

SUMMARY

S. Petrosyan. MOUNTAIN MASIS AND THE MYTH ABOUT ARTAVAZD (FROM THE HISTORY OF ARMENIAN-SUMER HISTORICAL-CULTURAL INTERRELATIONS). According to the ancient Armenian myth, Artavazd was nailed inside of the mountain Masis (Ararat). By one version of the myth Artavazd was the hero of a kind temper, on another version he is an evil ghost. Nickname of Artavazd Shidar/Shitar (<շիդ "flame"+suffix mn) explains why in the myth he acts as a dual character. The matter is that Artavazd's prototype an embodiment of the fire both inside volcanic mountain and at top of the clouding, lightning mountain. One of the prototypes of Nergal, who was Sumer God of an underground kingdom was formed in the highland and also was fire embodiment. Further Artavazd's prototype underwent changes under the influence of image of an evil ghost of Ner (Նր<N-E. "ner- "inside", "down, gentle" to compare Nergal<"ner-gal, where sumer gal "big") and solar fiery god Mihr-Mitra.

H. Panosyan. NAKHIJEVAN'S PROVINCE IN PERSIA'S ADMINISTRATIVE SYSTEM (XVI-XVIII CENTURIES). At the beginning of the XVI century inherited of Turkey's migratory tribes sefians didn't have any new administrative changes in Nakhijevan. It has more administratively area than "Ashkharazoyz"-yan's Nakchavan province. It includes MecHayk's Vaspurakan province of Nakhchavan and Goghtn, Syunik's provinces of Chahuk, Ernjak and Cghuk. Nakhijevan as the frontier region has been handed the kengerluns's migratory tribes management. Kengerluns's tribe which is considered the Turkish migratory tribes, is one of the Turkish migratory tribes, had no domicile and lived of migratory life. In Eastern Armenia after approving Persia's dioninion their chieftains with their migratory tribes were sheltered in Nakijevan and assumed the management of that region.

At least Armenian domicile were managed by the melik's houses. For the Armenian population were separate administrative employments which were to regulate the Armenian population's ratio with the local employees. Those were melik's and kalantar's employments, which besides being the hereditary have more important meaning in Armenians domicile in management of community and out of community business.

A. Hayrapetyan. THE CRIMEAN (EASTERN) WAR IN 1853-1856 AND THE PROVINCE OF ALEKSANDRAPOL. In the 40s of the XXth century the hot discussion among the European domains on the sanctuaries of Jerusalem led to a new Russian -Turkish war in autumn, 1853 which in the history is known with its "Crimean" or "Eastern" name.

Totally speaking, the history of this war is somehow investigated but we cannot say the same for the Caucasian battle. Up to now Armenian historiography has not properly reacted to the issue of the common exit, the role of the Armenians in the victory of the Russian troops is not elucidated as well as it is not clear what kind of engagement which province of Yerevan had. In the scope of the work, on the basis of new archival materials we shall try to answer these issues having the province of Alexandrapol as an example.

K. Bazeyan, G. Aghanyan. ALEKSANDRAPOL DURING THE RUSSO-OTTOMAN WAR OF 1877-78 (Based on the materials from "Mshak" newspaper). The periodicals have an important role among the written sources of the historical-ethnographical study of the Aleksandrapol city. The official reports, correspondences, journalistic and other articles printed in journals and newspapers reflected the spirit of the time by presenting municipal services, cultural

and everyday life and social relations of the population of the city. The materials, published in "Mshak" newspaper in 1876-1878 presented in this article, touch upon different aspects of the lifestyle of Aleksandrapol such as situation in the front-line city; dissolution of morals; education; epidemic of typhus and its consequences; natural calamities, national minorities, etc.

