

SUMMARY

L. Eganyan. THE MYTHOLOGICAL BASIS OF SANCTUARY BUILT ON METS SEPASAR. Mets Sepasar is an early bronze age archaeological monument which was dated to 28-26 centuries B.C. It is situated in the northern plateau of Ashotsk, on Mets Sepasar mountain. The sanctuary was built on the top of the mountain, inside the rock chamber. In the article of Hettian written sources, in combination with Indo-European mythology and beliefs, there were presented mythological prerequisites to build here sanctuary. Those are mountains (Mets Sepasar and Pokr Sepasar mountains), water (the Axuryan River), the northern position, as well as the cave, as the place to join earth and heaven and the entrance in the other side of the world.

Sh. Sasano. ARCHITECTURAL GENEALOGY OF S. ERORDUTYUN IN ARAGATS BY FOCUSING ATTENTION ON THE FRAMEWORK OF THE DOMED BAY. The church of Aragats, compared with other styles, must be underscored in its special characteristic for the architectural idea in dome construction. Its technique for dome construction might imply the primitive indigenous technique of the Eastern Anatolia from the ancient period before the new technique was innovated from the neighbored land as typified by a squinch, a pendentive, or a curved spandrel. It might also display the technique, which had been dumped into oblivion under the pressure of technical innovation. In this meaning, in spite of its smallness, S. Erordutyun in Aragats is evaluated as one of the important monuments to consider the evolution of the architectural technique in the Armenian architecture.

S. Petrosyan. THE SONS OF ARAMANEAK FROM THE VIEWPOINT OF THE THREE FUNCTIONS. There is a direct correlation between the three functions typical of the Indo-European mythology on the one hand and the Indo-European three social estates systems on the other hand. In the depths of this ideology there originated the mythological prototypes of the three sons of Aramaneak. In the ancient legend prototype of Kadmos was the patron god of producers estate in the country Kadmukhi (Kadmeay tun), the prototype of Harmay-the patron god of priests estate in the country of Arme (Shubria), the prototype Paskam-the patron god of soldiers estate in the country of Zamba (later Angel-tun).

L. Eganyan. THE WOLVES RITE OF SACRIFICE AND SYMBOLIC ROLE OF SEVEN. In Mets Sepasar early bronze age sanctuary was opened wolves sacrifice remnants, there were seven skulls which disconnected from the lower jaw. There were found seven full containers (seven cups closed with big jars). From the Hettian written sources of evidence, from Indo-European people beliefs, and with the help of Armenian folk lore materials and rituals is commented the ritual role of number seven in wolves sacrifice (special groups of deity or mythological characters) which was opened in Mets Sepasar sanctuary, the idea of completeness as a symbol of Space.

L. Petrosyan. "KARTLIS TSKHOVREBA" ABOUT THE KING OF ARMENIAN ARSHAK. According to an anonymous historian (Sebeos), before Ervand the Last (222-201 B.C.) King Arshak ruled in Armenia. According to "Kartlis tskhovreba" (History of Georgia), he was the contemporary among the Kings of Georgia (Iberia, Kartly) Mirvan, Parnajom and Selevkid Antiochus II (261-246 B.C.). So, this Arshak is identified with the King of Armenia (not small Sophena) Arsham, who had given a shelter to Antiochus Hierax – the rebel brother of Selevkid Selevcus II (246-226 B.C.). It is supposed that the name "Arshak" is the gentle form of Arsham (Spitak and Spitana).

A. Akopov. THE DEMOGRAPHIC PROCESSES IN TAYQ ON THE 1ST 30 YEARS OF THE XIX CENTURY. In comparison with the end of the 16th century, at the beginning of the 19th century as a result of ethno-demographic policy of Ottoman empire, the population of Tayq was reduced to 20 thousand and has made 60340 person. The major part of Tayq's population was muslim Armenians. From 30 up to 40 % settlements of Tayq also were also reduced.

