

## S U M M A R Y

*A. Petrosyan.* KUMAYRI IN THE CONTEXT OF ANCIENT MYTHS OF THE ARMENIAN HIGHLAND. Kumarbi was the Hurrian God of grain, father of the God of thunder-storm Teshub and his adversary Ullikummi. His name is interpreted as a genitive case of an unknown toponym \*Kumar (E. Forrer). In historical times the cults of the Hurrian Gods were concentrated in Northern Mesopotamia and Syria, but in early antiquity they must have been located in the Armenian Highland, the probable Hurrian home (V. Haas). In ancient Armenian tradition the cult of grain was known in Shirak province, the granary of the nation, whose eponym Shara can be considered as a deity of grain. The name of the main city of Shirak Kumayri (modern Gyumri) can be interpreted as a suffixed form of ancient \*Kumar. Some myths compared with the Hurrian cycle of Kumarbi and his sons are known from the neighboring provinces of Armenia-Ararat valley and Gegarkunik, where these myths were probably located in early antiquity.

*S. Petrosyan.* THE ROLE OF THE TOWN OF ALNIUNU AND THE GOD OF THE SUN IN THE RELIGIOUS POLITICS OF EARLY URARTU. According to the author, the town of Alniunu is to have been located in the same region as Artsashku, the first capital of Urartu. The town used to be the centre of the cult of \* Alni, the God of the Sun and the main God of earlier Urartu. During the rule of Sardouri I (845-825BC) Tushpa (present-day Van) became the capital of the country and \*Alni, the God of the Sun, became identified with Shivini, i.e. the God of the Sun from Tushpa. Later on, during the rule of Ishpuini (825-810BC) Haldi from Mutsatsir became the supreme God of Urartu, while the God of the Sun (<sup>D</sup>UTU, <sup>D</sup>Šivini) was the third in the state pantheon.

*L. Petrosyan.* ABOUT THE FOUR SKIRTS IN GREAT ARMENIA OF THE YER-VANDITS (THE ENS OF THE 4<sup>TH</sup> CENTURY BC). According to the preserved facts stated in Strabo's "Geography" (Strabo, XI, 4, 9; XI, 14, 12) it can be concluded that most of the Armenian lands formed part of Great Armenia in the region called Achilisena in the West, the region "up to Calachena" in the East, Sisiritida in the North-West and the region "up to Adiabena" in the South-East.

*A. Gasparian.* GRIGOR DARANAGHETIS ABOUT THE MOVEMENT OF JALALINES. Grigor Daranaghetsi, the announcer of the awakening of Armenian historiography presented in his work the violent military-political events which took place in Western Armenia and Turkey. In a more thorough way he presented the movement of jalalines, which was the result of anarchy, unruly exploitation and oppression reigning in the Osman empire in the XVII century.

As a result of revolts of jalalines against the cruel Sultanian military-feudal system the population of Western Armenia and Minor Asia mainly suffered. This movement temporarily facilitated the Sultan Turkey's centralized despotism and at the same time undermined the latter's plans in the sphere of foreign policy.

*A. Hairapetyan.* ON THE NUMBER OF ARMENIAN IMMIGRANTS FROM PERSIA IN 1828-1829. The migration of the Armenians living in Persia that was authorized by the Turkmenchay pact has radically changed the demographic picture in Eastern Armenia.

At the same time as a result of some shortcomings committed at the phases of organization and realization of this migration the latter became the topic of endless polemics for the historians of the past and present. According to the report of E. Lazaryan to Paskevich about 8949 families crossed the Russian-Persian frontier. We think the number of the immigrants is more than was mentioned. In his report Lazaryan mentioned neither the immigrants who migrated on their own initiative, nor the ones who settled in Kharabagh nor the ones who crossed the frontier on the expiry of the term mentioned in the pact.

Nothing was mentioned either about those who couldn't stand the hardship of the first years of the migration and returned to Persia. Taking into account these facts we consider the number of the immigrants who crossed the Araks was on that more than 9509 families or about 57000 people.