K. Aleksanyan. THE ADMINISTRATIVE AND POLITICAL PICTURE OF ALEKSANDRAPOL DISTRICT, 1918-1921. Examining in this article the administrative-political picture of Aleksandrapol district between 1818 and 1921, we come to the conclusion that it particularly reflects a number of phenomena characteristic to the domestic politics of the country. These include (a) the struggle between advocates of local self-government and the central authorities regarding jurisdictional matters, and (b) conflicts regarding methods of governance between the ruling party—the Dashnaktsutun during the Republic of Armenia and the Communist Party during the Soviet period—and the government.

I. Eganyan. ALTAR – HEARTHS IN METS SEPASAR. The article touches upon the study of clay bowl-like objects and fragments with round holes which have been discovered for ritual and everyday usage. They are typical to Kuro-Araksian culture and date back to XXVIII- XXVI BC.

The comparative study of hearth objects and hearth lugs, the Hittite written sources, ethnographical and folklore materials show that they served as movable altar-hearthas.

I. Avagyan. RELIGION IN ERIACHY COUNTRY. The state religion in Van kingdom included the cult worship of main gods and goddesses of different tribes and peoples being in the Urartian country and was one of the favourable circumstances of the merging of the Armenian highlands population. On the whole besides main Urartian, Khurac, Hittite, Sumerian gods, Armenian gods were also indulged. In VIII-VII BC in Ararat valley, Etiuni was formed around it, the cult worship of Khaldi, Teysheba, Kuera, Marduk, Ivarsha, Aniku is witnessed. The worship of these gods has also been spread out of the borders of Ararat valley, i.e. in neighbouring tribes and countries.

H. Harutyunyan. THE IMPLICATIONS OF ASHUGH TRADITIONS IN KARS-ALEKSANDRAPOL IN XIXTH CENTURY /PART A/. Up to now in the Armenian ashugh science there are episodic references devoted to the ashugh traditions of these towns, meanwhile various issues of heredity, mutual enrichment and interactions are worth to be discussed, some of which we have examined in the article. The first part of the latter we have devoted to the study of rather difficult historical and cultural events in the context of Kars-Aleksandrapol municipal culture, to the formation of favourable atmosphere of ashugh art, and to the role and significance of famous ashugh-individuals. We have tried to observe the heritage of Turkish ashughs acting here in order to compare the characteristic features of these two coexisting traditions.

A. Boyajyan. THE FACTORS THAT HAVE THEIR INFLUENCE ON THE DEVELOPMENT OF PLANT-GROWING IN THE PROVINCE OF ALEXANDRAPOL AT THE END OF THE XIXTH AND IN THE BEGINNING OF XXTH CENTURIES. At the end of the XIXth and in the beginning of the XXth century plant-growing was the chief branch of the economy in the province of Alexandrapol. Grain and industrial crops have been cultivated in the province's low-lying places. Natural disasters as well as the variety of existing state and ecclesiastical taxes, unfair system of land tenure, the low productivity of work have created obstacles for the harmonious development of that agricultural branch.

The penetration of capitalistic production relations, the construction of the railway, the activation of commodity circulation led to the structural, industrial and quantitative and qualitative changes of the population.

A. Manucharyan. NEW LITHOGRAPHS FROM HOVANNNAVANK. Hovhannavank is the famous spiritual center of medieval Armenia, which at the beginning of XIV century besides Nig, Amberd and Aragatsotn regions also extended over Shirak, is rich in lithographic heritage. Lithographs the number of which is 80, at the highest scientific level imitated and published an archaeologist Karo Ghafadaryan ("Hovhannavank and Its Inscriptions", Yerevan, 1948). They are not only important sources of that famous monastery, but also for the study of Armenian history.

We have read more than 1.5 dozens of new lithographs in Hovhannavank, some of which during the activity of K. Ghafadaryan were covered with plaster, soil layers, the rest are hardly visible and they are memoirs. The oldest lithograph of the monastery is the small khachkar (cross-stone) inscription put in Hovhannavank church porch in 1033. Famous Princes, Princesses, high-ranking military and religious leaders, church leaders are mentioned in the newly discovered lithographs. Newly found inscriptions enrich lithographic tremendous heritage of Hovhannavank even more.

