

S U M M A R Y

M. Hasratyan. ACHIEVEMENTS AND PROPERTIES OF ARMENIAN ARCHITECTURE FROM XVII-XVIII CC. Because of distinctive and valuable peculiarities, Armenian architecture from XVII-XVIII cc. possessed an important place in the history of architecture. It is a fact that the regional schools in architecture of Syunik, Artsakh, Vaspurakan and Nakhichevan reactivated just in this period. Creatively redeveloped some renowned ecclesiastic and secular buildings and formed several new building types. Technologically it was used to hold the construction of churches, gavitans and halls within one phase as one ensemble. Just in the focused centuries created tower-like multistory compositions combining belfries and other functions. The monastic complexes or the convents were merely of rectangular layout. Their harmony conducted the main church as hierarchy and the secular buildings as background on the perimeter. Original were the new princely mansions built in Syunik and Artsakh regions. The Armenian multi-bay bridges were really "flight of thoughts" for Eastern architecture as general.

However despite of political and social critical conditions, as well as existing invasions and wars throughout the country, late medieval Armenian architecture registered outstanding achievements which bridged the medieval tradition into the modern era.

A. Manucharyan. THE REFLECTION OF THE STRUGGLE AGAINST THE FAULTY RELATIONSHIPS WITHIN THE CHURCH. The Armenian church via its councils and canons has always struggled against the faulty phenomena existing within itself such as consecration bribes or the consecration of a dishonest religious person or who were not appropriate to by their age. The following inscriptions from Horomos (1228), Mren (1251) and Ani (1251) testify to those facts.

K. Matevosyan. TWO NEW SCRIBE-AUTHORS OF THE ANI REGION. During the study of the literary manuscripts in the Matenadaran written by historians, some new names of authors were discovered. They have not created their own bibliographic literary works, but the addition they have done to the works are so important, that they qualify the scribes to be considered as medieval semi-authors. Judging by the nature of the written information, two of them were from the Ani - Shirak region.

The first one was Hayrapet vardapet, who has probably lived in the 13th century, and has copied the #1897 manuscript in the Matenadaran collection, including the Chronology by Samvel Anetsi (Samvel of Ani). Hayrapet has endowed the original works with limited, but interesting interpolations. The more eye-catching among the additions are in the parts referring to Ani - Shirak. For example, Samvel Anetsi has written about the founding of Marmashen, and Hayrapet has added that Vahram Pahlavuni was the grandson of Abughamr. He, then, added that ruler Ablgharib Marzpan had built the Prgitch church (church of the Savior). Hayrapet has also added information about the part of the Main Cathedral in Ani which was built during the reign of King Smbat, the stylobate and the two rows of walls where the name Smbat is written (that inscription is still in place). It is obvious that the scribe who conveys such details must have been in that place at the time.

The second scribe Johan, also lived in the 13th century, and has copied the #2865 manuscript in the Matenadaran. He has done additions, mainly referring to the history of Ani -

Shirak in the works of Stepanos Taronetsi Asoghik (Stepanos Asoghik of Taron), and Aristakes Lastiveratsi. Some of the information he has conveyed about the construction of Ani's Small Cathedral church by King Abbas, or Trdat being the Architect of Gagkashen Saint Grigor church, and Sarkis Sevanetsi Catholicos (Catholicos Sarkis of Sevan) being buried at the Horomos monastery are the only sources for these revelations to date. These and other additions confirm that Johan has undoubtedly lived in the Ani-Shirak region.

H. Khachatryan. FUNCTIONAL CLASSIFICATION OF FORTIFICATIONS. In literature the forts of defensive function have different names that are used with general meaning: *castle*, *fort*, *fortification building*, etc. So far functional analyses of protective structures and corresponding classification have not been made.

Among protective structures castles are the most widespread forts. In our opinion castles, as defensive structures, have had local function of self-defense.

Studying the sources we come to the conclusion that defensive structures are divided into 3 main groups according to their location:

1. Fort buildings in the residence.
2. Fortification buildings of the same kind, but out of the residence.
3. Castle- residences

Defensive buildings with the name *fort* were of different function. They were built and belonged to the royal residence and to great ministers. The great part of forts were in unavailable places and had permanent location. Since ancient times in fortified cities there were citadels which had the same functions. In many cases the forts served as prisons.

Forts belonging to ministers had nearly the same function but a difference was noticeable, they were populated. And there lived the family of a minister. This difference let us call minister forts as castles.

Taking into consideration the functional peculiarities of protective structures we suggest classify them into 3 groups: castle, fort, fortification and in our further research we are going to use the corresponding terms.