*S. Esayan, L. Abajyan.* ABOUT URARTIAN WALL PAINTING AT ALTIN -TEPE. Urartian wall painting is one of the most important forms of the palace art of the kingdom of Van. The best examples of wall painting are known from excavations of Erebuni and different fragments of it are excavated in Arghishtikhinili, Karmir Blur and Padnots.

The second monument where a great number of wall paintings are found is Altin-tepe. Some wall paintings dating back the 8<sup>th</sup> century B. C. are excavated in the palace and temple and some others dating back the 7<sup>th</sup> century B. are found in the columned hall-aspadana.

The wall painting of Altin-tepe are in some ways like those in Erebuni. The difference is in the absence of social life paintings and colour shades. Unlike Erebuni wall paintings lions chasing deer are found here for the first time. This motive is not known in any other Urartian wall painting.

*H. Khachatryan.* THE DISPLAY OF GODDES ANAHIT CULT IN ANCIENT SHIRAK. Diggings of the ancient settlement rooms and layers dating back the second half of the 1st century BC in Beniamin enabled to unearth triangle-shaped ceramic lamps, that were in use together with traditional-shaped ones. The comparison of the triangle-shaped lamp with the triangle on the forehead of the calf proteome devoted to goddess Anahit from Armavir and the consideration of the functions and attributes of the cults of Anahit and Artemis prove to have a lot in common. They do have common ancient Asian roots. The research showed that the lamps were part of the ritual stock devoted to goddess Anahit.

A new attribute of the cult of Anahit unknown before displays itself in the form of triangle-shaped lamps in Shirak. According to the research materials of the two monumental buildings of ancient Beniamin it has been proved that the settlement of Beniamin was the administrative center having the official function of the cult of Anahit in ancient Shirak.

*L. Eganyan.* THE BEADS OF ANCIENT SHIRAK. Beads excavated during the diggings of ancient places of Shirak such as Beniamin, Vardbagh and Anushavan are considered in the article. The beads are only found in the accompanying materials of women's and children's burials. The beads found are made of different materials such as paste, glass, agate, bronze, animal phalanx. The beads are also different in shape: round, flat, cylindrical. The analysis showed that the greater part of them were of local manufacturing. The beads are dated to the 1.B.C.-2A.D.

*G. Aghanian.* IRON AND IRON OBJECTS IN THE BELIEFS OF THE ARMENIAN PEOPLE. In the article an attempt has been made to characterize the place and the role of iron and iron objects in the ritual cycle as well as in the beliefs of the Armenian people.

Personal properties of the iron-masters and the objects made by them are of special ritual importance, and they are the beliefs of centuries. A special attention is paid to the ritual role of anvil as the centre of universe and the basic of existence.

*A. Sarkisyan.* ARMENIAN FOLK BELIEFS CONNECTED WITH WOODCARVING CRAFT AND HANDICRAFT TOOLS. Since earliest times, the articles of the deceased, including their working tools which they used during their life, were buried with them conditioned by the belief that people continued living an earthly life in the next world.

The echoes of these customs survived up to the beginning of the 20 th century.

Having risen since the earliest era and losing in the course of time their original sense and meaning, the beliefs connected with woodworking craft, craftsmen and their working tools, as well as the magic ceremonies accompanying them, survived up to the 19-20 th centuries in the capacity of remnants.

*K. Bazeyan.* NATIONAL ART IN THE SYSTEM OF ETHNIC CULTURE. National art has original artistic peculiarities that correspond to functional, chronological and other characteristics. The article studies the national art as a special ethnic phenomenon in which artistic, cultural and also historical aspects are connected with one another. Characteristic peculiarities of a national art, as a kind of national creative work, are revealed; differences between national and professional imitative arts are examined. National decorative-applied arts are formed according to several functions: utilitarian, festive, ceremonial, ritual, aesthetic, communicative and ethnic-sign, which are studied in the article separately.

