

## SUMMARY

**S. Petrosyan. THE HISTORICAL BASIS OF THE LEGENDS ABOUT PATRIARCHS NOY AND SISAK.** It is obvious that ancient Armenian sources contain fragments of Armenian folklore texts. In many aspects these texts are of special interest: for example in the aspect of the introduction of agriculture and gardening. The nobleman Siuny family-name Sisakan (Սիսակաւն) originated from the Armenian word sisak (սիսակ «species of grape»). Their patrimonial estate was in the province of Siunik which in the period of Urartu bore the "botanical" name of Şuluqu (Շղուկ "spray, sprout"). As regards the names of patriarchs Sisak (Սիսակ) and Tsluk (Շղուկ), the author of the article is of the opinion, that there is a direct correlation between the following Indo-European words. Without doubt, gardening, wine-making and the cult of grape (wine) were widely practiced by that part of the ancestors of the Armenians.

**G. Khachatryan. THE GRABAR PREPOSITION *wn* IN PROFESSOR VARAG ARAKELIAN'S UNPUBLISHED WORK "THE GRABAR CONJUNCTIONS".** The studies of the preposition *wn* in close connection with all grammar cases are endowed with the quality to form various objective and adverbial grammar senses.

In the 5th century the preposition *wn* was more often used with the objective case denoting a lot of grammar senses just together with it.

The grabar preposition *wn* is so active that can also express the same grammar meanings as other prepositions do, whereas the preposition *wn* form some grammar senses together with the preposition *h(j)*.

It's obvious that the preposition *wn* already in the 5th century was involved in the word-formation procedure having the role of word component among many word units.

**S. Airapetyan. WORD-ORDER MODELS OF INTERROGATIVE SENTENCES IN CLASSIC GRABAR.** All word-order models of interrogative sentences in the language of original and translated sources of the first half of the V<sup>th</sup> century are considered in the article. There are also brought to light the peculiarities of word order and correlation of interrogative intonation and word order in this kind of sentences in classic grabar.

**Kh. Badikyan. THE ORIGIN OF PHRASEOLOGICAL UNITS AND SOURCES OF THEIR ORIGINATING.** A phraseological unit is a higher language phenomenon which is connected with a higher level of human thinking. In the article the sources of originating of Armenian Phraseological units are considered. There are also determined a number of phraseological units formed with the help of language sources itself and borrowings.

**H. Melkonyan. THE VOCABULARY OF AV. ISAHAKYAN'S PUBLICISTIC WORKS.** The given research is on Av. Isahakyan's vocabulary of scientific articles and speeches and on the principles of the poet's choice and use of lexical units in publicistic style.

**H. Zakyan. GRAMMATICAL CHANGES IN THE PROCESS OF HISTORICAL DEVELOPMENT OF THE ARMENIAN LANGUAGE.** The changes of grammatical meanings in the process of historical development of the Armenian language are considered in the article. Particular attention is paid to the changes of lexical meanings and voice forms of the verb.

The research shows that in the process of development of the Armenian language a transition of poly semantic words to mono semantic ones, and also a transition of double and parallel voice forms to one voice forms takes place.

The nature of grammatical changes states the fact that the grammatical system of Armenian aspired to uniformity, and what concerns the changes of lexical meanings and establishment of grammatical features - to clearness. The phenomenon is considered in the process of its historical development and all the three periods of development of the Armenian language are attached equally great importance

**G. Barnasyan. FORMS OF FIXING THE TIME IN NATIONAL LANGUAGE THINKING.** Abstract thinking is not specific for language. There are dialect words and phrases which express time in descriptive way. The time becomes recognizable in by being fixed in mind and contradicted other processes of significant social-political events, disasters, war.