V. Gasparyan. APPLICATION OF THE ARMENIAN TRADITIONAL NATIVE COSTUME IN THE ART OF DANCING. Being a part of a person's lifestyle, the native costume was distinguished by its traditionality, at the same time, together with the development of civilization, it has undergone changes, demonstrating the picture of the specific time-period, its customs, as well as the aesthetic taste. The article reflects the topic on how the traditional costume has turned into a stage one.

Based on general characteristics the author distinguishes three types of them. The unique and important role in national characteristics is upon the culture of the nation in matter, by which the nation is alike or different from other nations. When staging one of the elements of the cultural subsystems- the native costumes-one should follow the precondition of recognizing, promoting and transmitting the national culture.

D. Poghosyan. THE APPROACHES OF "NEW MUSEOLOGY" AS A PRECONDITION FOR REHABILITATION OF "KUMAYRI" HISTORICAL AND ARCHITECTURAL MUSEUM-RESERVE. We inclined to suggest the new museification process by transforming above mentioned historical environment from "building-collection-public" classical museum structure to "territory-heritage-community" conceptual structure. First of all the last one is intended to solve the problem of valuation the heritage by its owners and inheritors which will promote in the city cultural tourism and involve new investments. Thus the creation an ecomuseum in one part of the Museum-Reserve "Kumayri" will be preconditions: a) for collaborative (community-local authority-specialists or specialized organisations) management of the historical and cultural heritage; b) for investments not only to adapt the heritage to the business purposes of the investors but to direct this resources for creation business environment on the basis of the local cultural peculiarities; c) for organising scientific-information center by using the potential of Shirak Armenology Research Center NAS, local museums and specialists. This center will be intended for not only exploring, documenting and preserving the cultural peculiarities, heritage, but making gained information and knowledge the main resources for local people to value their heritage, to develop sense of place; d) for practicing the productive experience in the other parts of the Museum-Reserve etc.

A. Dakessian. SHIRAK AS THE SYMBOL OF ARMENIANS AND ARMENIA.

Armenians, victims of the notorious Genocide committed against them between 1915-1923, took refuge in the Arab countries of the Middle East. After attending their basic needs they started reconstructing their identity in the Middle East hostlands. Their new life differed from that in the fatherland, though had similarities as well.

In their efforts to reconstruct their pre-Genocide life, these settlers labeled their new residential areas with the names of their birthplaces. Thus, settlements called Nor Sis, Nor Adana, Nor Zeytun, Nor Ayntab, Nor Hadjin, etc. mushroomed in areas close to the shanty towns they had taken refuge in. Soon they published their compatriotic newsletters and, again, gave them the names of their ancestral homeland, Nor Malatya, Nor Sepasdia, etc. Furthermore, they baptized their newborn babies with the names of the cities (Sassun, Daron, Garin, etc.) lost to the Turks.

A. Akopov, V. Matevosyan. ON SOME ISSUES OF GEORGIA'S REGIONAL POLICY.

Foreign political supremacies of the present day Georgia have some concerns with Euro-Atlantic integration and non-regulated ethnoregional antagonisms create obstacles in their way. Since 2008 diplomatic relations with RF have been broken off as the latter has had an active participation for the escalation of South Ossetian and Abkhazian antagonisms. The authorities of the present-day Georgia have adopted a new kind of policy in case of Russia which only supposes an improvement of commercial, economic and cultural relations.

Strategic relations of Georgia with Turkey and Azerbaijan are also of importance, the basis of which is the energetic security of Georgia, then EU and a number of countries.

We can deduce from the above mentioned that these relations are dictated by the orientation of Georgia's foreign policy and are driven by the West's interests.