*L. Vardanyan.* FROM THE HISTORY OF THE ETHNOGRAPHIC FUNDS FORMATION OF THE STATE MUSEUM OF HISTORY OF ARMENIA. The successful development of the work on instituting an ethnographic museum in Armenia in 1920-1930s is closely related with the name of S.D.Lisitsian. After taking position of the head of the Ethnographic Department of the museum in 1928, he initiated extensive scientific-organizational and field-work activities in order to form its ethnographic funds. He organized a number of expeditions with this purpose in 1930s, which resulted in numerous and wide range collections forming the base of the ethnographic funds. These funds were later elaborated and systemized, and their high scientific level met all the requirements of the pre-war times.

*I. Doljenko.* MODERN MOLOKANISM IN ARMENIA: THE STRUCTURE OF RELIGIOUS ORGANISATION. In the course of centuries sectarians created and kept up their own system of the social-religious relations. Up to now the stringent spiritual hierarchy of the molokan association remained as a part of this system. The older generation's authority specific to traditional societies is kept in the religious life.

*N. Gabrielyan.* THE MAIN TENDENCIES OF DEVELOPMENT OF MIGRATION PROCESSES OF THE POPULATION OF DISASTER AREAS. Spitak earthquake of 1988 had a negative influence on the processes of organization of social production and vital activity of the

population of Disaster Area. In combination with the influence on social- economic and political transformations, it became the reason of forming new migration streams of Disaster Area population. Many consequences of the earthquake still preserve their negative influence and continue to form the migration stream beyond the bounds of the republic. In the period of 1988-2002 the migration balance is negative. Among migrants, leaving the Disaster Area, specific gravity of children under 16 is growing, that shows the tendencies of forming irretrievable migration.

*S. Hayrapetyan.* THE EXCLAMATORY SENTENCE IN GRABAR AND ITS WORD-ORDER MODELS. The presented article considers the grammatical peculiarities of developing exclamatory sentences in Classicar Grabar. This peculiarities are as follows: the corresponding timbre, the use of interjections, modal words and interrogative relative pronouns, the sentence structure, the expression of the predicate in different mood forms and so on. The types of exclamatory sentences are presented in the article according to their meaning and use. All the word-order models these sentences are expressed by, are examined in consecutive order and the factors stipulating these models are brought to light in the article.

It is pointed out that most of the dicomponent exclamatory sentences (the sentences containing both the subject and the predicate) have the predicate in the preposition and in some functional and significant subtypes are even notable for their strongly fixed word-order.

*H. Zakyan.* VOICE TRANSITION OF THE VERB IN THE HISTORICAL DEVELOPMENT OF THE ARMENIAN LANGUAGE. The Voice transition in the course of historical development of Armenian is presented in this article. Linguistic studies are made in all three stages. As facts claim, Armenian in its historical development aimed to lucidity and uniformity, getting free from grammar variation, coming from the Old Armenian (Grabar). In the category of the verb it is presented by the transition of double voice into single one.

*H. Stepanyan.* FACTS IN THE ARMENIAN HISTORICAL SOURCE OF THE V-XV CENTURIES BY THEORY OF MUSIC. Among other interesting historical-cultural facts, there are also some facts in the Armenian historical source of the V-XV centuries concerning mainly the practical theory of music. They are witness of the names of professional music genres, formations of Eight-sound, important centres of Manusum and khaz writing, some interesting specifying performance significant signs of Armenian spiritual monody. Many of these witness have played important role in Armenian medieval music. Some of them are presented here for the first time and are of important educational value.

*O. Hovhannisyan.* WOMAN IN ARMENIAN PROVINCIAL REALITY. In the provincial reality the life of Armenian woman was chained by customis, traditions and patriarchal bonds. Armenian provinces were buried in the dark and ignorance. This article is an attempt to reveal the role and appearance of Armenian woman in the provincial reality. where according to the works of Hrand, Tshkantintsi, Zardaryan and Msho Gegham the moral description of Armenians woman is shown, interesting pages of her life are revealed. The woman who had unlimited skills didn't have an apportunity to study. Provincial men saw women as their own property only, who didn't have the right to be against the will of their master.

