

## SUMMARY

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*E. Khemchyan. PROVERBS, SAYINGS, OATHS AND PHRASES AS A MATERIAL OF STABLE FORMULAS IN THE TALES OF KARS.* Proverbs, sayings, oaths, paremiological dialect expressions and phrases sometimes are becoming parts of stable formulas contributing to the expansion of their meaning and increasing the types of its functions. Proverbs, being original "unwritten laws" and wise conclusions based on life experience, not only acquire a value of a stable formula, but are also being used as a material in the process of the formation of new formulas. With their meaning and fabulous events description feature, they have some functions (they generalize the facts, emphasize positive and negative qualities of the characters, raise the practical impact of the tale by a moral assessment, etc.). Magic oaths, as an additional part of the stable formulas in tales represent the layer of initial understandings and beliefs. Their presence in a tale provides the reliability of the magic impact of the speech to transmit reliability and truthfulness to the words and deeds of the character.

*A. Grigoryan. SYMBOLIC ETYMOLOGY OF THE STEP-TYPE PEDESTALS OF THE CROSS-STONES IN THE CONTEXT OF THE EARTH-SKY NATURAL-PHILOSOPHIC PERCEPTION.* The article reveals the issues of typological relationship of the step-type pedestals of the cross-stones and the ancient religious structures widely applied in the Armenian culture - the hill-temples, as a logical continuation of the man-earth-heaven natural-philosophic perceptions and the compositional forms of their symbolic prototype-type transition.

*S. Petrosyan. ON THE BASIS OF NERGAL-U.GUR MYTHOLOGICAL FIGURE.* The prototype of the Sumerian god of the underground kingdom Nergal was formed in the Armenian highland. That was considered to be a thunder delivery god of the high mountain and also personification of entrails fire. Its separate improvements are the supreme god U.GUR of Hayasa and Ner(Nern) of the Armenian belief.

*D. Gasparyan. THE ARMENIAN RENAISSANCE (Time and Peculiarities).* When was the Armenian Renaissance born, considering the semantics of the term "authentic European renaissance?" Armenologists stretch the Armenian Renaissance up to the 10-12 centuries. They mention the names of Narekatsi, Shnorhali and others. But is it really Renaissance in the true European sense of the word, and not its conventional meaning? No, that is not Renaissance, that is secularization.

And why this is not Renaissance because Armenian literature didn't have the intermission/ in its development which European literature had had under the strong influence of the Catholic Church for about one thousand year within IV - XIV centuries. Whatever there was in the Armenian literature in the V<sup>th</sup> century, the same was there with the natural continuation of traditions up to the period of Narekatsi and Shnorhali. Since the 13-th century starting with Frik and his successors, the process of secularization went deeper and took strong roots in Armenia.

The Armenian Renaissance, as such, in the true sense of the term, happened much later, in the 18-th century and is mainly connected with the Armenian activities planned by the Mxitaryan miabanutyun, who were those very people who gave rebirth to the dead Grabar (Classical Armenian) and with their weighty hard work published the works of ancient scripts,

giving new breath to the treasury of the Armenian word-stock restoring the name in the dictionaries.

This is the Armenian equivalent of the European Renaissance, as for the process of secularization in the Armenian literature, beginning from the 10-th century, this is another historical and cultural movement and has another explanation.

*G. Khachikyan. IDEAS OF NATIONAL LIBERATION MOVEMENT AND ARMENIAN STATEHOOD IN A.AHARONYAN'S STORIES.* The idea of freedom and independence was formed and matured gradually in the outlook and literary works of one of the great Armenian writer Avetis Aharonyan (1866 – 1948), the chairman of the first Armenian Parliament. Referring to the Armenian literary and ideological traditions the writer for the first time in his book "On the way to freedom" (1906) talked about the fedayis' struggle in Western Armenia. Then in his written speech (in various articles) he emphasized the importance of the liberation struggle as the way to liberate the land from the foreign yoke and to create an independent republic.

The author in his stories reopened the curtain of tragic and heroic struggle of the Armenian reality for the readers. As a student in Lausanne, Switzerland (1898) he strongly expressed in his writings ideas of the national liberation struggle. During these years he communicated with the leader of the party "Dashnaktsutyun" H. Mikaelyan, with representatives of the Armenian intelligentsia of the newspaper "Droshak", with national revolutionaries and fedayis.