S. Tonoyan. CHRISTIAN IDEOLOGY AND MORALITY IN THE EPIC OF "SASNA TSRER".

The epos "Sasna Tserer" is the encyclopedia of philosophy, the Bible of Armenians. In the epos questions of theology, religious and philosophical questions are considered, answers to them are given within Christian outlook and morals. In the epos two religions, fight Christianity and a mitroizm, and a clear victory of Christianity, especially in David and Mher the Younger branches are widely reflected. David of Sasun - the carrier of Christian morals, spirit and essence. The Christianity brought to the world of idea and symbols by means of which people received hope of revival and salvation. The evangelical ideology became the most difficult and most perfect religious system. The last of the heroes of Sasun - Mher the Younger was tested by freedom. Freedom became for him permissiveness. Mher the Younger branch finally broke precepts of God and heroes of Sasun. In punishment Mher received immortality and an imprisonment in "Agravaqar".

K. Sahakyan, R. Hovhannissyan. THE FORMATION OF A FUTURE SOLDIER'S MENTALITY IN THE CONTEXT OF NATIONAL IDEOLOGY. Many appeals have been to the image of the Armenian soldier as the bearer of patriotic ideas, because the national spirit is best expressed in the soldier's psychological description, mentality and emotional manifestation.

In the article we have examined the image of an Armenian soldier in a new way, in particular his active participation in peacekeeping forces, the fact how he perceives the idea of Motherland and his struggle for freedom and justice. Especially particular importance is attached to the idea of affecting the soldier's subconsciousness.

H. Zaqyan. DOUBLE GENDER PERCEPTION IN LATIN TYPE GRAMMARS OF 17TH TO 18TH CENTURIES. The double gender perception of the verb in Latin type grammars of 17-18 centuries is examined in this article. In the works of the grammar compositions of this period

which has practical technical nature the additions required by the gender and meaning of the verb are being classified. The fact of acceptance of additions of different conjugations by some verbs is being noticed, which is preconditioned by two gender meaning.

As opposed to the "simple" gender verbs (comparing active and passive meanings) which display some double gender meaning in Old Armenian, double gender verbs do not separate grammatics in modern perception and are classified in the group of single gender verbs.

L. Khachatryan. POLITICAL DISCOURSE AND ITS LANGUAGE MEANS. The concept of "discourse" emerged out of linguistic interest to look beyond the sentence and penetrate *super-sentential syntax*. The theory of discourse allows in a new light to consider some syntactic phenomena. Two main types of discourse are identified by the scientists.

Political discourse is viewed as the integrity of discourse practices of prominent politicians and, consequently, it derives from the public speeches of latters (for instance, John Kennedy, George W. Bush, B. Yeltsin, Barak Obama, Vladimir Putin, S.Sarkisyan etc.).

The political discourse, as a linguistic concept, is expressed through linguistic means, which constitute a whole set of tools or means of political discourse. Among the major means we distinguish the lexical, grammatical and stylistic ones. Within the context of major linguistic resources (figures of speech) metaphors, hyperboles, antitheses, repetitions, rhetorical questions, vocatives, etc. are of particular significance.

M. Khachatryan. THE CHARACTERISTIC FEATURES OF AV. ISAHAKYAN'S NOVEL "USTA (MASTER) KARO". The article touches upon the lingo-stylistic peculiarities of Av. Isahakyan's novel "Usta (Master) Karo". Av. Isahakyan thought that the novel was "the epopee of the feelings, ambitions, dreams, sorrows and moreover the fight for the national independence of the Armenians".

As requires the genre of the novel Isahakyan made a use of the elements of literary Armenian, colloquial language and dialects, hand in hand with old Armenian units. These elements are present in all linguistic levels, including, vocabulary, grammatical units, expressive means, idioms, blessings, wishes, curses, proverbs and also new words, short forms of the words etc. All these, of course, bear the seal of Isahakyan's individual linguistic thinking.