L. Eganyan. CLAY IDOL FROM METS SEPASAR. In the discovered objects of Mets Sepasar excavations specific role have things of cult origin which are of great interest for the ideological imagination of tribes bearing the Kur-Araks culture. The segment of idol, composed of yellowish well burnt clay, has been discovered in the lying position, in an economic ditch on a stony plug. The ground of that plug had been covered with a thin layer of ash where segments of bones, clay pots existed. The idol presents a humanlike figure, the bottom of which is massive. The top of the idol consists of a triangle head without a neck and hands. On the body some plant ornaments are noticeable. Clay idol is the determinant of a woman bearing fertility ideology and plant forces of a nature.

A. Harutyunyan. THE VILLAGE OF HOROM AND THE NEWLY-FOUND INSCRIPTION OF ST. HRIPSIME CHURCH. The village of Horom (Shirak province of the Republic of Armenia) is not famous for its medieval monuments. The three-nave church of St. Hripsime of this village was built in 1861. We copied three inscriptions dated by the 19th century from its walls one of which served as a stimulus for the article.

The victorious wars of the Russian tsar Nikolas I (1825-1855) led against the Persians and Ottomans are narrated in the discussed epigraph thus the latter is the stone testimonial of the victorious end of the Russian-Persian (1826-1828) and Russian-Turkish (1828-1829) wars. The name of Yeprem I Dzoraghtsi (1809-1830) the Catholicos of All Armenians is also mentioned in

the epigraph therefore the inscription should be dated by the period between 1829-1830 when Catholicos Yeprem had not still renounced the throne.

This still unpublished inscription of Horom is an important and reliable “document” on the Armenian-Russian relationship and for the study of the history of the Eastern Armenia in the 19th century, which has very restricted parallels in the mentioned period.

S. Petrosyan. CRADLE OF THE INDO-EUROPEAN AND SUMERIAN STORM GOD.

The analysis of the Mesopotamian mythology shows that it is composed of different details from three components: Sumerian, Akkadian and Indo-European. This conclusion is based on a number of facts, among which the following ones are to be pointed out.

Indo-European word *Hk’or- “mountain” paid attention to phonetic adjacency with kur- the Sumerian name of “mountain, mountainous country, country”. The Greeks called the northern wind Boreas, and the eastern Slavos called it Gora, Gorych, i.e. “mountain, mountainous” (<IE*Hk’or-). Sumerian god Enlil as a dwelling had the high mountain connecting the earth and the sky. Enlil’s epithet is Kur. gal “great mountain” and his temple in Nippur was E.kur “Mountain house”.

It is noteworthy that the northern cold wind was named Parkhar after the name of the northern mountain range Parkhar. This oronym has the same root pakhr- as the word pakhra “cattle, bull, herd”, “ox, deer, chamois”. The wife of Enlil was named Ninlil. In the Sumerian language the theonym En.lil and Nin.lil are parallel male(en-) and female (nin-) definitions of the root *-lil which enables us to understand the theonym Nin.lil as “Mistress of the wind” (compare with IE *lél- “move, shake”). In this case the meaning of theonym En.lil is “Lord of the wind”.

R. Kandor. ARMENIANS IN THE FIGHTING CHRONICLE OF THE CIRCASSIAN

MOUNTED REGIMENT (1914-1916). The centenary of the World War I contributed to the significant increase in the interest of the events, consequences and lessons of that war. And for modern Russia and Armenia there is an actual question of the fighting commonwealth of the people on fields of battles of the World War I.

The article is devoted to the study of the participation of Armenians in the fighting commonwealth with other peoples of the Caucasus in fights of the World War I as a part of the Circassian mounted regiment. In the work archival materials are widely used, as well as various literary sources – of personal origin and research by Russian authors.

The special and important place in the work is given to the history of the fighting life of a brilliant officer, Lieutenant Leon Vladimirovich Mardanov – a native of Tiflis, Armenian-Gregorian faith, of the noble family of Colonel, Inspector of the Kiev Vladimirsky Cadet Corps.

The article points out the crucial importance of keeping the names of the heroes of the Great War. By this we pay a tribute to the officers and brilliant riders of different peoples, who served in the Circassian mounted regiment, to their unprecedented feats in the name of protecting the homeland.

S. Hasan-Jalalyan. THE MEETING OF THE SUPREME RULER OF ARTSAKH-

KHACHEN JALAL IV HASAN-JALALYAN WITH THE SHAH OF IRAN ABBAS I. The article presents the meeting of prince of Khachen Jalal IV with the Shah of Iran Abbas I at the end of XVI century. In the beginning of 1603, after difficult and dark times of 80-ies, the leaders of Armenian people with the noble leaders of the other Caucasian peoples applied to the Persian Shah

Abbas I asking for his help to escape the yoke of Ottoman tyranny. Among the Armenian rulers were the supreme ruler of Khachen prince Jalal IV Hasan-Jalalyan with his nephews.