During Russian-Turkish war in 1828-1829 Russian armies have entered in Tayq and have subdued local muslim governors. However, according to Adrianapolis contract concluded on September, 2nd, 1829, Tayq together with other regions won areas of the Western Armenia, has been returned to Ottoman empire. Not wishing to remain under a Turkish yoke, the major part of Armenians of Tayq, under leadership of Karapet archbishop Bagratuni and Eprem vardapet Setyan, have preferred to move in passed to Russia Akhaltska and neighboring territories

A. Hayrapetyan. THE DISTRIBUTION OF WESTERN ARMENIANS AND THE DEMOGRAPHIC PICTURE IN PAMBAK IN 30-40 OF THE XIX CENTURY.

During 1829-1931, after Russian-Turkish war, about 600-700 families migrated from different regions of Western Armenia and settled down in the province of Pambak. Some of these established five countries, and others stayed in 9 countries with people of Pambak. As a result of the immigration, the number of the countries got to 37, and the population got to 1379 families. According to the available data, a new immigration of Western Armenians began in the middle of the XIX century, due to which the number of the population in the newly-created province of Alesapoli in the part of Pambak got to 1738 families.

A. Hakobyan. A REMARKABLE NOVEL ABOUT GENOCIDE. A well-known contemporary Spanish novelist Gonzalo Guarcho often refers to the problems of Armenians, Jews and Kurds in his works /literary productions/, which are based on the historical experience of his nation over the centuries. The novel "Armenian tree" is the first part of a trilogy, where with the help of an extensive storyline and intense general documentary issues like growing crisis among the states, increased instances of violence, sadism, infringement of human dignity are highlighted. The book is addressed to people of goodwill who do not want to be in the role of either victim or executioner. The open storyline of the novel allows restoring the tragic story of the three generations of one particular Armenian tree, keeping in perspective the problems of the Armenian people and humanity in general.

M. Khachatryan. THE MANIFESTATION OF THE GRAMMATICAL CATEGORIES OF VERBS FORMED BY MEANS OF ARABIC BORROWINGS IN HAYRENS AND KAFAS. The study of the vocabulary of hayrens and kafas reveals that word-formational means peculiar to Armenian and ones borrowed from Arabic take part in the formation of some verbs. The verbs formed by the above-mentioned means have enriched the vocabulary of the Armenian language in a mixed way. Being neologisms those verbs provide a general picture of the changes in the system of verbal declension, particularly in the expression and semantic aspects of the categories of voice, mood and tense peculiar to the given period of the Armenian language.

L. Khachatryan. THE MODELS OF ANALYTICAL VERBAL WORD FORMS OF THE IMPERFECTIVE PARTICIPLE. The article deals with the models of analytical verbal word forms which consist of two components: the imperfective participle + auxiliary verb. Based on the structures of the participle bases of analytical word forms, we can mark out: a) basic (simple) model. [A (+ c1)] + C = խաղում են - էի; b) secondary (complex) micromodels.

1.1. ա/ եցն + ում. [A (+ad¹ (+c¹))] + C = խաղացնում են - էի; 1.2. ցն + ում. [A (+d¹ (c¹))] + C = խաղացնում է - էի; 1.3. [A (+d¹ (c¹))] - քցնում է - էի; 2.1 վ + ում. [A (+d (+c¹))] + C = շարժվում են - էի; 2.2. [A (+d (+c¹))] + C = գրվում են - էի; 3.1. ան /են /ն /չ + ում. [A (+e (+c¹))] + C, որանում են - էի; 3.2. [A (+e (+c¹))] + C = քոչում են - էի; 4. ե /աց + վ + ում. [Aa (+d (+c¹))] + C = աղացվում է - էի; 5.1. ատ/ ոտ/ կոտ + ում. [A (+b (+c¹))] + C = ջարդոտում է - էի; 5.2. [A (+b (+c¹))] + C = կոտրատում է - էի; 6.1. ատ /ոտ + վ + ում. [A (+b (+d (+c¹)))] + C = ջարդոտվում է - էի; 6.2. [A (+b (+d (+c¹)))] + C կոտրատվում է - էի; 7. չ + կոտ + ում. [A (+e (+b (+c¹)))] + C = քչկոտում է - էի.

In the modern Armenian language analytical model based on the imperfective participle has thirteen micro models.

H. Zakyan. THE WORDS WHICH HAVE DIFFERENT PART-OF-SPEECH VALUE IN MODERN ARMENIAN. The words, having different part-of-speech value in Modern Armenian have been examined in the article. The results of the study show that in Old Armenian different part-of-speech value has each 7th word, but in Modern Armenian has each 23rd one. In Modern Armenian (grammatically) words, having grammatically different value are mainly dialectic words, neologisms and new-formed words.

Different from Old Armenian, the same group of words are compound or affixal and combine mainly two grammatical values in Modern Armenian.

