

SUMMARY

S. Petrosyan. ABOUT THE ARMENIAN-SUMERIAN MYTHOLOGICAL RELATIONS

1. The Sumerian God Enki/Haya was pictured in symbols of the rivers Tigris and Euphrates. But his constant symbol was a billy-goat. In both cases he relates to the ancient name of the river Tigris – Dignat/Diglat, which is based on Indo-European word *dig- “billy-goat”.
2. Enki's son's name Asaldukhi was also of IE origin. Compare: As-ald-uh_i with IE *ans- “the Lord, the master”, *eld-/*jd- “wet, damp” and *ok^a- “eye, spring”.
3. Abgals also have an IE name: ab-gala compared with IE *abh- “water” and *gel-/*gl- “absorb, ingest, engulf” (>arm. *hwalaz* “a big dog, great dog”). Abgala means “a beaver” or “an otter”.

A. Akopov. THE QUESTION OF HERITAGE OF DAVID KURAPALAT AT THE END OF THE 10TH AND FIRST QUARTER OF THE 11TH CENTURY. The kurapalacy of Tajq has reached tops of the power during the reign of David Kurapalat (960th - 1001's.). In 977-979 the governor of Tajq has by own strength helped emperor Basil II to suppress mutiny of Bardas Skleros, for that he received from the Byzantine ruler the right to win and use the historic Armenian lands - Karin, Basen, Hark, Apahunik etc.. In 989 David took part in the revolt of Bardas Phocas. After the defeat of the rebels, under threat of invasion by Byzantine forces, David was forced to leave his possessions to Basil II. In 1001 David was poisoned and killed, after which Basil II took the right of inheritance. Part of Tajk was given by Basil II to the king of united Georgia Bagrat and his father Gourgen in lifelong use.

In 1014, after the death of Bagrat, George I refused to return Tajq Basil II, which led to the war between Byzantium and Georgia for David Kurapalat's heritage, which has come to the end by defeat of Georgia in 1022. The king of Armenia John-Smbat, who, during the Georgian-Byzantine conflict, supported the king of Georgia, was forced to leave his kingdom to the Byzantine Empire.

S. Petrosyan, L. Petrosyan. ANI AND THE ORONTIDS OF ARMENIA. The worship of Anahit – the Goddess Mother of ancient Armenians, was widely spread in ancient Ani. Shi-personifying fertility at the same time was the patroness of producers estate. Anahit is believed to have been called *Ani*. On the ground of the above mentioned fact the authors thinks is possible to see Indo-European root *an-/*Han- “grandmother” >Armenian ՌՄԻ, ՌՄԻԿ (Cf: the Hittite goddess *Hannahanna* <*hanna-hanna) lie on the basis of the theonym *Ani* as well as the toponym *Ani*. The Indo-European society had three social estates: the producers, the priests and the soldiers. In ancient Armenia there existed the Indo-European principle of three-estate social division. The latter is reflected in the triplet settlements which existed in the Shirak district: Ani-Ervandavan, Ererooyk, Magazberd (Cf. Ervandakert, Bagaran, Ervandashat).

L. Eganyan. THE DRAGON OF METS SEPASAR. A dragon spreads on the western slope of Mets Sepasar parallel to the Akhuryan river, the head in the direction of the river stream. Small folds, in the tail growing gradually, the enormous wave ends with a huge head in the central part. The length of the dragon from tail to head is 150metres. The issue of dragon's being natural or surrounded with debris of rocks has arisen discrepancy.

Mets Sepasar's dragon as well as the stony monuments called dragons of Armenian rich regions, is also connected with water worship. The existence of this dragon has been one of the backgrounds of founding a spiritual construction on Mets Sepasar.

A. Hayrapetyan. THE ISSUE OF WESTERN ARMENIAN DISLOCATION IN THE CONTEXT OF COLONIAL POLICY IN EASTERN ARMENIA TZARISM IN THE SECOND MIDDLE OF THE XX CENTURY (in imitation of Alexandrapol province). The flow of Western Armenians at the beginning of the XIX century to the northern parts of

Western Armenia were in progress until the second half of the century and the beginning of the XX century. Contrary to the obstacles and hindrances raised by Russian power, this time about 1875 families migrated the province of Alexandrapol. But due to the discreet numeral size, this time the settlers could not have any main importance for the demographic picture. During the years of 1852-1910 the number of population in the province of Alexandrapol grew 4,8 times, registered people 38954 in 1906 becoming 186934, but the growth of the population happened due to natural reproduction in 80/20percent correlation.