With the Georgians, Kurds and others, who were upset with the violence and oppression of the Ottoman Turks, and hearing that the Shah Abbas would come to Transcaucasia to war, they went ahead and asked him to accelerate his “rescue” march.

The Shah of Iran Abbas I accepted Jalal IV and his nephews in Ispahan with honour presenting everyone of them gowns. During the meeting, Jalal IV Hasan-Jalalyan also managed to get an edict from the Shah of Iran for his brother’s grandson the Catolicos of Artsakh Hovhannes (John) III Hasan-Jalalyan.

The prince Jalal IV with his nephews, ending a successful meeting with the Shah of Iran Abbas I, with great hope and expectations returned came back to Artsakh.

But the dictator didn’t change at all. He rewarded Armenians’ willingness, submission and fidelity with such a deception, such a brutality and crime, which could be only compared with the worst horrors and the darkest times of Armenian history.

H. Muradyan. THE ADMINISTRATIVE-DEMOGRAPHIC PORTRAIT OF THE SHORAGYAL COUNTY (WESTERN SHIRAK) IN THE PERIOD OF 1830-1877. The western and bigger part of Shirak, the eighth county of Ayrarat Province of the Great Armenia was conquered in the early 16th c. by the Ottoman Empire. The Turkish dominion left its negative impact also on the ethno-demographic portrait of the county.

In the result of the regular administrative division of 1834 the Kars eyalet (province) lost its status and was involved within the Erzurum elayet as a sanjak (county) and the Shoragyal sanjak was turned into a kaza (county).

During the first five decades of the 19th c. the county was thrice conquered by the Russian army but in the result of some political intrigues it was again returned to the Ottoman Empire. Thousands of Armenians, unwilling to remain under the Ottoman rule, preferred to move to the areas just conquered by the Russian Empire. Instead of the Armenians who had left their place the county was resettled by Karapapakhs migrated from Borchalu, Ghazakh provinces, as well as partly from the territories of Persia, and posthumously, already starting from the 50s of the 19th c. by the Kabardians and Ossetians. There were Persian and Kurdish-inhabited villages in Shoragyal, too.

The Russian-Turkish wars, the intended policy of the Turkish authorities, as well as the violence and wilfulness of the Kurdish tribal chiefs in the conditions of absolute permissiveness seriously influenced on the ethno-demographic portrait of the county. The territory solely inhabited by the Armenians in the nearest past turned into a region of mixed ethnic composition during several decades.

A. Hayrapetyan. THE ILLUSTRATION OF THE ACTIVITY OF ALEXANDRAPOL’S “FRATERNAL AID” COMMITTEE IN 1914-1916 IN THE PAGES OF EASTERN-ARMENIAN PRESS. During World War I, the province of Alexandrapol received about 95000 emigrants. A part of them stayed in the territory of the province, the others departed. Till the Russian authority would have solved the issue of the saved peoples’ physical existence with their “sprightly” steps, social organizations took the burden of the severe duty.

The local committee of “Fraternal aid” took care of the acceptance of the emigrants and elementary conditions by the guidance of Alexandrapol’s spiritual prelate Artak archimandrite.

The Eastern-Armenian press followed the activity of the committee, presented the latter's achievements and drawbacks in caretaking, orphan-caring activities.

Unfortunately, the periodical press became the place for those who tried to use the world tragedy for the sake of their benefit and by means of smuting in the pages of the press they tried to take a revenge from their "rivals".

G. Makhmouryan. ALEXANDROPOL OF 1918-1920 IN THE DOCUMENTS OF THE U. S. DEPARTMENT OF STATE AND THE NATIONAL ARCHIVES OF ARMENIA. Records of the U. S. Department of State and papers of the National Archives of Armenia point out three main problems of Alexandropol's social life in 1918-1920. They are the reconstruction of the city after the devastating invasion and Turkish evacuation of December 26, 1918 and problems of military training and self-defense. The issues of relief for the refugees from the Western Armenian and Kars Province are investigated. The first task demanded an urgent reconstruction of the city terminal and depot together with the railway line to Sarikamish. A great transit highway of Trebizond-Erzurum-Kars-Alexandropol had been inspected, too. The second problem included the necessity to equip and maintain 6-7 thousand military forces, which lacked bread, shoes, uniforms and ammunition, but kept its will to defend the country. And the third issue concerned 68 thousand extremely exhausted refugees, concentrated in the city of 35 thousand local population. Alexandropol became one of the six main centers of relief in Transcaucasia (with Batum, Tiflis, Kars, Erevan, Karaklis) and one of the four main centers in the Near East (the others were Beirut, Constantinople and Tabriz).