**L. Petrosyan. ABOUT THE MILLITARY CONSTRUCTIONS BUILT BY YERVAND THE LAST.** During the reign of Yervand the Last (about 220-201 B.C.) the raids of the Iberians and

their North Caucasian allies on the northern territories of Armenia, as well as the raids carried out by the Atropatens and their Caspian vassal-allies on the eastern regions of the country, made the King of Armenia take a number of due measures to defend the bordering areas. On the borderlands a number of fortresses and military settlements were built, such as Kajatun (in Gogarene), Kajats-Kalak (in Khorzene), Yervandakert and Yervandashen (in Syunik). Those settlements being of great strategic importance were defended by the appointed garrison of khajian, i.e. picked soldiers from the king's regiments.

**A. Hairapetyan.** ETHNO-DEMOGRAPHIC AND RELIGIOUS-CONFESSIONAL SITUATION OF PROVINCE ALEXANDRAPOL IN THE YEARS 1840-50. In the given article on the basis of rich archives material are thoroughly analyzed traits of demographic process and religious-confessional situation of Bambak, Shoragyal and Lori regions parts of province Alexandrapol. The matter is profoundly introduced by rural settlements, are accurately specified some already existing notions about dynamics of Giumry population and at the same time are revealed all factors having an influence on demographic and religious confessional situation of the province.

**L. Yeganyan.** ANCIENT MIRRORS OF ARMENIA. Mirrors made of silver and bronze were typical for burials in the I (first) century A.D. and belonged to the most valuable things of everyday necessity. Besides domestic prescribe, mirror was presented as one of the most important elements of ritual burial.

In the excavation materials of ancient necropolis of Armenia (Artashat, Garny, Beniamin, Anoushavan) the ritual role of mirrors in burial ceremony is considered. Compared to archeological and ethnographical materials of Armenia and contiguous to its side were exposed that the role of mirrors in burial ceremony were connected with presentation of the other world and were intended for preservation from malicious and magic power.

**L. Yeganyan.** STAMPED JUGS FROM SHIRAK. In the article there is considered a group of jugs carrying out technical stampings, excavated from medieval monuments of Marmashen, Kumairy and Haykadzor. Studying the ornaments in the stamps show that the basic themes are geographical ornaments, pictures of animals, battle and hunting scenes. Comparing ornament - pictures with materials from medieval well-known centers of production of ceramic stampings proved that according to the article and realization they are close to the materials from Ani. The examined material dates back to the X-XII centuries.

**K. Sahakyan., R. Hovanisyan.** PECULIARITIES OF MODELS OF COMMUNICATION IN STRESS SITUATIONS (ON THE BASIS OF STUDY OF POST DISASTER DREAMS). In the process of psychocorrection communication is realized in accordance with the person's nature. Communication in stress situation is turning into the modeling of new forms of behavior. During this process there occur reformation and reunderstanding of the model, i.e. communication is changed during stress.

The peculiarities of this model are conditioned by threshold of sensation and person's ability to organize speech as well as by character of problems caused by new social conditions, which reflect difficulties in social adaptation and depression. As far as dreams are negative in stress situations and are the result of frustration communication sometimes becomes stereotype and is restricted to words and expressions.

**H. Apinyan.** ASHUGH IGIT'S SONGS. One of the brilliant representatives of the Soviet period Armenian national bard ("ashugh") school is Ashugh (bard) Igit. He is Sheram's descendant. Like his contemporaries Havasi, Ashot, Shahan he eulogizes his motherland, native town in his songs, too. However, the main string of the lyre is the motive of love. The ashugh's (the bard) poetic language is colourful, expressive, rich in comparisons, epithets. Igit uses "ashugh"'s (bard's) traditional, standard ways in some songs. The basis of the creative work is Shirak peasant's and town songs of Alexandrapol. He is a great master in creating tunes. The musical language is remarkable for its structural distinctness, the simplicity harmonic intonation, modulation into another key, which enrich the composition.