G. Ayvazyan. ALEXANDRAPOL'S RELIGIOUS SCHOOL IN 1830-1880. In 1830 the educational work in Gyumri was organized in private schools. In the course of time the development of the society proposes a demand for having a regular school. By Alexandrapol's clerical leader Nikoghayos bishop's undertaking, in 1840 Alexandrapol's religious school was opened with two classes and corresponding educating programme. The primary period of the school's activity ends in 1853. In 1858 the school begins to act again. The school's teachers and pupils, the intellectuals around him become the spreaders of educative ideas in public. At the end of 1860 the school gradually gets secular essence. In parallel with time the educational programmes and methods of teaching were reformed and improved. Alexandrapol's religious school had an energetic educational life and lively cultural routine. For some time it was the centre of the liberating movement. In public life the role of school was not limited with the solution of educational and teaching issues.

K. Aleksanyan. SOME ISSUES OF LINGUISTIC POLICY IN THE FIRST REPUBLIC OF ARMENIA. The article touches upon the measures of state institutions in the First Republic of Armenia and the army nationalizations and their results as well. An importance is attached to the Armenian language in the affair of the Republic. The author comes to the conclusion that the foreign spirit and the lack of longings dominating in the Armenian Army have offered all necessary conditions for the Soviet bolshevik propaganda being one of the reasons of demoralization.

S. Melkonyan. TRACES THE LEGACY OF NAREKACI IN THE WORLD OF TUMANYAN. The literary heritage of Gr. Narekaci has deserved special attention by H. Tumanyan. Certainly Narekaci's genius has been highly appreciated before Tumanyan but not with such kind of depth and new aspects as it is in case of Tumanyan's estimation. Narekaci in the world of Tumanyan is great and immortal and Tumanyan has seen the greatness of talk to God from the heart depth. This article puts forward the idea that some poetically expressed thoughts of Narekaci which refer to the spiritual world of his originality and its manifestation, the correlation of the poet and the social environment, the poet's immortality, have echoed in the world of Tumanyan and have had an important orientative role.

H. Zakyan. VERBAL SUFFIXATION AS A FACTOR OF GRAMMATICAL MEANING CHANGE. It has been discussed in the article verbs having double gender and generic parallelism in old Armenian and which have lost grammatical value because of suffixation. A significant role played in transition from double gender into mono gender suffixes "utsan" («ուցան») and "v" ("վ").

S. Hayrapetyan. DIALECT'S YESTERDAY AND TODAY. Today in the territory of the Republic many dialects still long for thorough linguistic research. The publications related to them mainly serve for the expressiveness of dialect realities which as a rule are the dialect's yesterday, meanwhile the dialect as the most real manifestation of a living language is of constant change in the course of time, the reflection to its linguo-grammatical peculiarities is not only preferable but also necessary.

The work focuses on the migrative demographic activities and economic-political stimulus which somehow have their stamps on the dialect's further formations. Gyumri's modern colloquial language which is the greatest and alive dialect of Karno accent on the territory of our republic, since the last decades of the soviet history has gained noticeable peculiarities which have removed the dialect by more approaching to the modern literary language.

K. Bazeyan, G. Aganyan. **THE MANIFESTATIONS OF POPULAR CHRISTIANITY IN THE HOLY – RITUAL MODE OF LIFE OF GYUMRI DWELLERS.** For the first time the article makes an attempt to investigate the phenomenon of pilgrimage as an important constituent part of holy-ritual behaviour of people of Shirak, which has had spread from time immemorial. Types and forms of pilgrimage have been classified into synchronic and diachronic regards. The reasons of the pilgrimage, the periods, participants, the ceremony of making an offering have been discussed in the article. In the scope of the theme the article also pays attention to sanctuaries of local significance.

K. Sahakyan, R. Hovhannisyan. **PRAYER AND PSYCHOTHERAPY.** The article is the reflection of the prayer's psychotherapeutic peculiarities. Psychotherapy helps the person to get rid of critical situation, to achieve peace of mind and reattribution. Especially the prayer's, the activity of communication's mutual connection and conditionality are taken into account and underlined.

H. Galstyan. **SATAN IN ARMENIAN FOLK SUPERSTITIOUS TALKS.** Satan is the most widespread evil spirit in the Armenian folk superstitious stories. This article presents the functions of satan according to the Armenian folk superstitious stories. Based on the folk writings which were done during the last years and printed materials of different collected works, the problems concerning the appearance, age, sex, mode of life and the place of residence of satan and also how to catch them and etc. are revealed and presented according to different ethnographical areas.

H. Harutunyan. **ARSHAK BRUTYAN AND SHIRAK'S MUSICAL LIFE.** It is difficult to appreciate Arshak Brutyan's creative activity- the life of a famous activator, a pedagogist, a folklorist, a musician. He devoted all his life to the cultural estimation of Shirak especially the town of Alexandrapol. Being a deep individualist, the bearer of the national ideas and ideals Brutyan is not only indulged in the development of musical investigation of Armenian life but also the study of the nation's musical heritage.