*M. Ghazaryan. THE IMAGE OF THE HOMETOWN AND CHILDHOOD IN HOVHANNES GRIGORYAN'S "THE ANGLES FROM CHILDHOOD'S SKY" POEM COLLECTION.* Hovhannes Grigoryan's poems, with the help of their unique titles, show the poet's personality and the inner world, revealing the most desired and shady parts of it.

The image of poet's hometown and childhood is mostly noticeable in his "The Angles from Childhood's Sky" book, which he has composed relying on his personal memories, expressing the whole life in small passages.

There is an original explanation and personal attitude of the philosophy of short-lasting life in Grigoryan's poetry. The character of Hovh. Grigoryan's father is one of the most important literary motives of his poetry. There also can be felt poet's pure love and devotion towards his father which turns into worship.

Grigoryan examines the idea of upcoming death. The poet who has never put up with the idea of losing his father, unexpectedly writes about his own death calmly, without fears accepting that life doesn't last forever and the death is unavoidable.

In "The Angles from Childhood's Sky" book Grigoryan demonstrates Gyumri artistically. The poems, devoted to the hometown, can be considered as the urban poetry that has ever been created about Gyumri, which proves Gyumrian's love towards their town.

*G. Mkrtchyan. TYPOLOGY OF MOUSH AND KARIN DIALECTS (SIMILARITIES AND DIFFERENCES).* Dialects of Moush and Karin are among the most significant dialects, which have survived from the depths of millennia to our days. The dialects of Moush and Karin were common in the Historical Armenia's territories of Taruberan of Great Hayk (dialect of Moush) and the provinces of Bardzr Hayk (dialect of Karin). Their historical connections, undoubtedly, come from the past.

The investigations show that these two dialects haven't been formed simultaneously. Their linguistic systems and separate components have different degrees of antiquity. By phonemic system the dialects of Moush and Karin don't differ from Old Armenian and the latter, in all its parameters, including phonetic system and inflections, is the direct heir of Indo-European language family. By the phonetic similarities these dialects and Old Armenian coincide, thus can equally be connected with the data of proto-language.

The dialects of Moush and Karin pretend to be the most ancient structures of the Armenian language. This is evidenced not only by linguistic facts, but also by natural-historical as well as geographical position. In Armenological studies it is undoubtable that the sources of formation of Armenian people are in the central Armenia and correspond to those territories where the Moush and Karin dialects coexisted.

*M. Mirumyan. NEW VERBAL FIXED WORD -COMBINATIONS IN THE WEEKLY PAPER OF THE ARMENIAN "AZG".* In the article new verbal fixed combinations (phrases) are examined, that appear in the recent editions of the weekly newspaper "Azg".

During the analysis revealed such units of factors, which play an essential role in the process of free combinations in idiomaticity. These are: metaphorization of free word-combinations, idiomaticity of one or more components, affirmative and negative contrast, synonymic replacement of components, extension of optional members, etc.

New verbal phrases, over time can enter into the phraseological system of a language, being viewed as a unique word stock (synchronous) layer.

*H. Melkonyan, V. Melkonyan. THE EPITHET IN THE POET'S CREATIVE FRAME.*

One of the most effective methods of investigating the language of writer's works is the comparative study of initial and final versions of linguistic realities.

The functioning of epithet in the works of Teryan, Shiraz and Toumanyany has been analyzed from this view.

*Q. Nikoghosyan. METAPHOR IN THE STORIES OF "MER TAGH" BY NAR-DOS.* In the given article we observe the application of one of the stylistic devices, the metaphor, in the series of short stories "Mer Tagh" ("Our Neighbourhood") by Nar-Dos.

Nar-Dos is a great master of individual and folk metaphors both in the author's text and in the heroes' words. Thanks to his image-bearing thinking and bright imagination, lots of words of current use gain sensible, substantial and expressive purport in his stories, making the narration even more individual and unique.

The skillful and appropriate application of metaphors in the series of short stories "Mer Tagh" greatly contributed to the typification of the characters, making their surroundings more picturesque, providing the colouring of the environment as well as reproducing the real characteristics of the portrayed period more influentially and impressively.