**H. Stepanyan.** SOME QUESTIONS OF MUSICAL CULTURE IN ANCIENT ARMENIA IN THE WORKS OF SRBUI LISITSYAN. In Srb. Lisitsian's work "Ancient dances and theatrical performances of Armenian people" (Yer.v.1, 1958, v.2, 1972) side by side with the wide range of cultural historical questions some very interesting manifestations of ancient Armenian musical culture are examined. Among others the questions concerning the interpretations of historiographical testimonies, are under consideration in the article. The investigation shows, that many interpretations of Lisitsyan are unique not only for their scale of historical-cultural layer survey, but



also with bold, far-reaching conclusions, which enrich the pages of Armenian musical-historical science.

**K. Bazeyan. THE ART OF LACE-MAKING IN ALEXANDROPOL.** Lace-making has its own place in the crafts widely practiced by the women in Alexsandropol. The prevalence of this art and various application of lace work were conditioned by a number of factors. The first factor was the necessity of applying the flower-patterned lace for trimming woman's festive head-dress. The second factor was the new mode of town life with fashionable interior furnishing. The last but not the least was the factor of dowry. In order to satisfy the executing demand for lace work girls' schools and specialized needlework schools were opened. In Alexandropol the lace played an important part in the mode of town life, serving everyday-applicative, aesthetic-decorative, festive-respective, ceremonial, ethnic purposes.

Due to this, lacc-making took a unique position in the whole cultural complex.

**L. Nersisyan. GENERAL PSYCHOLOGY AND ART.** The aim of the whole article is to introduce the parallel lines between psychology and art. From this aspect the connecting link between psychology and impressionism is explained.

These two spheres, which occurred in the XIXth century, were determined into one social-art which makes us think about the art's short description.

**L. Atancsyan. ARMENIAN PAINTERS AND RUSSIAN PEREDVIDGNIKS IN THE END OF THE XIX AND BEGINNING OF THE XX CENTURIES.** The foundation of the XIXth century Armenian painting school was connected with the landscape painting as a formation of a separate genre.

The historical and topical genes of the landscape painting became not only the fixed means of beauty's category but the expressing means of the patriotism.

Russian democratic-peredvidgnik painters had their great influence the foundation of the XIXth century Armenian painting. In Moscow and in St. Pitsburg Bashindgachyan, Tadcvosyan, Surenyants, Arakelyan and many other Armenian painters of the XIX-XXth century gained their length of painting under influence of Russian peredvizhniks.

**L. Avetisyan. INTERNATIONAL LAW AND DOMESTIC LAW RELATION IN ARMENIA AND THEIR PROSPERITY** In this article Lusine Avetisian gives attention to the relations between the basic principles of universal international and domestic law.

First of all she points out that the Legal Sistcm in the country is based on the 1995 Constitution of the Republic of Armenia, which contains a provision to the effect that universally recognised principles and norms of international Law as well as international treaties of the Republic of Armenia are the integral part of the legal system. Moreover, the international treaties concluded in Armenia prevail over national Law.

**V. Grigoryan. SCIENTIFIC AND COGNITIVE OUTLOOKS ON A HUMAN BEING AND THE WORLD IN MEDIEVAL ARMENIA.** Outlooks of famous Armenian workers of culture and science on scientific recognition of a human being and the world are of great importance today, particularly in the accomplishment of pedagogical-educational and national-patriotic tasks.

Material stated in the article certifies that the representatives of the Armenian past in the field of science and education had progressive views and outlooks of the time.

**H. Khachatryan, L. Eganyan. THE EXCAVATIONS OF THE NEWLY FOUND ANI SUBURB IN 1993.** The Shirak Center of Armenian Studies of the National Academy of Sciences together with the Shirak Regional Museum and the Agency of Historical and Cultural Monuments' Protection conducted excavations in different regions of the administrative territory of Haikadzor Village of Shirak Marz.

Inside the territory of the village a antique settlement and an necropolis dating back the 2 century BC - 1 century AD were found.

In the gorge of Akhurian river there has been excavated an hand-made cave with its site. According to the documentary the cave found dates back the 9-17 centuries AD and belongs to the structure of Ani (the Middle Age Capital of Armenia) which was in an organic union with the Horomos monastery.