A. Boyajyan. **ETHNODEMOGRAPHIC PROCESSES OF SHIRAK REGION (1926-1959s).** The growth of the population and the level of birth of Shirak region has always been high, but in 1940-50s the population's birth accomplice gradually falls and the specific weight of urban dwellers grows conditioned by Patriotic War and swift urbanization. In 1926-1959 the number of population in Shirak's region has been added with 1,5 times among them the urban dwellers with 2,9 but the number of country dwellers has declined. In 1926-1959 the average rate of the population growth in Shirak region has been 1,6%, which has conceded to the same indicator of the republic. Since 1926 the absolute number of country dwellers in the region has fallen but has grown in case of urban dwellers.

N. Hayrapetyan. **"ON THE ISSUE OF ENGLISH LANGUAGE TEACHERS METHODOICAL PREPARADNESS".** This article describes the features of training and retraining of English teachers in Armenia. The analysis of the results of a survey of English teachers in Gyumri has shown that many teachers do not read scientific-methodological, pedagogical literature, do not use modern telecommunicative technologies, do not go to the

library. On this basis, it comes to the conclusion that it is necessary to radically change the training system of teachers.

S. Melkonyan. AN ELUCIDATION ATTEMPT OF A DARK POINT IN H. TUMAN-YAN'S POETRY. The three poems devoted to Mariam Tumanyan's album by H. Tumanyan have not been destroyed, but have been kept after having been destroyed. The article gives the answer of the following question what the three poems are.

A. Margaryan. ERVAND KOCHAR'S PARISIAN PERIOD. Ervand Kochar is known as a sculptor in the home town, but in Paris he was perceived as a painter. He is considered to be the founder of the new style "Spatial painting". And his manifesto written in 1935 will be the basis for the creation of "Dimensionism manifesto", which was of great significance for the development of vanguard art.

L. Athanesyan. THE CREATIVE WORK OF V. KHACHATRYAN. The growing demand for the truth can no longer be satisfied with form and color. The old language of art can no longer correspond to human thinking. V. Khachatryan fully realizes the art's movement tendencies. He is a today artist. The worship of abstractness- probably with this word it will be possible to characterize the artist's creative aspect. The persons acting in Khachatryan's canvases are the colors, their magic game, expressiveness.

The series of "Numbered Destinies" and "As My mother's floral apron" brought Khachatryan great recognition as an artist. The series called "Numbered Destinies" has been created immediately after the earthquake. The series is the artist's feelings towards human pain and suffering.

"As My mother's floral apron" series has been painted under Arshil Gorki's immediate influence, but only on the surface. This series is the product of individual thinking enriched with expressive-evaluative devices typical of Gorki. Nowadays V. Khachatryan carries out his searches in the art world, because the true artist never consumes regardless of age and acquisition.

H. Matikyan. "CHILD" CONCEPT IN RELIGIOUS CONTEXT. The article makes an attempt to elucidate the correlation between culture and religion. Religion is the constituent part of culture, they are correlated. The work shows that people belonging to different nationalities, cultures have their own attitudes towards "child" concept. We have studied Christianity, Islam, Buddhism and have noticed that these religions have both similarities and differences in case of the study of "child".

O. Haroyan. FEAST FOOD IN GYUMRI ON THE SECOND HALF OF THE 20TH CENTURY. In program in details is presented the typical features of Big Feast in Gyumri. Big Feast is a ritual that begins with the end of Bun Barekendan and ends with the ritual of Christ's Resurrection and Big Easter. The most important event of the first day of Big Feast is the emergence of Aklatiz or Akhlotch and the hanging from the chimney of the . which was considered as punish for those who did not keep feast. Akhlotch had the appearance of the old man and there were hanging stones from his wings and on his only foot were strengthen onion and potato on which there were 7 feathers symbolizing the 7 weeks of the Big Feast. The latter have Black (4) and White (3) colors which symbolized the weeks of winter and spring.

During the Big Feast the people in Gyumri eat food exclusively made from vegetable oil, sours, grain and malt products.

A. Akopov. ALEXANDROPOL DISTRICT IN THE REPORTS OF THE GOVERNOR OF ERIVAN (1870s.) Published documents provide an interesting materials on the history of the Alexandropol district of Erivan Province and Eastern Armenia. In the 1870's. Erivan province was divided into seven districts, one of which was Alexandropol. In the "most loyal" reports the general governor of Erivan records maintained a wide information on the

ethno-demographic and confessional picture of Alexandropol district. By the reports attached as statements from the various statistics that may be of interest both to specialists and historians, and for a wide range of readers.

The documents submitted are selected from the collection of 5 - "Office of the chief of head management of the Caucasian governor" of the Central State Historical Archive of Georgia.

H. Khachatryan. THE 2011'S EXCAVATIONS OF HAYKADZOR'S CASTLE-SETTLEMENT. The article touches upon the investigation of the issues in Haykadzor's castle-settlement in 2011. As a result of research, so-called barns were discovered. Barns with two walls were also discovered in a closed state. As it was strange, they were empty. The impression is so that they have been emptied by the dwellers before they left the place. A lot of objects were discovered: working tools made from wood and stone. As a result of investigation some research work was done in the outer side of the gate.