According to the U. S. President-to-be and Director General of the Allied Relief H. Hoover correspondence of March 1919, discovered at the Armenian National Archives, the state agency of the American Food Administration had confirmed the double ration per day for Armenian refugees; it resolved to pay half of the cost of all transactions which were to be put as a goods credit and were shipped by the U. S. Navy. The first consignments of relief emerged in April, 1919. On May 15 the American Relief Administration had brought its loads of wheat and flour. In October, 1919, thousands of children and women participated in public works. The railway traffic had become regular, duty-free and was controlled by the American charitable Near East Relief. The refugees from the Kazachi Post and Polygon (accommodated on March 3, 1920) repaired buildings and roads, produced textile and clothes for the Army and orphans. The latter ones had transferred under the State auspice.

The next 1920 brought an inauguration of the State University on January 31; a Bolshevik rebellion of May 10-22; Alexandropol had become the residence of the Director General of the Caucasian branch, Near East Relief, E. Yarrow on August 1; then a new war with Turkey had exploded on September 22. It brought the combats under the city walls on November 5. The Prime-minister H. Ohanjanian had appealed to President W. Wilson and the U.S. High Commissioner in Constantinople M. Bristol for protection. The Armenian Plenipotentiary G. Pastrmajian discussed the fate of the city with the State Secretary B. Colby on November 11. The high official and his Consul C. Mozer responded that the U. S. afforded provisions, but did not bind by military obligations.

K. Aleqsanyan. THE PROBLEMS OF THE SOVIET FORMATION IN THE PROVINCE OF ALEXANDROPOL AFTER THE PASSING PERIOD FROM REVOLUTIONARY COMMITTEES TO COUNCILS. The state formation problems of Soviet Armenia, the enforcement of Communist monopoly and the conditions of the occurrence of political violence are discussed in this article. Particularly it is disclosed the negative role of Russian political influence of the state formation of Soviet Armenia.

It is presented the transition period from revolutionary committees to councils in Alexandropol province, the relations between the central and the local Soviet government and party bodies in Armenia.

G. Ayvazyan. THE SOCIAL IDEA OF ALEXANDRAPOL IN THE CONTEXT OF THE ARMENIAN STATE CREATION IDEOLOGY. In the course of eras the Armenian state creation ideology has dominated all layers of social consciousness. The social idea of Alexandropol is connected with the national ideology and national education.

In the work we have used the terms state warriors and independents to describe the Aleqpolian public figures struggling for the recovering of the Armenian statehood in the XIX century.

The absence of the political independence was not an obstacle for Aleqpolian state warriors so that they could think of the structure of social relations in the Armenian country and what steps they had to take in their further work.

H. Melik-Adamyanyan. GERMAN TRAVELERS' SCIENTIFIC AND CULTURAL STUDIES IN SHIRAK REGION IN XIX CENTURY. Among the works of German scientists research of an academician, the "father" of the Caucasus geology Hermann Abich (1806-1886), professor of Berlin University, botanist and physician Carl Koch (1809-1879), professor of Munich University, geographer and ethnographer Moritz Wagner (1813- 1887), the director of the Caucasian museum, zoologist and botanist Gustav Radde (1831-1903) have a high priority for the historical region of Shirak. In addition to natural science research, they left interesting cultural information, such as the description of architecture of Gyumri and the medieval Armenian capital of Ani. Doctor and diplomat Freigan and artist Kestner should be noted among German travelers of the XIX century.

A. Maloyan. CONSIDERATIONS ON YET ANOTHER ETHNO-RELIGIOUS GROUP OF ASSIMILATED ARMENIANS. References to the problems of non-Armenian speaking and non-Christian or clandestinely assimilated Armenians have been notably frequent in recent years. In particular, research has been done, and articles have been published on Turkish, Arab and Kurdish people of Armenian origin, as well as on Armenians converted to Catholicism and Islam.

There is no doubt that there have been and there still are Assyrians of Armenian origin living in the territory of modern Turkey, particularly in Tur-Abdin and (historical) Southern Armenia, regions with a long-standing mixed co-existence of the two ethnicities.

Tur-Abdin matches the Midad district of the Mardin province in the later Diarbakir state. Since ancient times Armenians had been living in this area that was later populated also with Kurds and Assyrians. The demography of the region had changed gradually: Assyrians had become a majority, and that had led to the assimilation of Armenians.

The majority of the assimilated Armenians were followers of the Jacobite Syrian Church (Syrian Orthodox Church), (Jacubi church). Since there are not any major disparities between the Jacobite Syrian Church (Syrian Orthodox Church) (Jacubi) and the Armenian Apostolic churches, the fact had considerably affected the process of assimilation.

Later the process of assimilation went on among Armenians deported in the course of the Genocide, when groups of them had settled in the safer Tur-Abdin region.