**H. Msryan. THE SCUTISH TYPE OF WEAPON FOUND IN THE NORTH-WEST OF ARMENIA.** Summing up we want to mention that from the territory we are interested in the discovered subjects which were all of Scutish type of weapons were found from the vaults.

(mausoleums) Neither the Shirak plateau, nor Lori has any Scutish monuments, which can prove of their long settling in these places.

There are samples in the above mentioned type of weapons, which were made by the local craftsmen, but they didn't become the elements of Armenian armory. In fact this phenomenon is evidence that the scutes who penetrated into the environment of native-settles have lost their wandering customs and adopted the ways of life of the natives. By the way those few funerals keep the ways of local funerals. This circumstance speaks about the influence of scutish over the mentioned territory.

**V. Grigoryan. SOCIAL AND COGNITIVE OUTLOOKS ON EDUCATION IN MEDIEVAL ARMENIA.** In Medieval Armenia progressive thinkers had evident enlightenment-reformative thoughts and views which gave new charge to the further development in research-pedagogical and educational field.

**V. Stephanyan. VAHE KACHA "THE EIGHTH DAY OF GOD".** The article is about the remarkable Armenian prosaic and journalist Vahe Kacha (Vahe Khachaturyan). It's about his literary career, his creative work. Different philosophical trends may be noticed during the development of his literary career. Nevertheless in the 50-60s Kacha managed to reveal his unique style, his creative method in spite of that stormy literary atmosphere of disputes. The influence of existentialism is evident in his works which may be proved by his novelette called "The eight day of God" written in 1958 which is highly appreciated.

The author discusses the existential novelette – the problem of life and death, agitation, fear, the existence of human beings etc.

Pondering upon the problem of life and death, he clearly expresses his opinion – "existence for the sake of life".

Kacha proves his pompous views of humanism with the help of this work. He admires honesty, optimism, inexhaustible devotion towards the people – that is Kacha's humanism. This novelette is the assertion of Kacha's humanitarian ideology.

**L. Manasyan. HAKOB OSHAKAN'S PRINCIPLES AND METHOD OF CRITICS.** Hakob Oshakan is one of the well-known Armenian critics of the first half of the 20th century, in the extended opinion he is the strictest critic. The detailed, thorough study of Oshakan's criticism proves, that its each word, each thought is justified and based on a particular unique principles. Oshakan's principles are the following: a) each literary work, even criticism, must enrich literature and work on the benefit of it, b) how fully life is reflected in the work (in the works of Oshakan life and literature are adequate), c) devotion to the people spirit (in Oshakan's opinion every true artist must reflect the spirit of his people in his works).

Being based to these principles Oshakan created his method of critics, which was successfully used critical works of both contemporary and medieval literary works. This method provides a study of the author, his style, life, which is reflected in the work, the all sided characteristics of the epoch, where one must search the place and role of the author and his work.

**A. Boyajyan. BEE-KEEPING IN THE ECONOMY OF SHIRAK.** In historical Shirak bee-keeping was one of the traditional fields of subsidiary economy. During the last ten years there has been observing increase of bee-keeping in the region. According to the official statistical data in 2002 in the Shirak region the number of bees was about 7857 pieces. Out of 77 agricultural communities of the former region of Ashot'sk (Gukasyan), Akhuryan and Amusya, only in 47 bee-keeping is developed. In 2002 there was produced about 440-447 million dream of honey in Shirak, which forms 1,2% BBN of agricultural economy in the region.

**L. Sahakyan. THE FEATURES OF THE YOUNGSTERS' THINKING DURING CO-DISCUSSION OF THE LITERARY WORK.** In the article youngsters' thinking in the condition of communication is shown. In the group activity the thinking of each pupil-member of the group increases.

The thinking of the pupil with low intellectual ability is balanced on the account of the pupil with high intellectual ability. It is proved that the group discussion in debating conditions gives a chance to the youngsters to express their own opinion, to complete their friends ideas, to correct the wrong thinking if there is so. The group activity develops the speech, the language of the youngsters and becomes a means of developing thinking.