Z. Sudjyan THE IMAGE OF SATAN IN THE NOMINATION OF NATIONAL ARMENIAN NAMES OF PLANTS. The article is devoted to various aspects of the relations of flora and the world of one of demonological characters – the devil 'սատանա' and considers signs and ways of the nomination. Repellent appearance and the plant form, an unpleasant smell and a pharmacological sign can act as a morphological sign.

The article touches upon a group of plants which belong to the *սատանա* lexeme, for instance Armenian *սատանի ալյ*; this plant with cinnabar-red flowers and a black spot reminds eyes in the form and color. Conditioned by its appearance, it is called Armenian *սատանի ալյ*, Russian. *ястреб глаз* and English *pheasant's eye* or Armenian *սատանի բույ*.

In the form prickly bolls remind a small fruit of a fig. In Armenia it was given the national name *սատանի բույ* 'a devil's fig' because of similarity of a fruit form or on ability "stupefy the head".

A. Margaryan. GYUMRI AS THE MAIN THEME IN THE WORKS OF GYUMRI ARTISTS. Gyumri is the town that not only gives birth to artists but also nourishes and becomes an inspiring source.... Here the following things are combined and crossed: the old and the new, the east and the west, the traditional and the modern, the classical and the rabiz/, high idea and

vulgar way of living. Gyumri is a town of contrasts. It has its specific description and image; which make some generations of artists search adequate expressive means: Hakob Ananikyan, Rafayel Atoyan, Hambarcum Ghukasyan, Garik Manukyan.

Two are presented in the article- Hambarcum Ghukasyan, Garik Manukyan. Two different world visions, painting styles, expressive means.

By looking at Manukyan's works you unwillingly remember Kusturica's films. There is dynamics, music, vivid juncture, interesting states, colourful solutions, allegorical symbols. A town, different artists, different works... Maybe the power of Gyumri is in it that is controversial, not long-lasting, known and unknown, but always interesting and unique.

L. Athanesyan. A WAY THROUGH WATERCOLOUR PAINTING. Artist Samvel Lajikian's fate is rich with complex changes and unusual events. While associating with Lajikian's biography, you wonder how great energy and interest he has had: painting, graphics, decorative designing of jewelry models, miniature painting and "animated" carpets.

The artist is in Gyumri now and is creating again. It seems so that the native country, the native town have conducted him with creative energy. His calm soul has already turned to the watercolour paintings. Being in Gyumri he has created a new series of portraits: "Hovik's portrait", "Vahagn's portrait", "Father's portrait". In this genre the artist's skill knows no bounds. When working he is changed from an artist into a psychoanalyst, penetrates into the model's inner world and reveals secrets which can be unknown to them.

We want to believe that his next series will be called "Return", return to his native sources.

S. Tonoyan, H. Davoyan. ON THE SMOOTHING OUT ISSUES OF NATIONAL IDENTITY AND CULTURE IN ISAHAKYAN'S APHORISMS. The world experience, development of mankind and history of culture show that the idea of exclusiveness of each nation as kind has an ontologic and cultural basis. To this day there is no other system equivalent to a national picture of the world which would be so hardy, exact and uncontested. For the Armenian people existing some centuries, preservation of cultural purity, ethnological, ethnic and esthetic systems, was priority and orientation. About a role of history, philosophy, spiritual and cultural identity of language, literature, art the great poet and thinker Avetik Isaakyan embodied the thoughts and ideas in records in the form of aphorisms and statements. These thoughts and philosophical supervision are also actual today. In the conditions of globalization cultural identity and policy of destruction of identity of the small nations are pursued also today.

H. Matikyan. "CHILD" CONCEPT IN ENGLISH AND ARMENIAN WISHING FORMULAS (BLESSINGS AND CURSES). The concept "child" being in the folk consciousness emerges also in verbal level. Both English and Armenian parents wish their children happiness, love, success, as well as glory and honour, values that despite their ethnic belonging are common for human beings. A child is so important in the system of family that in different folklore genres, especially in wishing formulas, it becomes an important component and a core center.