*Sh. Ter-Adamyany. SEMANTIC AND FUNCTIONAL PECULIARITIES OF SUBJUNCTIVE MOOD IN THE GERMAN LANGUAGE.* In this article some peculiarities of subjunctive mood are considered in the German language from the semantic and functional point of view. The aim is to reveal the difficulties between mood and time, to define their possible sphere of usage. Study is carried out by means of comparison with the common cases in the Armenian language. Grammatical category of mood in Armenian is broader meanwhile the German language



has 3 moods, which can cause some difficulties in revealing of common semantic meanings in the German language.

**L. Petrosyan. ORONTES-YERVAND'S MILITARY AND ADMINISTRATIVE ACTIVITIES IN THE NORTH-WESTERN PART OF ARMENIA.** The evidences of Armenian and foreign historians and the fact that Bagratuni's Sper state as an agent domain is located in the north-western part of Mets Hayk gives us the right to deduce that in the nearest parts of Parkharian mountain chain of the Chorokh basin there existed a military and administrative unit, the general-manager of which was from the Bagratuni dynasty and was known as Biased, Knight, Chivalry Prince, Satrap.

The first general-manager of that military and administrative unit was Bagrat (according to Khorenatsi Shambat Bagarat, according to Unknown historian- Bagarat Parazyan ) who was apponited as a Biased by Vagharshak king in the "western part" of Mets Hayk.

This military and administrative unit, passed on to the Bagratuni knights, is known among the Greek with Syurpirtis name (Συρπῖρτις). The root of some toponymes of this unit by the meaning of "side", "edge part" created by Orontes-Yervand, one of the archetypes of Vagharshak king makes us suppose that it was called "ars" and the royal border military units being in the service of 'ars' have been called "arsi"-s.

More likely, border and border-linesman unit has covered 'Ashkharhacoyc's Sper, Arseac Por, Kgharjq, Shavshet, Achara and the provinces of Samtkhe.

**T. Sargsyan. MIGRATION OF ANI INHABITANTS TO THE CRIMEA AND ITS DATING.** A widespread opinion exists that in the 30s of XIV century there had been a populous migration of inhabitants of Ani (the capital of the Bagratid Armenian kingdom) to the Crimea. Moreover, the settlers drooped to peninsula from Golden Horde capital Sarai, where they had moved in the 50s of XIII century "having obtained the permission" of tartar khan. The earliest messages about this refer to 1672 and 1690. The first is contained in poem by Martiros Krimetsi (from the Crimea) "The history of the Crimean country" and the second - in colophon of 1690 by scribe Davit. The last is placed in manuscript "Haysmavurq" (Synaxarion), copied by Davit in the same 1690.

Analyzing the said by Martiros and Davit, as well as the information of Genoese sources, we arrive at the following conclusions: 1. The Armenians who moved to Sarai represented urban population (mostly from Ani), which sought new places for settlement after the collapse of cities and city infrastructures in Armenia crashed by Mongols. 2. Migration of the Armenian urban population to the Northern Caspian was welcomed by the Horde administration, as evidenced by the vast opportunities provided to it. 3. Resettlement of the Armenians from Sarai to the Crimea was due to the emergence of Italian (in particular Genoese) trade-colonies in the north of Black Sea and the increase of the role of Crimean cities' in the international trade. It was beneficial both to Armenians and Italians, and to Tatar-Mongols as well as. 4. The bulk of the Armenians moved from Sarai to the Crimea at the beginning of Khan Uzbek rule - in 1313-1316. 5. Having joined their compatriots living in the Crimea for a long time, the Armenians of Sarai made a significant contribution to the economic and cultural development of the region.

**T. Nevskaya, A. Hakobyan. THE ROLE OF ARMENIANS IN THE ECONOMIC AND POLITICAL DEVELOPMENT OF NORTH CAUCASUS IN XVIII-THE BEGINNING OF XX CENTURIES.** The article deals with the migration of the Armenian population to the

territory of the North Caucasus. The author analyses the special features of the interaction between the Armenian population of the Russian Empire and the population of the North-Western Caucasus. The economic role of Armenians in the territories of migration is characterized. The process of preserving the moral values and traditions by Armenian settlers is shown. The authors focus their attention on the role of the representatives of the Armenian people in the Caucasian war, namely in the transformation of the "front" line in the North-Western Caucasus into a contact line of the two civilizations.