*K. Sahakyan.* THE ETHNODINAMIC MODEL SOME YEARS AFTER THE DISASTER. In the post earthquake period the difficulties in the social field of the country had their bad influence on the psychology of the people living in Shirak marz. The first main problem was of psychological sphere.

Caused by psychological difficulties many changes took place in the social life of the people.

The research we carried out shows that the new life has made people get used to difficulties in both psychological and social fields of this life.

*II. Hakobjanyan.* ON THE QUESTION OF TEACHING THE COURSE OF WEST ARMENIAN PROVINCIAL PROSE IN HIGHER EDUCATIONAL INSTITUTIONS. The subject of the special course is the monograph "The history and theory of the West Armenian provincial prose" (1850-1915). The aim of the course is to acquaint the students with the literature of Western Armenia, which, unlike the literature of Constantinople was out of the field of Scientific research and appraisal. The history of the literature as well as some of its defects are minutely studied in this work. A number of questions concerning methods of teaching of the subject are also presented. The representatives of that literature as M. Khrimyan, G. Srvandzyants, Tekatintsi, M. Kyarshyan, Miho Gegham, R. Zardaryan, K. Oshakan and others are valued and commented. This is a novelty, so it is necessary to give the explanation of some questions which deal with methods of teacing.



*S. Khachatryan.* THE INTERACTIVE METHODS OF TEACHING. The work has a purpose to assist in the quality of education, in the progress of student's activity, in the forming of culture of interpersonal relation, in making the teaching process active and interesting.

In this case, the students render from passive intenders into an active participants of education process and into a discoverers

Some interactive methods are discussed, whose advantages are visible: The students conquer the dependence upon the teacher during the education process and become more independent. Can value their education. Form an independent and self – confident persons and ets.

*A. Safaryan.* ABOUT SOME ASPECTS OF STUDENTS' TEACHING OF THE SCHOOL DEPARTMENT IN THE PEDAGOGICAL INSTITUTES OF HIGHER EDUCATION.

Some peculiarities of students' teaching of the school department in the pedagogical institutes of higher education are enlightened in this article. The great role of a fairy tale in the development of a person's emotional and volitional sphere is described in it. In this work an important place is given to the translations, which promote the peculiar properties of the detection of the Armenian and Russian folklore, and the development of the linguistic thinking.

*L. Atanesyan.* COMPOSITION OF AN INTEGRATED ART COURSE. The article suggests to include the semantic block "National holidays" side by side with "The seasons of the year" and "Fairy tales in the art" into the course of "Integrated art" to make it more effective. Different aspect character of the national holidays gives an unlimited opportunity to form creative imagination of the participants.

*J. Yelangezyan.* ARGENTINE FOLK MUSICAL INSTRUMENTS. Argentine musical instruments can be traced back to their European prototypes. The clergymen who came from Spain brought musical instruments with them and founded the first music and song schools for native Indians. Argentine music culture in general and musical instruments in particular have been formed as a result of the synthesis of the Spanish conquerors' and the native Indians' music traditions. The missionary priests aspired to spread the Spanish civilization in Argentine by inculcating their music culture and instruments.

Those musical instruments, both secular and spiritual, were mainly used for accompaniment in the church singing. In the course of time the natives, having adopted the construction of the imported instruments, began to make them themselves. Naturally, the instruments changed somehow with time adjusting to the native conditions, particularly in using local raw materials instead of the imported ones.

At the same time, the local original Indian instruments still continue to exist. They are popular in rural area, where one can find even whole orchestras consisting of such folk instrument players.

The article studies nearly twenty musical instruments of different type and construction, analyses their origins, and describes their functioning in church ceremonies.

Designs of all the musical instruments presented in the text are attached, as well as the Argentina administrative and territorial map indicating local provinces.

