading turns into a sentence. All these sentence positions are brought into a systemic set and considered as means of "underlining" subject order.

Our next task is therefore to investigate the so-called "weak or neutral" sentence positions, where the subject is logically insignificant.

Is also tested "supplementary transmission" that is so characteristic to Old Armenian (grabar) and other stylistic-expressive peculiarities of word order

V. Melkonian. THE FORMATION OF INDIVIDUAL AUTHOR'S NEOLOGISMS. Proper compounds and affixation display great activity in the process of formation of individual author's neologisms in the Armenian poetry of the XXth century. Some kinds of analytical compound words also play their part in this process.

Roots which can't be used on their own like *phn*, *շալ*, *սսսս* etc. and abbreviation of some words like *շարարսսս* instead of *շարարսսսիկ*, *ամհամողկ* instead of *ամհամողկալի* are more important and play greater part in poetry than in literary language in general.

The role of extralinguistic factor in the process of formation of individual author's neologisms is also mentioned in the article.

A. Melkonian. FROM THE HISTORY OF JAVAKHK. The history of Javakhk has been one of the least investigated fields of the Armenian historiography.

Javakhk is the eighth *gavar* (region) of the historic province of Gugark of Great Armenia including the territory of the Akhalkalak and Ninotsmindza regions and from ancient times was a part of the first state formations of the Armenian highland.

In 785 B.C. it was mentioned in the form of *Zabakha* in the cuneiform inscriptions of King Argishti. Then, during the reign of Ervandakan, Artashesyan and Arsakids Gugark and Javakhk remained in Great Armenia. According to the data of Georgian medieval historian Leonti Mroveli at the beginning of the 4th century Armenian was the language of communication in Javakhk. In the period of strengthening of the Georgian kingdom of the Bagraditids this region together with some other northern regions of Armenia passed to Georgia and since the second half of the 13th century - to the principality of Samtskhe-Satahago. At the end of the 16th century the Akhalkalak gavar was captured by the Osinans. The Turkish tax-records show that at the first period of the Osman domination

in Javakhk, as well as in its neighbouring gavar, the population was absolutely Christian, including Armenians.

I. Dolgenko. ORTHODOXY AND THE CHURCH EDUCATION IN THE YEREVAN PROVINCE (illustrated on Alexandropol district). In the late XIX - early XX-th century the church schools with Russian training appeared in the region as a result of enlightened activity of the Orthodoxy.

Owing to these schools the representatives of the local nations acquired elementary education, as well as were accessed to Orthodoxy and Orthodox culture.

K. Alexanian. ON THE QUESTION OF THE MAY REVOLT. The main reasons, according to which the May Revolt in 1920 took place in Alexandropol were as follows: 1.) the contradiction concerning the problem of control methods between the Armenian Government and the governing Dashnaksutjun Party, which brought into existence of the two-power system in the ruling sphere and weakening of the Dashnaksutjun party.

2.) the foreign policy led by the Government of the Armenian Republic, not having estimated realistically the changes that had taken place in the international relations, particularly the strengthening of Soviet Power in Transcaucasia, endangered the physical existence of the inhabitants of Armenia.

G. Aghanian. ARMENIAN ARM-MAKING IN XIX AND THE BEGINNING OF XX CENTURIES (BASED ON KARIN'S AND ACHALTSICHA'S MATERIALS). In the article an attempt is made to classify the XIX-XX centuries Armenian arm-making according to its usage and technique-technological aspects.

As the main material the development of arm-making in Karin and Achaltsicha is taken, where the differences between weapon and arm-cold-steel trades are clearly classified.

K. Bazeian. THE EMBROIDERY OF THE SOVIET ARMENIAN PERIOD. The article represents the embroidery of the Soviet Armenian period. The author tries to show the changes undergone during those years. All the differences found in the technique, ornaments and usage of those embroideries are described as widely as possible.

D.S. Vardumian. SOME PROBLEMS CONCERNING CONTEMPORARY TOPONYMS OF THE REPUBLIC OF ARMENIA. It is generally known that the toponyms of Armenia in the course of centuries under the reign of foreign conquest have been changed into Moslem ones, i.e. more Persian and Turkish names.

At Soviet times, particularly after publication of the famous poem of H. Shiraz (The names of our villages, Yerevan, 1942) mass Armenization of toponyms took place, the process of which is being continued nowadays. Meanwhile, there were also unnecessary duplications of toponyms, especially of newly created ones, as well as some other inexactitudes.

The most disappointing fact is, however, the tortured renaming of the second town of RA. It was expected, that the town occasionally named Alexandropol, afterwards Leninakan, would be changed into genuine Armenian sounding and saturated with Armenian spirit-historical Kumayri. Moreover, the provincial mentality prevailed and by referendum the town was renamed into Gyumri with Turkish sounding and saturated with Turkish spirit. This stigma must be obliterated and the ancient name of Kumayri must be restored.