The material shows that the issue under investigation calls for further historical and ethnographic research.

K. Bazeyan. FORMS AND MODES OF CHILD SOCIALIZATION IN ALEXANDRAPOL. The reproduction of a person is a complex and long-term process which consists of two parts: natural-physical and the stage of socialization. Socialization is important in the process of personality formation.

The socialization process can be separated into two stages: primary (children's) and secondary (adult). The present paper touches upon some forms and modes of socialization having the example of Aleksandrapol's urban population. We have based on written archival material which is put into circulation for the first time.

S. Petrosyan, L. Petrosyan. ABOUT THE CULT OF THE SNAKE AND THE CHILD-LIKE SNAKE IN THE REGIONS SHIRAK AND VANAND. In the depths of Indo-European mythology were born not only images of Indo-Iranian deity Apam-Napat ("the son of the waters") and ancient Armenian deity *Akhur ("the son of the water"), but also images of the ancient Indian deity Ahi-Budhnya ("snakes of the abyss") and Armenian huge aquatic kind snake *Vardan ("aquatic"). From teonym *Akhur it is going urbonim of Urartian period *Akhuriani* (near modern Sarikhamish) and potamonym *Akhurean* (ancient Armenian name of river Kars), and from teonym *Vardan it is going mikrotoponym *Vardani kamurj* ("the bridge of Vardan") in Kars. Teonym *Vardan* we must not confuse with name *Vardan*, which one has quite another origin. Teonym *Vardan composed from components *vard-/*uadr- (<i.e. *ued- "water" and suffix -ro) and from suffix -an. For *vard- < *uadr- compare with names *Nuard*/*Nu-*vard*, *Vardges*, *Vardevan*, *Vardavar*, *Vardamarg*, as well as urbonim of Urartian period 'Arda/*Uarda.

The name of fairy-tale hero- the child-like snake *Habrmani composed from components *hambar "granary" and -mani "snake" (compare with ancient armenin manič "wriggle of snake") and means "the snake of granary" that is "guardian of the granary". The appearance of this name must be caused with widespread of plow farming and snake cult in Armenia. In this case is meant that fact, that ancestories of Armenians in regions of Shirak engaged principally with cultivation of corn, and snakes became allies of people in their struggle with mices – pilferers of grain.

K. Sahakyan, R. Hovhannisyan. THE CREATIVE CITY AS THE BEARER OF NATIONAL IDENTITY AND VALUES (ON THE EXAMPLE OF GYUMRI CITY). The article touches upon the phenomenon of Gyumri as the city of creativity which due to national rituals and holidays, trades and the preservation of handicraft traditions contributes to the populations' mental balance, strengthens the city's psychological protective mechanisms, activize cultural life of cities, create chances of intercultural communication and build up positive attitudes towards traditional values among the new generation.

T. Aghanyan. COMPARATIVE ANALYSIS OF THE EARTHQUAKES IN LENINAKAN IN 1926 AND IN SPITAK IN 1988. The article presents a comparative analysis of the earthquakes in Leninakan in 1926 and in Spitak in 1988. In the article we have made an effort to compare socio-cultural, demographic and economic changes, material damages caused by the above mentioned earthquakes, as well as diverse ways and approaches to the overcoming the consequences of the disaster in different periods of time. In this case it is very important to analyze the demographic situation, in particular the problems of quantity and distribution of the local population, the social composition before the earthquake and after it.

A. Haykazun Grigoryan. TYPOLOGICAL AND ARTISTIC FEATURES OF THE MONUMENTS IN GYUMRI'S CEMETERIES. The article presents the analyses of the artistic and typological features of three cemeteries (namely tombs, gravestones, sepulchres, memorial structures) of Gyumri – two of them situated in the southern part of the city, and the third - the new one situated on the northern section of the highway taking to Vanadzor. Comparisons have been made with the memorial monuments of other cemeteries in Armenia. In the result of studies, we have come to the conclusion that, due to their unique typological and artistic peculiarities, Gyumri's memorial monuments come to supplement the rich variety of the memorial structures of Armenia thus becoming important parts of the Armenian cultural heritage. Further studies of Gyumri's memorial monuments will contribute to making deeper scientific and more comprehensive analyses in the interest of identification and preservation of the common Armenian cultural values.

H. Galstyan. EVIL SPIRIT (TPGHA) IN ARMENIAN FOLK BELIEFS AND SUPERSTITIOUS TALKS. In Armenian folk legends, wishing formulas Tpgha is considered as one of the evil spirits of new-born children and their mothers. Summarizing the material under discussion we can mention that tpgha has ancient sources and has been widely used in numerous parts of Armenia. In our investigation the description of a personified spirit is not present. It appears as a disease with the appearance of various insects and small animals. Tpgha hurts both the mother and the child. In some cases it comes and hurts the groom. There are different methods of struggling against evil spirits. One of the best ways of struggling was the changing of a mother calling her Mariam.