N. Avetisyan. THE SUBSTANTIVE WORD-COMBINATIONS WITH PARTICIPLE OBJECTS AND THEIR STYLISTIC VALUE IN THE LYRICS OF H. SHIRAZ. We investigate substantivized word-combinations with various constituent parts. A great attention is paid to the stylistic value of these word-combinations in the poetry of Hovhannes Shiraz and the important role they play to provide individuality and innovation of speech. At the same time the grammatical peculiarities of these word-combinations are examined.

S. Zaqaryan. THE GENETICAL EXAMINATION OF THE ARMENIAN MOUNTAIN NAMES. The article is devoted to the problem of the etymology of the Armenian mountain names, which are studied on the basis of 3 principal points: the language source, the period of their formation and their metaphorical background.

According to their language source the author distinguished Turkish, Russian, Georgian, Arabic, Greek, Persian, Armenian and hybrid mountain names.

According to the period of their appearance the mountain names fall into three groups:

- a) mountain names dating to earliest sources
- b) mountain names coming from date to Middle Ages
- c) mountain names of the newest period.

According to their metaphorical background the author differentiates between primary and secondary or loan mountain names.

M. Avetisyan. ANALYSIS of SEMANTIC MODELS of TRILINGUAL PHRASEOLOGICAL UNITS CONTAINING PLANT NAMES. The article discusses the origin of proverbs and sayings with component of phytonym. Proverbs are short pithy statements of homely pieces of wisdom, philosophy, or advice which have passed into general use. They are often expressed in metaphor, rhyme or satirical or mocking in intention. Some of them are contradictory and, in order to better understand them, one should bear in mind that they express the outlook prevailing some centuries ago. It's also worth while mentioning that some proverbs are dialectal. Many proverbs have been absorbed into English, Armenian, or Russian earlier from other languages.

S. Hayrapetyan. TEACHING INTONATION TYPES IN OLD ARMENIAN SENTENCES. There is a vast material published in the University textbooks in Grabar (Old Armenian) during the last two decades. But the intonation types of sentences and their teaching issues have not found place in the suggested syntactical reality. But this theme is important not only from the point of view of giving a possible complete notion for the Grabar sentence learners, but also in the aspect of enriching their knowledge with the Grabar stylistic possibilities. Based on this a brief theoretical analysis of narrative, imperative, interrogative and exclamatory sentences is given in this article. The article takes also into account the ways of practical teaching of this theme.

H. Harutyunyan. THE OCTOECHOS SYSTEM OF MEDIEVAL ARMENIAN MUSIC IN THE COURSES OF HIGHER EDUCATIONAL INSTITUTIONS. We come across some issues referring to Armenian Medieval Music in higher educational courses, which still don't have scientific basing for some reasons. The main part of the reasons arises from the incomprehensible state of Armenian khaz-notation system. Consequently, serious difficulties arise in the course of higher education in the affairs of the complete cultivation of methodology.

We come across some of these issues in Armenian specialized music. The article also takes into account some issues concerning eight-part system and the formation of separate music tones, which in future will be included in the specialized course in a more systematized way.

H. Khachatryan. THE PRELIMINARY RESULTS OF EXCAVATIONS IN THE MONUMENTS OF HAYKADZOR IN 2010. The excavations of 2010 lasted in the complex of the cave and in the castle-settlement of Late-Urartu. The excavations of the first cavern complex completed in the lower terrace. The cave consists of two halls, which were of economic significance. In all probability the vault in the entry of the cave has been completed in the XI-th century. All necessary things belonging to the residents have been transformed and maybe the entry has been immured with masonry for the purpose of keeping safety. Next to it, another cave opened which had the same picture as the first one. According to the scanty material, vital activity in these caves ceased in the first phase. As a result of the excavations in castle-settlements, two rooms with thick walls have been opened with pisé floors. The layer of the cultural power is 2 metres. Two horizontal planes have been discovered, they are divided into a neutral layer (30 centimetre). A great amount of china, working implements have also been discovered. According to the material the castle discovered, which dates to 7-8 centuries (B.C.).

G. Ayvazyan. "MEGHU OF ARMENIA" ABOUT ALEQSANDRAPOL IN 1860-1880 CENTURIES. In 1858-1886 centuries the political-philological newspaper "Meghu of Armenia" published in Tiflis, has largely elucidated the social life of Aleqsandrapol from different points of view. The main aim of the correspondences got from Aleqsandrapol was to educate the society with progressive ideas. The vast factual materials promoted the increase of people's national level of self-recognition. Some reporters stood for the benefit of the improvement of poor citizens' and peasants' social condition. A significant segment of intellectuals of the city defended the national conservative ideology and the prestige of the newspaper.