Some inexactitudes having appeared as a result of hurried administrative-territorial division of RA must be corrected. Such phenomenon has already been a subject of discussion on a high level in the National Assembly.

H. Sarghissian, A. Boyajian. THE EXPERIENCE OF GYUMRI WORKING RESOURCES AND THE PEOPLE'S EMPLOYMENT FROM 1990-2000. The article touches the questions of forming the working resources, formulating the changes of population's structure, the problems of repopulation and the peculiarities of this process and the problem of optimization of the use of repopulation.

Half of the population of Gyumri is unemployed in 2000, only 12,5% of population is involved in different branches of economy. Because of emigration the number of people who are able to work has decreased by 62.400 people, and the number of the unemployed has increased by 25.000. The situation is complicated in industry as well as in the educational system. The indefiniteness of the development of town's industry will call forth the further decreasing of the population by 1/3 of it. So the establishment of new vacancies and resultative use of the employment is an urgent problem.

R. Hovhannisian, K. Sahakian. ABOUT ARTISTIC EPITAPHS ON GRAVESTONES. Armenian Lithographic rhymed works and epitaphs on gravestones are the striking illustration of the people's artistic thought and world outlook.

We have examined the specific features of epitaphs, their ideological orientation and the variety of themes.

Modern records generally keep the typical features of traditional ideas. Epitaphs are invented in two ways: in one part the lyric character is a person taking his leave of life, in the other one he is an inventor. These are meditations on life and death, sometimes they lay stress on standards of morality and social protest.

Artistic epitaphs on gravestones are an original literary inheritance, the value of which is in the enlightenment of the different sides of philosophy and history of the Armenian people.

A. Apinian. THE CRADLE-SONGS GARSE OF SHIRAK'S NATIONAL (SONGART) MUSIC FOLK-ART. Among Armenian folk musical creation cradle-songs differ with the depth of mind and rich melodic expressiveness. In ethnographic different regions they have various names "oror nanik, larik, hajrur, nenny and etc".

Classification of cradle-songs has been done by groups with several subgroups on the base of comparative analysis of recorded cradle-songs on Shirak.

N. Eghoian. FOLK LORE MUSIC IN GERAT VILLAGE. One of the most important questions of the ethnomusicology's great realm and comparative investigation is the examination of musical dictionary of intonation and specific musical slangs. For this reason Armenian Research center of Shirak decided to collect ethnographic works, and record every day songs and instrumental folk-tunes. On the basis of the collection, made in 1997-1998, we attempted to show the general ethnomusical picture of this village.

During the March of (1997-98) 38 songs and instrumental folk-tunes were written down by N. Yeghoyan, H. Appinyan. The age of informants was from 15-78. The genre of circle is broad: lyrical songs (1), dancing songs (13), wedding songs (3), vardavar (national custom) songs (1), lullabies (1), ashugh songs (4), self-made songs (1), instrumental folk-tunes (3). In the village bagpipes (executor, Sargsyan Kamsar) the national musical instrument are kept. Though many songs of different genres were not written down, it's clear that there is a revival and observance of national traditions.

L. Hakopian. THE CHARACTERISTICS TEEN-AGES IN STRESS SITUATION. In the given article there is analyzed the behaviour of teenagers under conditions of natural disasters, and also of social-economic crisis, peculiarities of teenagers' counteraction with respect of stress unfavourable impact.

Looking upon teenagers as a vulnerable group from the social-psychological points of view the author presents the changes in emotional state, behaviour, motivation, system of values and social relationships of the teenagers having suffered from the earthquake and living in natural and social disaster zones.

According to the author the families which live under very hard social-economic, moral and psychological conditions as a result of well-known factors have considerably lost their strength to overcome contradictions and difficulties with teenagers.

The article is valuable from the point of view of pedagogics as well as psychology.

A. Hairapetian. ERIAKHI-SHIRAK IN URARTU MANUSCRIPTS. Eriakhi (Historic Shirak) is first recorded in a cuneiform manuscript (dating back 785 BC) concerning to Argishti A. and his punitive expedition to Etiur. It also gives us a ground to suppose that Eriakhi-Shirak had a status of independent tribal state. Later, for a long period Argishti A. was busy with subjugating the south territories of its proprietorship and only in 774 BC Eriakh was again reoccupied by him.

Four other manuscripts, dating to us, are striking illustrations of ferocious battles, horrible punitive operations, great captivity and terrible plundering on this country till the end of 40th of the 8th century A. D. The above mentioned historic events took place in the reign of Sarduri B. - the follower of Argishti A.