M. Khemchyan. ADVISING AND DONOR BIRD IN KARS FAIRY TALES. The region of Kars is rich with unique and diverse folklore that is remarkable especially in the fairy tales. In some cases the functions of the fairy tales characters of this region are identical with the ones from all the historical-ethnographic regions of historical Armenia, as well as from the various nations of the world. The actions of the character are accompanied with interference of various donors, advisers and assistants, where a bird has its unique place. The types of the birds acting in Kars tales (dove, nightingale, sparrow, goose, eagle, peacock, parrot, etc.) and their functions (moving the character from the underworld and vice versa, reviving of the died character or his body parts, advising the character, changing of character status etc.) are various.

The research demonstrates that the advising and donor bird in some of the Kars fairy tales (Kars: The folklore traditions of Armenians, Authors: *Harutyunyan S.B., Khemchyan E.H., Khemchyan M.H., Poghosyan A.K.*, Publishing house "Gitutyun" NAS RA, Yerevan, 2013) is a key character, who is responsible for the development of the tale subject and resolution.

E. Khemchyan. THE USAGE OF CURSES/THREATS AND BLESSINGS/WISHINGS IN KARS TALES. The fairy tales, realistic tales and animal tales have their notable place in the Kars region folklore. They are representing the local versions of the subjects and motives typical for Armenian tale heritage in unique style and telling tradition. Those tales, being told in the regional living dialects, subdialects and idioms have included in themselves the rich examples of Kars word treasure and means of expression with their precision and multiple meanings.

In parallel with the tale stable formulas, the Kars storytellers have included in their tales pariemological genres (threats, curses, blessings-wishings), with which they have underlined the role of the tale actions and the characters, have promoted positive and negative desires and have directed them.

The examination demonstrates that the pariemological genres in Kars tales has been used by necessity and requirement. They not only had a special function in the tales but also served as ways of artistic impression, giving style and image to the tale story.

L. Gevorgyan. THE SOCIO-ECONOMIC REASONS FOR FORMATION OF ETHNOGRAPHIC OPEN-AIR MUSEUMS. In academic literature special separated, renovated or newly established spatial complexes which were commonly called "open-air museums" became a unique tool for the reproduction of historical past and the preservation, exploration and propaganda of ethnos liveliness in the certain stage of gradual development of social relationships and socio-cultural processes. The very first examples of ethnographic open-air museums were formed in Europe at the end of 19th century.

Nowadays, the idea of Armenian ethnographic museum formation is still urgent and actual. In our opinion the latter one will give a real opportunity for restraining and limiting aspirations of our neighbors in absorption of Armenian national values. It is also a way for the preservation of national values and identity.

H. Harutyunyan. THE ASHOUGH TRADE UNION OF ALEXANDRAPOL IN THE MEMORIES OF ASHOUGH KHAYAT. In the Armenian ashough studies the ashough center of Alexandrapol is considered as a growing structure with gradual formation and inner system development. But the memories of the outstanding ashough Zahri's son ashough Khayat confirm that already in the beginning of the 1860-s completely established trade union has been in Alexandrapol. Taking into consideration the fact that even in case of difficult military and political conditions the rich traditions of art and trade in Kars has been developed in a new way, we can assure that since 1850-s Alexandrapol has had Armenian ashough trade union which for historical reasons has become a new school.

H. Pikichian. MUSICAL LIFE OF SHIRAK IN THE 80s OF THE 20th CENTURY. The present article is devoted to the most popular musical instruments and musical styles widely spread among the population in Leninakan and nearby villages in the 80-s of the 20th century. On the base of the materials of scientific expeditions an attempt is made to give the outline of the musical life typical to the mentioned period.

The attitude of different social strata towards the folk, bard, urban, preferable music, musical instruments, musical genres and performers are of great importance.

Within the framework of the issues being discussed, an attempt is made to present the peculiarities of urban and rural areas of Shirak musical culture. The so called marginal musical

environments and performers, acting in underground, that were not available for all layers of the society are also outlined and compared with the Yerevanian reality.

M. Khachatryan. EPITHET IN THE NOVEL “LIFE ON THE ANCIENT ROMAN ROAD” WRITTEN BY V. TOTOVENTS. The present paper discusses the epithet as one of the literary devices depicting the language of the novel written by V. Totovents “Life on the Ancient Roman Road” /see: V. Totovents, Works, Yerevan, 1957/.

For the purpose of evaluating the language of the novel in general and one of the literary devices in particular, the literary merit of the work is taken into consideration; as an “autobiographical confession” the novel develops into a “literary biography of a whole generation, a generation that painfully survives the breakdown of patriarchal relations, a generation that suffers torments and dreams of bright lands”.