*H. Amirjanyan.* HOVSEP ARCHBISHOP ARGHUTYAN AS THE LEADER OF RUSSIAN ARMENIAN EPARCHY (1773-1800). The article presents the activities of the leader of Armenian eparchy in Russia, Archbishop Hovsep Arghutyan. H. Arghutyan was the founder of New Nakhichevan and Grigoriopol resettled Armenians in these new cities in the last quarter of the XVIII centuries.

One of the main activities of Hovsep Arghutyan was the improving in the religious-administrative regulations of New Nakhichevan, Astraghan and in the other regions of Armenian Eparchy, he solved all the questions connected with the church. He played a significant role in the organization of the spiritual life of Eparchy, opened Printing houses and built churches. etc. One of the main activities of H. Arghutyan was the recovery of social-economic and religious-cultural life of the Armenian Eparchy.

*A. Akopov.* RUSSIAN-TURKISH WARS OF THE SECOND HALF OF THE 19<sup>th</sup> CENTURY AND TAYK. After the signing of the Adrianople Peace Treaty, in May-June 1830 the part of the Armenians of the historical province of Western Armenia - Tayk, resettled in the territories that passed to the Russian Empire - Akhalkalak, Akhaltsikhe and the Armenian region. During the Crimean War of 1853-1856 Tayk was in the epicenter of military operations. In 1855, one of the significant operations of the Russian army was the Penek expedition headed by General Kovalevsky. Many Armenians took part in this expedition, headed by Colonel M. Loris-Melikov. As a result of the Penek expedition, the Russian troops defeated the Turks, occupied the Penek region, captured Ali Pasha, finally completed the blockade of Kars, which later contributed to the city's capture in November 1855.

During the Russian-Turkish War of 1877-1878 the Russian army captured the historic Tayk. On May 20, 1877 Russian troops had taken Olti, then - Penek and the rest of the historical Tayk, except of the Parchal and Kiskim regions. In 1878, according to the San-Stefano and Berlin treaties, Tayk was divided between the Ottoman and Russian empires. The regions of Tayk that passed to Russia were entered in the Kars region as the "Olti okrug" (district).

*A. Shport.* ARMENIAN DIASPORA OF THE TOWN KHARKOV (SECOND HALF OF THE XIX<sup>th</sup> - BEGINNING OF THE XX<sup>th</sup> CC.): ETHNODEMOGRAPHIC CHARACTERISTICS. Any Diaspora, including the Armenian, has its own specific features, the predominance of which depends on specific circumstances. Here especially it is necessary to say about the religious factor when the religion consolidates co-religionists. In the case of immigrants, Armenians, just the relationship of ethnicity and religion has led to sustainability of the Armenian ethnic community, preventing the processes of ethnic assimilation. This confirms the position that creates the Diaspora, only one ethnic group, which is resistant to assimilation.

The key to any Diaspora is the preservation of ethnic identity or sense of belonging to a particular ethnic group, externally manifested in the form of a self-name or ethnonym. Used in this

publication sources of the census – indicate that the representatives of the Armenian community of Kharkov continue to consider themselves Armenians, speak Armenian. However, the current cultural heritage of Kharkov Armenian Diaspora is not identical to the cultural formation of the parent – Armenian ethnicity. In the conditions of modern urbanization is almost impossible to preserve their ethnic identity, there has to be portrayed in the standardized standards of material and spiritual culture. Thus, Armenian community of Kharkov, like other national-cultural associations of the metropolis, waiting for further fundamental ethnological research focused on organic combination of distinctive national and cultural heritage of other ethnic societies in Kharkov, including the titular ethnic group.

*H. Sukiasyan.* ELUCIDATION OF ARMENIAN - GEORGIAN POLITICAL RELATIONS IN MARTIROS HARUTYUNYAN'S LETTESS (DECEMBER 1918 – MARCH 1919). Letters by a member of the Parliament of Armenia, a prominent figure of ARF Dashnaktsutyun, an intellectual, the head of the Armenian delegation at the Armenian - Georgian peace conference Martiros Harutyunyan have a special importance to explore the Armenian-Georgian relations after the Georgian- Armenian war in December 1918.