*H. Apinyan.* ON THE STUDY OF NATIONAL MUSICAL MASTERY ART. The study of national technical mastery is one of the principal tasks modern folklore. Many outstanding Armenian music specialists have referred to that question. However there is no complete investigation yet. In this article several suppositions connected with the study of national- singing technical mastery are being examined which will greatly help in the principal task of interpretation in regard with methods. Among this number the study of the condition of national singing technical mastery by means of animated singing is very important. While observing the material it is necessary to take into consideration the environment where the song sounds, to pay attention to such technical means of voice articulation of the sound, ways and kinds of respiration dialectical and pronunciation timbre application of vocal embellishments and etc.

*A. Boyajyan.* MOVING PROCESS IN THE LENINAKAN'S POPULATION FROM 1970 TILL 1987. From 1970 till 1987 the change in the occupation of Leninakan's population was conditioned mostly by public factors. During those years the number of people of working age excelled the number of retired people. For providing women and men with work the state developed the light industry.

*A. Markosyan.* THE NATURAL GROWTH TENDENSIIEN IN THE REPUBLIK OF ARMENIAN AFTER INDEPENDENCE. After the independence of Armenia the natural growth of population abruptly declined. It was tied with both emigration and current social-economic situation in the republic. Compared with 1992, the birth rate in 2001 has declined almost 2,5 times. In order to

prove the situation and escape negative demographic consequences, the normal birth-growth conditions should be created and supported by the state

*U. Yapundgyan. A. Suvaryan.* ENSURENCE SYSTEM IN ARMENIA. The transition to a market economy supposes realization of some reforms in the Republic of Armenia. One of such necessary reforms is the application of insurance in the economy of Armenia.

At present moment Armenia has already made the first firm steps in the field of insurance: a legislative field is formed, there are grounds for international co-operation, some licensed insurance companies function at present moment in the country. Beginning with 14 April, 1997 we had the opportunity to regulate the insurance market and to put it into more civilized sphere. The Law, of course, is not perfect. However, it is conditioned by the time factor. It's impossible to elaborate a perfect legislation at once. It's a very long process. The juridical field must develop and it must always go in parallel with the economic progress of the country.

*R. Azizbekyan.* THE SPITAK EARTHQUAKE AND THE ASSISTANCE OF THE WORLD COMMUNITY (1988-1990). There was a destroying earthquake with magnitude more than 9 on the 7th of December, 1988 in Armenia. It occupied 40% of the Republic area with population 1.130.000. Numerous rescuers, physicians, builders and other specialists from nearly all the Soviet Republics came to help the Armenians at once after the earthquake. They brought medicine, medical equipments, constructional engineering, means of communication, tents, clothes, food and so on. Armenian diaspora, joined in those days, hurried to help its compatriots as well.

However, in 1989 it became obvious that the USSR Government's resolutions about restoration of the disaster area for two years were condemned to failure. One of the main reasons was an economic blockade of Armenia on the part of Azerbaijan. At the same time there were some shortcomings in the process of restorations: lack of unanimous leadership, financial and material resources were disconnected among many building-mounting organizations of different republics and so on. Social-economic crisis and tense internal political situation because of Karabagh movement reflected negatively on the restoration process.

*Z. Khachatryan.* MANAGEMENT OF POTENTIAL AS AN IMPORTANT FACTOR OF THE ECONOMICAL AND SOCIAL DEVELOPMENT OF THE COMMUNITY IN REPUBLIC OF ARMENIA. The article is devoted to estimations of personnel potential, training of the staff, perfection and development of their knowledge and skills of management, development institution systems of special training and discussion of some problems of coordination of personnel retraining programs of the Republic Armenia.

Now the solution to these problems has an actual value in the process of improving the work of Local Government in the Republic of Armenia. The author offers concrete solutions to these questions.

*V. Petrosyan.* THE LAWS OF THE REPUBLIC OF ARMENIA REGULATED THE FIELD OF ETHIC. The article presents the violation of ethic norms by journalists of today and the laws adjusting them presented by the Constitution of Civil and Criminal laws, the law of Mass Media of the Republic of Armenia and other legal acts. There are also some comparisons between Russian and Western Laws adjusting the field of ethic in this article.