The generation is multilayered, consisting of “the honorable and the poor; they all live in a world filled with momentary delight and never-ending bitterness”. The relationships, social layers, joy and sorrows, happy and grievous memories of childhood are depicted by the relevant language, an epithet being one of the powerful means to describe its aestheticism.

V. Totovents has proficiently used this literary device, understanding all its peculiarities as a means of precise reflection of reality and manifestation of emotional behavior. By skillfully chosen epithets V. Totovents filled the narrative language with the most important features of description and emotiveness. Due to them the novel is known as a real “art sample” /A. Isahakyan/.

An emotion is perhaps the most specific feature of fiction, however it is revealed only when folklore is unerring, rich in ideas and accurate. V. Totovents provides all these by using unique metaphorical epithets, which cover the most essential value of speech, its power and impression.

S. Yeghiazaryan. NEOLOGISMS IN ABIG AVAGYAN'S PROSE. The relevant usage of the new words used in Avagian's prose and not certified in new dictionaries enrich, make bright and spectacular, transmit new meanings, and chromatic nuances to the author's language, promoting expressiveness. The latter investigation also shows that the author has skillfully profited from formative opportunities of the Armenian language, has made up different simple, compound and derivative words that are distinguished by their originality and depth of meaning.

A. Avagyan. THE MANIFESTATION OF THE CATEGORY OF GENDER IN ARMENIAN NAMES AND SURNAMES. The Armenian language lacks the grammatical category of gender; however, being a part of the Indo-European family of languages, one of its separate branches, it may have had grammatical gender. But it must be stated that no traces of the category under discussion could be found in the literary language of 5th century although there were different means for expressing natural gender which can be conditionally subdivided into two groups: word-building (suffixes -uhi and formerly also -dukht) and semantic-semasiological (semantic groups of words in line with their gender and type accordingly; for instance, bull-cow, ox etc). Armenian has only one main subdivision expressed lexically: woman (girl) and man (boy).

The survey of proper names makes it clear that Armenian lacks suffixes originally indicating feminine gender except for the Iranian-borrowed suffix -uhi which serves to make names of feminine gender.

The basis of Armenian surnames mainly comprise male / masculine gender/ names ending in the inflection *-yan* /for instance: *Arsenyan, Kirakosyan, etc.*/, sometimes *-unts, -uni*, as well as *-yants*. E.g. *Sakunts, Astuni* but also *Astoyan, Manukyants*/. The present fact is predetermined by the leading role of the man in the Armenian reality. Special names peculiar to man are derived from masculine surname basis, the latter having probably turned into female specialties in the result of globalisation; but according to concrete national-demographic sources they were peculiar to the male and it does not matter whether the basis is purely Armenian or it is borrowed, for instance, *Darbinyan, Durgaryan, Koshkakaryan, etc.*

The gender difference between Armenian names and surnames is deeply rooted in national culture and is determined by the national ways of thinking and the logic of inner social organisation.

A. Hovhannisyan. A MAN OF ARARAT. IS IT A DREAM?. In his prose Konstan Zarian created an image of the ideal man, calling him a man of Ararat. This image was created under the influence of Friedrich Nietzsche's work "Thus Spoke Zarathustra". Konstan Zarian also believes that Christ and God Ara are the harmonious integrity of the core concept of the Superman. Christ himself is the triumphant hero, who was able to change greatly. God Ara had also changed greatly; he is the symbol of masculinity, astronomy and solar power, strength and will. Christ is mind, spirit and idea. The man of Ararat should be born in Armenia, because the nature of our country and the people form a meaningful unity, and the result of that unity is its unique culture. By proving that our country and people are able to give birth to the superman, Konstan Zarian studied the Armenian soul. He expressed the belief that the Armenian man himself bears the divine, which should give birth to the man of Ararat. As a proof, he creates Ara Herian as a prototype - image of the future Superman.

A. Boyajyan. THE CHANGES OF SOCIAL FORM OF ASSA POPULATION IN THE FIRST QUARTER OF THE XXTH CENTURY (By the Example of the Province of Alexandropol-Leninakan). Till the establishment of the Soviet classes the great majority of village dwellers in Alexandropol- Leninakan were state peasants and the rich had their own land and were engaged in agriculture and were not distinguished from average peasants. The lands of the rich were cultivated by their relatives or tenants. And they were engaged in the office affairs in the town, trade activity and other jobs. In the province the working class has not been formed as such. After the establishment of the Soviet classes, as the result of the active social and economic policy of the authorities, the social form and structure of the country changed for a short-term period among which was the province of Alexandropol- Leninakan. The workmen, farmers and servants, rural economists came to retribute the national bourgeoisie, poor and rich peasantry.