In the letters questions concerning the armistice negotiations, the preparatory work and the process of the peace conference, the restoration of the bilateral relationship, other disputable issues of the Armenian-Georgian relations are touched upon. First of all discussed letters are distinguished by accuracy. Analysis, conclusions and suggestions represented therein are also relevant in our days.

*A. Hayrapetyan.* MEMORIES FROM THE REVOLUTIONARY PAST OF ALEXANDRAPOL (Aramayis Aznavuryan). Since the first day of its formation, the ARF structure of Alexandrapol has been the most active one in the province of Yerevan. The secret of success was hidden in the lack of social deep polarization typical of the patriotic atmosphere and craftsmanship of this traditional Armenian cradle. Alexandrapol had turned into a link between the guard of national values and the two parts of the Armenian nation. For the study of the activity of ARF Alexandrapol "Qar" committee at the end of the XIX and the beginning of the XX century, Aramayis Aznavuryan's memoirs are of exceptional value. Being born in Toprakkale, he was at some breaks (1893-1907) living and creating here, considering the city his second homeland. In his memoirs A. Aznavouryan gives unique information about the attitude of ordinary Alexandropolis residents towards the revolutionary movement, the arsenal and storage of weapons by ARF, the "purification" of state arsenals, the formation of armies and battles, the ways of importing weapons to Western Armenia, individual party friends and so on.

*K. Alexanyan.* THE FIRST ELECTIONS OF THE COUNCILS IN ALEXANDRAPOL PROVINCE IN DECEMBER, 1921. Soviet state-building and the issues of the creation of Soviet government social relief are discussed in this article. The article particularly presents the electoral process of Soviet authorities in Alexandrapol province. It accentuates the role of these elections in the disposal of intelligentsia from the Revolutionary Committees in the legitimate way, the creation of a single-party system and a worker-peasant state.

*L. Yeganyan.* CYCLOPEAN STRUCTURES NEAR THE BANK OF THE AKHURIAN RIVER. The article touches upon the issues concerning the diachronically set up castles and settlements of Yeghnajur, Berdashen, Mets Sepasar, Aghvorik, Poqr Sepasar, Jradzor, Kaps,



Shirakavan, Jrapi-1, Jrapi-2, Haykadzor having cyclopean laying, stretching on the length of the Akhurian river.

The cyclopean structures stretching upon the length of the Akhurian are of two types: walls built with huge stones which do not have traces of tools and are just cluster of stones and also regular walls covered with small stones from the base.

In the mentioned archaeological sites the life at some breaks has run on covering the periods from Early Bronze to Middle Ages.

There are no proofs of Middle Bronze Age structures which is probably conditioned by the non-sufficient survey of the region.

#### *H. Khachatryan.* MEDIEVAL FORTIFICATIONS IN THE AKHURIAN RIVER BASIN.

In the period of the developed Middle Ages, with the restoration of the Armenian state, during the reign of the Bagratuni dynasty, begins a rapid development of the economy and culture of the country. Capital Ani becomes an important political, industrial and shopping centre. The development of the city and trade makes the creation of new fortifications necessary which were to ensure the safety of the capital and trade routes. Fortifications of this period can be divided into 3 main groups according to their type, function and accessories: 1. Large fortresses consisting of an external defensive wall and a citadel with eight towers of Tignes, Arlig, Maasberg. The fortress defended the immediate approaches to Ani from the North and from the South. 2. Protective castles without external defensive walls: Vahramaberd, Tirashen. This group includes also the half-ruined churches of the 7th century, which in the period of the Bagratids restored as a small fortress with two towers and the outer defensive wall, reinforced with 8 towers. In our opinion, they served as storage of food and weapons, ensuring the safety of roads, being a haven for merchants, travelers, etc. They had a permanent garrison, that in peacetime lived in settlements nearby. 3. Large monasteries with powerful defensive walls as Horomos and Marmashen. The fortresses of the first group were built by the ruling dynasty and belonged to the Royal family. According to the medieval chronicler Aristakes Lastivertsi, they were "daughters" of the citadel of Ani. The fortresses of the second group had a princely affiliation. All of the mentioned coastal fortresses were in the patrimony of the noble family of Pahlavuni and were founded by them. Belonging to the latter group is beyond doubt. They were founded by the Church and belonged to the spiritual authority.