L. Atanesyan. SCULPTOR ARTUSH PAPOYAN. Every art is talking about it's land and water, about it's joy and sorrow by means of language of the nation that has ancient traditions. One of the representatives of Gyumri's art school is Artush Papoyan, whose works differ from their unique style and unexplainable simplicity. His heroes are common people from his native city and it comes out vividly from the titles of his sculptures, for example "Gyumretsiner" (People of Gyumri), "Par" (Dance), "Garegin Nzhdeh", "Hayuhi" (Armenian girl), "Sheram and Dzhivani", "Hayelu arjev" (Before the mirror), "Vardananq", "I've come to save the world".

K. Aleksanyan. ARMENIAN REFUGEES OF ALEQSANDRAPOL PROVINCE DURING THE EARLY STAGES OF THE ESTABLISHMENT OF THE SOVIET SYSTEM (APRIL-DECEMBER, 1921). In the period of establishment of the Soviet power the guardianship of Western Armenian refugges was the main concern of the authorities of Alexandrapol province. The article gives an insight into the deteriorated conditions of Western Armenian refugees, survived from the Genocide and settled in Aleksandrapol Province as well as introduces the Soviet policy targeted at the recovery and normalization of the paralyzed economy. Despite of the efforts of the Soviet authorities a huge mass of refugges became victims to starvation and cold, thus causing the irretrievable losses to Armenian nation.

A. Boyajyan. THE LOCAL INDUSTRY AND CRAFTY ARTELS OF LENINAKAN. The usage of new economical policy had an significant importance for the development of industry and craft(manship) of Alexandrapol (Leninakan). In 1920-1930 the local industry and craft occupied an important position in the development of substantial industry of the city. At the same period a part of crafty artels emerged by reforming. Many workers (from 10 till 100) had worked in the local industrial enterprises. The authorities of Leninakan sponsored the opening of crafty artels and industrial development to improve the citizens' living conditions. Next to artels, local crafty kiosks (shops) had been working. The crafty artels of the city had received not only local but political orders. In the 1940-1950-s those artels turned to huge industrial enterprise by incorporativity.

K.Sahakyan, K.Galoyan. STEREOTYPES IN THE CONTEXT OF ETHNO "I" AND ETHNO "WE". Stereotypes are steady formations, which are created in the consciousness of a human being or in an activity in corresponding situations. As far as ethnic or national stereotypes are concerned, they are beliefs of generalized nature of this or that ethnic group. Each stereotype has a psychological structure. According to different principles, some variations of ethnic stereotypes are distinguished: heterostereotypes (stereotypic imagination about other ethnic groups), self-stereotyping (how we see ourselves in certain situations), positive or negative stereotypes, etc. The article also touches upon the brief outline of ethnic stereotypes in the world experience.

A. Sahakyan. THE PSYCHOLOGICAL ISSUES OF MANAGEMENT IN THE TRADE COMPANIES OF SHIRAK REGION. Psychology of Management studies the manager's personality: his management needs and abilities, self-management concept that includes the mission and vision, management plans, as well as internal acceptance of principles and rules of conduct. Also, management psychology is studying ways to engage managers in hierarchically constructed by the management subsystem.

Manager often works with people rather than machines. Recently the head had surplus labor, and could afford to immediately dismiss the lazy and stupid, but now people, especially experienced staff, have become the scarcest resource type, and remuneration is not only significant, but also the main part of company's expenses. Everyone, as a biosocial being, not only has its own individual characteristics, their emotional, intellectual and psychological uniqueness, hereditary or acquired, but also reflects the characteristics of its society, typical for the team, where he works, lives and learns. The basis of the biological properties of the individual lies in the genetic information and its genotype. Social personality traits are shaped by the environment, social environment.

H. Matikyan. SOME OBSERVATIONS ABOUT THE MANIFESTATION OF THE CONCEPT OF "CHILD" IN ARMENIAN AND ENGLISH LULLYABIES. Each nation, each culture has its own way of thinking, mentality. Each nation has its traditions and customs, as well as its specific folklore.

The article makes an attempt to give similarities and differences in the cradles of Armenian and English linguocultures.

The creation of cradle songs in these linguocultures have their origin and own history.