I. Avagyan. CASUAL FINDINGS FROM THE NECROPOLIS OF SHIRAK'S SPANDARYAN VILLAGE. The number of casual findings has increased with two objects in Shirak's territory. One of the things is the bronze bowl consisted of thirteen fragments and the second one is the bronze belt consisted of sixteen fragments. The objects have been discovered while digging the grave in Spandaryan village and have been carried to the historian corner of the village's secondary school.

The diameter of the bowl made of bronze and completely tinned metal is 17 cm, the depth is about 5 cm. Another bowl of the same kind has been excavated in Artik's necropolis. T. Khachatryan dates back such bowl to the centuries of early iron and middle iron, but mentions

that there are also earlier examples from Trialeti, which according to B.A. Kuftin, belong to late bronze.

The length of the preserved segments of the bronze belt is about 60 cm, the width of the whole fragment is 19.5 cm. The belt consists of 11 bands.

K. Avetisyan. INTERIOR AND EXTERIOR DECORATION OF GYUMRI SEVEN WOUNDS OF THE HOLY VIRGIN AND ST. NSHAN CHURCHES. Historical events of the first half of the 19th century determined the new epoch progress and development of Gyumri, when Eastern Armenia became part of the Russian Empire. Renowned churches of Seven Wounds of the Holy Virgin (Yot Verk, 1837), Armenian Catholic Church (1849-1854), St. Nshan (1859-1864), St. Saviour's Church (1869-1874) and St. Gregory the Illuminator Church (19th c.) were built during this period.

The two churches are basilicas built of black tufa. Some influence of Russian classicism elements is discernible in the exterior decoration of Seven Wounds of the Holy Virgin Church, particularly in double and tasseled pillars and window frames.

Inside the church there is a unique decorated predella of the altar, borrowed from the Orthodox Church. Another novelty in the decoration of the Armenian Church is the 'Crucifix' wood sculpture placed at the northern altar. A relic of the Armenian Catholics, it was later transferred here. Of great artistic and iconographic interest are the low-reliefs 'Seven Wounds of the Holy Virgin' on the eastern wall of Yot Verk Church and 'Our Lady of Sorrows' in St. Nshan Church, as well as the icon 'Seven Wounds of the Holy Virgin' by an unknown Armenian artist of 18th century in Yot Verk Church.

Harmony of architectural style of the two churches, combining national tradition and new artistic elements, reflect the change of deep-rooted vision as well as spiritual and cultural demands of the epoch's new urban space.

A. Dakessian. THE HAIGAZIAN ARMENOLOGICAL REVIEW: PAST AND PRESENT AND ITS PROSPECTS. The first volume of the *Haigazian Armenological Review* (HAR) was launched in 1970. By 1990, due to the Lebanese 1975-1990 war, only ten volumes of this annual publication were printed. In 1991 a new editorial board was formed that has so far published on a regular annual basis, 26 volumes.

The paper highlights the peculiarities of the HAR, its mission and the concerns the editorial board prioritizes and addresses consistently. These include the bridging of the Armenian Studies scholars of the Republic of Armenia and abroad, defining Armenian studies in its broadest perimeters, promoting diversity and pluralism, young scholars, interdisciplinary papers, soliciting scholars from every corner of the world, publishing only original and scientific research papers, maintaining classical Armenian orthography, and a high degree of academic Western Armenian language.

The paper notes as well the shortcomings of the HAR and the difficulties in addressing its full agenda.

H. Matikyan. TEXTS ADDRESSED TO CHILDREN IN ASHOUGH FOLKLORE. The ashough song originated from folklore and bears the stamp of folk mentality. The ashough song, especially the genre of lullaby, is an authorized text. The chain of ashough- folk-authorized texts can be united in the course of time. The song text of ashoughs is difficult to differentiate from the

folk one. The Armenian ashough folklore is close to traditional lore. The lullaby, being a unique genre of folklore, is rarely in the song list of ashoughs. One of the main reasons is, however, conditioned by the thematic peculiarity of the ashough folklore and that the addressee is the adult listener.

***B.Vardanyan.* ON THE MENTIONED SOURCES OF FORTIFICATION BUILDINGS OF THE AKHURIAN BASIN IN MEDIEVAL HISTORIOGRAPHY.**

The mentioned things concerning the issues of the types, names, locations is of great importance for the study of the Armenian fortress building history. Several types of fortification buildings are distinguished in Armenian medieval historiography: castle and fortress.

In written sources among the fortification buildings of the Akhurian basin such castles as Bagavan, Artagers, Argina, fortresses as Ani and Shirakavan, Maghasaberd and Marmashen are mentioned.

In functional sense historians do not mention any difference between the terms castle and fortress as very often these two terms are used interchangeably.