*H. Harutyunyan.* ASHOUGH TRADITION IN THE URBAN CULTURE OF ALEXANDRAPOL. As a multiart Armenian town, Alexandrapol has inherited ashough traditions from Armenian central towns as an important component of urban culture. The ashough tradition stretching over Karin-Kars-Alexandrapol has been mainly developed by craft order. The article touches upon various manifestations of ashough art in urban culture for the purpose of appreciating art's depth value.

*K. Sahakyan, R. Hovhannissyan.* "NAREK'S" METHODOLOGY, THEORETICAL AND PRACTICAL BASES. In the article we have touched upon the issues concerning Narekcure which is today used in psychotherapy as a means of bibliotherapy. All chapters of Narek are given practical purport for reading in case of having this or that kind of pain, accident and disaster. The reading of "Narek" has profitable influence not only on Armenian but also foreign patients who recover by means of the cure of 'Narek'. By means of such kind of cure method, person's soul and body are recovering. The importance is the universal information of words which

is transferred by means of acoustic movements- vibrations. The outstanding authors of those vibrations, in our case Narekatsi, in the course of the inspiration of creating the work, the information has been given through the universe, and they have handed over the paper and then passed on to the reader. And as the all passions of the soul are the same for all nations, consequently, Narek is not only Armenian, but also universal phenomenon, i.e addressed to the whole mankind.

*H. Matikyan.* LULLABY AND PRAYER AS BEDTIME TEXTS IN ENGLISH AND ARMENIAN. Lullaby texts and night prayers can be characterized as bedtime texts. In this context generic interrelationship of lullaby and prayer texts is noticeable. Lullaby, as a bedtime text, can appear as a prayer text and on the contrary. Bedtime texts have thematic and functional common features. The basic feature of lullaby and prayer texts is to ensure the child's sleep.

*A. Asoyan.* THE CHARACTERISTICS OF MEMORIAL MUSEUMS BY THE EXAMPLES OF MUSEUMS IN GYUMRI AND YEREVAN. Memorial museums give visitors some insight not only into the life and work of prominent people, but also provide information on the period of social and political life, lifestyle and cultural features. In the article an attempt is made to make a comparative examination of some memorial museums in Yerevan and Gyumri. Among them we can mention Avetik Isahakyan's House-Museums in Gyumri and Yerevan, sculptor and composer Sergey Mercurov's House-Museum in Gyumri, and Aram Khachaturian's House-Museum in Yerevan. The issues concerning the history of these museums, collections, exhibits and activities are examined.

*A. Boyajyan.* THE MOBILITY OF ETHNIC GROUP OF THE POPULATION IN CIS AND BALTIC STATES AT THE END OF THE XX AND BEGINNING OF THE XXI CENTURY. At the end of the XX and beginning of XXI century some vital changes, conditioned by ethnodemographic, social-economic, geo-political and other factors, occurred in CIS and Baltic states. In the given period the number of the Slavonic people, especially the number of the Russians has sharply decreased and the number of Muslims, particularly the number of Turkish-speaking population has directly increased.

In case of the above-mentioned tendencies, it is not excluded that in the middle of the XXI century the number of Christians and Muslims, Slavonic and Turkish-speaking population will be equal.

*G. Ayvazyan.* ARCHIVAL DOCUMENTS ABOUT LIBRARY-READING ROOMS OF ALEXANDRAPOL. The documents for the first time illustrate the activity of social libraries acting for pay means in Alexandrapol. Clergymen and famous people in education took the initiative in opening them. In the town's library-reading rooms one could find textbooks, fiction and popular science books, periodical publications.

*S. Adamyan.* THE UNPUBLISHED STUDY OF ARCHBISHOP MESROP SMBATSYANTS. Oshakan is one of the oldest settlements of Aragatsotn region, which is famous for its architectural monuments (from BC II millennium until the Middle Ages). But in the historiography the name Oshakan is associated with Armenian great illuminator Mesrop Mashtots, who established a school and was buried there. In 443 with the initiative of Armenian trout Vahan Amatuni, a domed church was built on the mausoleum of Saint Mashtots, which is not



preserved. In the following centuries the church was renovated and transformed, and today the martyrium of the Great teacher is in the basement of the main altar of Saint Mesrop Mashtots church. In the middle ages of XIX century the church was partly destroyed. In 1875-1879 with the initiative of Holy Armenian Catholicos Gevorg IV (1866-1882) and the population of Oshakan was not only reconstructed, but also in 1884 was finished the construction of bell tower, the church's eastern part and marble stone was placed on the grave of Mesrop Mashtots.