A. Gasparian. ARACKEL DAVRIZHETSI ABOUT THE MUTUAL RELATIONS BETWEEN SHAH AND THE ARMENIAN CATHOLICOSES. Arackel Davrizhetsi's "History" is considered to be a truthful and memorable source in the sphere of researches in Armenian-Iranian relations. Being the witness of the epoch he has depicted, the patriot historian puts in the pillory those spiritual and worldly leaders who voluntarily obeyed Shah Abbas and left the mother land.

A. Nikoghossian. ALEXSANDRAPOL CIRCLE "QUEST FOR TRUTH" AND ARMENIAN LIBERATION MOVEMENT. In the summer of 1903 the border between Russia and Turkey was closed by the Tzarist Government. The contact between the rebels in Sassoun and the East-Armenian Revolutionary Centre was lost. For the sake of the resumption of the contact two members of the "Quest For Truth", Sarghis Poghossian and George Gurdjieff, got to Moush in June, 1904, carrying the instructions of the Revolutionary Centre.

H. Stepanyan. "KYOROGLI" THE HALF-WAY OPERA BY ARMEN TIGRANYAN. In the personal archives (Museum of art and literature) of the famous composer and founder of Armenian opera one can find interesting facts about popular national heroic half-way opera "Kyorogli". The plan of libretto and about 20 notesketches tell us about a new folk-style in opera. The study these manuscripts give us

discover the reason why the opera has not been finished, because author of libretto, a singer of "The Marin Tchalrc" in Petersburg, a well-known military man, a poet and a translator Vahan Ter-Arakelyan was arrested in 1937 and soon in 1941 he died in the prison of political prisoners in Ukbta.

E. Matevosian. THE INFLUENCE OF ARMENIAN NATIONAL REALITY ON JU. KARABCHIEVSKY'S WORLD OUTLOOK. The present article discusses the problem of the influence of Armenian national world on Karabchievsky's aesthetic and ideological concepts. Comparing Jewish and Armenian history, the writer finds many similarities. Karabchievsky discovers his own national substance cognizing Armenian mentality and language thinking. As a result, the writer comprehends not only national values, but global problems as well.

L. Vardanian. STEPHAN LISITSIAN'S RESEARCH IN SHIRAK. The researches of the famous Armenian ethnographer and pedagogue St. D. Lisitsian in Shirak were related to different spheres of his many-sided activities. In 1920s and 1930s, while heading the Central Bureau of Regional Studies of Armenia and later the Ethnographic Department of the State Museum of History, the scientist developed an extensive and large-scale organizational and research work in collecting lore and ethnographic materials.

In Leninakan, as well in Javakhk, he collected vast ethnographic data on the mode of life of the Armenians of Karin from the refugees from Basen, Erzurum and other regions of Western Armenia. These materials served as a base for his work "The Peasant Dwellings of Higher Armenia" (1926). Later, in order to collect museum exhibits and write down ethnographic materials among the Karin Armenians originating from Higher Armenia, a two-stage research of Shirak and Javakhk regions was planned, in 1936 and 1937 respectively. However, only the Javakhk part of this project was realized, while the expedition to Leninakan planned for 1937 unfortunately didn't take place for a number of reasons.

By Lisitsian's efforts, collections of church plate of museum value were delivered to the State Museum of History from a number of closed rural churches in Shirak, in particular from Artik and from the monastery of Arich (1934). As a result of energetic activity of Stephan Lisitsian, a Regional Museum was organized in Leninakan. The following document from the scientist's archive, which is being published for the first time, gives information about the condition of this museum in 1938.

N. Kilichian. ZEYBEK DANCE: CULTURAL INTEGRATION. In researches of Armenian folk dances, different sources are revealing data about dances, popular in Armenia at the beginning of XX century. One of them is the Zeybek dance. In 1930-s Armenian ethnographer Srubhi Lisitsyan and Vahram Aristakesyan have recorded Zeybek dance from West Armenian refugees. After the research we completed the general composition of the dance with the music, subject and costume.

Nowadays, that dance is very popular in Greece and Turkey, but has been forgotten in Armenia. This version of Zeybek has existed only in Armenia. So it is one of the unique examples of the Armenian folk culture.

T. Zakarian. SEVERAL ISSUES OF THE GYUMRI INTERFAMILY AND KIN RELATIONS: ON RESULTS OF ETHNOSOCIOLOGICAL SURVEYS IN 1980-90-IES. The ethno sociological surveys, conducted in Gyumri in 1980-90-ies, had an aim to clarify the family structural features, kin and other interrelations of family members. The family structure has significant transformations caused by the earthquake, new political and economic realities.

For the traditional inhabitants of Gyumri in current circumstances the forms of cooperation between close and far relatives have become more necessary.