The study of Oshakan's medieval monuments, especially churches and lithography began in the XIX century, and here it is important the topography of Hovhannes Shahkhatunyan, Sargis Jalalyants and outstanding scientist Ghevond Alishan. However, we got an unpublished manuscript of Archbishop Mesrop Smbatsyan, which had never been published because of unknown reasons and was remained in the author's archive fund.

*I. Avagyan. SKETCHES ON HISTORICAL AND CULTURAL CHARACTER OF ALEXANDRAPOL.* The article touches upon the issues concerning town building of the town Aleksandrapol in XIX- in the beginning of XXth century.

As a result of the examination of one of the quarters of the old town, which is located between the streets Varpetats, Rustaveli, Shiraz, Abovyan, identified new buildings, which were not previously included in the official statements-the list of monuments protected by the state. The article gives a new classification of homes and buildings according to interior and exterior forms: 1. buildings, which still have the old exterior, 2. buildings, which still have the old exterior and interior forms, 3. buildings, which remained typical of the XIX-beginning of XX centuries of the interior, but in the absence of the front facade, they are not included in the list of monuments protected by the state. Among the many buildings we should focus on the chapel, which for 70 years has served as a storeroom and only recently was discovered by the new owners. The chapel is built of red and black tuff, inside four niches and a fireplace. The domed cover of the chapel is severely damaged. Architectural analogues of equipment facilities and some decors date back to the architecture of medieval Armenia.

*A. Margaryan. ART DEVOTEE: LANDSCAPE ARTIST SERGEY MIRZOYAN.* In 1960s the influences of Armenian fine arts reached Leninakan which were found particularly in Sergey Mirzoyan's art.

Our article is devoted to his creation which greatly supported to the cultural description of the city. Mirzoyan has mainly painted portraits and landscapes. His drawings and watercolor works, realized in realistic style, are surrounded with special warmth and the feeling of light. After the earthquake Mirzoyan was not creating for some time it seemed he had lost his inner connection with his favourite city. Further on he began to paint with bright, active colors.

Finishing his pedagogical activity the old artist did not put down his brush till the end of his life. Mirzoyan often took his watercolors and went to "The Old People House" to paint its inhabitants.

*B. Vardanyan. THE UPPER VALLEY CASTLES OF THE AKHURIAN RIVER.* By the explorations near the source of the river Akhurian and the upper valley many monuments were described which are a part of the Akhurian river's fortification system. "Poloz Mountain" is located in the north-eastern part of the village on top of which there are remains of the cyclopean walling fortress. The peak of the hill is artificially leveled, where traces of three-row rampart can be observed, in which there are found the remains of 7-9 circular based rooms. There are fragments of

medieval clay vessels found on surface. Berdashen is located on the right bank of the Akhuryan River, at the height of 2020m above the sea level. At the edge of the village, on the right side of the Amasia-Berdashen road, there are remains of medieval castle on the hill. The castle is built on an oval hill (north-south, 43m, east-west, 30m), the front facing part of the wall is flattened, the inner part is uneven. The quartz stone wall goes up to 1.2m in height, the length of the remaining part of wall in the south-eastern part reaches up to 25 meters. The ceramics collected near the wall belong to the Early and High Middle Ages.

*M. Harutunyan.* MINIATURE PAINTINGS AND ORNAMENTATION IN ARTSAKH FROM 1639 TO 1700. Despite the difficult historical period, miniature painting and ornaments painting continued to develop in the Artsakh in 1639-1700. They were mainly made in manuscripts, which are kept in Matenadaran.

The theme of miniature art varied. Among them were remarkable narrative miniatures and portraits of saints: "Annunciation", "Birth", "Baptism", "12 Apostles", "Crucifixion", "Evangelist", "Title Page of Matthew", "St. Mary", "Altar", "Jesus Christ" and etc.

Forms of decoration art were reflected in the clothes, houses, tools, human bodies, manuscripts and books as well as in various historical and architectural monuments, gravestones.