

L. PETROSIAN
SHIRAKAVAN FORTRESS

Shirakavan fortress is situated 26 km South-West away from Gyumri, on the left bank of the river Akhurian, on the hill with a plane elliptic peak. The fortress is more vulnerable from north and east sides because of the landscape. Fragments of fortress wall laying which has counterfort in north remained. Thickness of cultural layer reaches 1.5-2 m. In 1979-81 two dwelling complexes which consist of a spacious gkhatur (headroom) of the second complex there remained four right-angled bases of the columns which point out cupola-shaped type of the overhead cover existing in Armenian national architecture till present. According to the upper layer and the mentioned complexes of Shirakavan fortress dated from the 8-6 centuries A.D.

O. KHNIKIAN
SHIRAKAVAN INTERMENTS OF THE VII-VI CENTURIES B.C.

In Shirakavan in layers of the 3-2 millenniums seven interments have been excavated. These are stone boxes recovered with flagstone with orientation to north-south, west-east, north-east-south-west. The burials are of two kinds - group and solitary. Accompanying stock is presented by tools, ceramics, weapons, ornaments. In two burials there have been found skeletons of horses and details of horse-tackle. According to the 7-6 centuries B.C. The stock of these burials is poorer than that of the burials of the 9-8 centuries B.C. in Shirakavan. We think the main cause of the abatement and impoverishment of the local inhabitants is the Urartu invasions

F. TER-MARTIROSSOV
SHIRAK IN CLASSICAL ANCIENT PERIOD

Tens of large and small archeological monuments of Shirak represent different phases of Classical Ancient epoch of Armenia. Their consideration in the implication of forming and progress of Armenian State enables us to specify ways of development of industry, culture and society. Chronology of foundation and existence of different monuments, their essence and peculiarities expose appropriateness of great displacement which took place in Armenian culture in Classical epoch.

H. KHACHATRIAN
THE ARCHITECTURE OF ANCIENT BENJAMIN OF HELLENISTIC PERIOD (part I)

Architectural structures of different types and purposes were discovered (excavations of ancient settlements (within the period 1989-1999)). The monumental building with three-apsed hall of columns and unique front door takes particular place among them. Comparative study of planning and architectural features of the complex draws us to the conclusion that this is a temple dedicated to divine triad Anahit-Astghik-Vahagn, and dates from the first century B.C.

A. KANETSIAN
PLANNING OF A DWELLING HOUSE IN JRAPI

The dwelling house, that is the subject of this article, was excavated on the left bank of Akhurian, not far from Jrapet. Being a complex, it consists of four rooms (a room for earthen stove (tonratun), a cattle-bed room, two large rooms, corridor and two cellars).

Judging by the archeological materials the house was erected in old times and has great historical value, as it tells us much about the level of development of the certain nation.

L. YEGANIAN
RITUAL ROLE OF RINGS AND EARRINGS IN BURIAL RITES IN ANCIENT SHIRAK

The present article gives us valuable information about one of the rites of Ancient Shirak - in old times women wore rings only on their left hands and men only one ring in the lobe of the right ear.

Contrastive analysis of old Armenian sources on one hand, and archeological, numis-

matic, linguistic and ethnographic materials on the other hand, enables the author to motivate the historical and social background of this rite - these are the mythologies about the contradictions right-left, good-evil, men-women.

A. KHUDAVERDIAN

TOWARD THE PALEOANTHROPOLOGY OF THE POPULATION OF THE CAUCASUS WITH SPECIAL REFERENCE TO HISTORIC PROBLEMS

Historically the population of the Caucasus was on the cross - roads of political, industrial, cultural interactions of old civilizations (different ethnic and anthropological groups) which in their turn predetermine the structure of the local population.

J. SANTRO

PHALLIC MERCURY FROM MAS DE AJENE AND THE UNKNOWN DEITY MOUNTED ON THE COLUMN (Unique images or «missing links»)

The contrastive study of Phallic Mercury from Mas de Ajene and of other articles of phallic cult of Gallo-Roman civilization (reliefs of two-faced deities from Saint Ongc, bronze statuettes from Tongre Avinion and Bordeo with strongly marked ityphallic and polyphallic features) elicits the fact of some existing Gallic Phallic deity (Ezus, Ozaak) which assumed the aspect of Roman Mercury.

G. KOCHARIAN

«ROYAL PARK PALACE» BEFORE AND AFTER YERVANDAKERT

Contrastive analysis of the archeological data and facts of the primary sources (cuneiform epigraphy, texts of ancient and medieval authors) reveals continuous succession of landscape architecture development on Armenian plateau (Van realm, the Yervandids, the Artashids, the Arshakids, the Artsrunids). On correlation with this process it is also worthy to note the great contribution of Armenian people in developing and spreading this culture all over the country.

R. VARDANIAN

ON DATING OF TOPONYMS WITH ԿԵՐՏ (KERT) ENDINGS

The present article has treated the dating of Armenian special reference to word with outer formatives կիթմ (kert) - they go back to the third century B.C. What is also noteworthy is the fact that ending կիթմ is etymologically of Iran origin and means 'to make', 'to build'.

S. PETROSIAN, L. PETROSIAN

THE SYSTEM OF TRIPLET SETTLEMENTS IN ANCIENT ARMENIA AND RUSSIA

Indo-European society had three social estates: producers, priests and soldiers. In authors opinion, the reflections, priests and soldiers. In authors opinion, the reflections of that fact on one side preserved in the names of settlements Kooars, Melti, Horean (Կուարս, Մելիաի, Հոռնաւն) and in their legendary founders names in Ancient Armenia, on the other side in the names Kiy, Shechek, Khoriv (Кий, Шечек, Хорив), who are legendary founders of Kiev town. So, Kooars was centre of producers estate, Melti-priests estate, Horean-soldiers estate.

S. MELKONIAN

"TO SUFFER" OR "TO RESIST" (new interpretation of a few lines from "the history of Armenia" by M. Khorenatsy)

The investigation of certain facts made us get convinced that the verb "մուզանել" used in chapter 54 of book III in "The History of Armenia" by M. Khorenatsy.

"... որք ընդ ձեռնադրութեանն մուզանեցան", is formed from the root «տուզ», «աուլզ» which meant աքի "courageous" մձեղ "strong".

In this case the above mentioned verb is used in the meaning "to resist", not "to suffer", and the Greek rulers were those who resisted.

S. PETROSIAN, TS. PERTOSIAN

EPICAL PARALLELS AND PROTOTYPES A TRIPLET OF HEATHENISH GODS

Three social estate of Indo-European society had their patron gods. In the Tamar province of Vaspoorakan there are three heathenish gods: Shirak, Zirak, Mirak (Շիրաք, Չիրաք, Չիրաք,

Սիրակը)։ Ինչպես արտաքին, նրանք ներկայացնում են երեք սոցիալական դասերի՝ Ինդո-Եվրոպական ընկերակցության և նրանց զուգահեռները, ինչպես նաև «Դավիթ Սասունի» (Հովան, Վերգո, Մեր) պոեմում, ինչպես նաև Հայաստանի աստվածներ (Հակոբ, Արարիկ, Էրեբունի)։ Սիրակը արտաքին ընկերակցության, Սիրակ-պատվարի, Սիրակ-սպանի պաշտոնավայրերի պաշտոնավայրերն են։

K. BAZEIAN

THE GENERAL CHARACTERISTIC OF THE ORNAMENTS OF THE FOLK ARMENIAN EMBROIDERY.

Ֆոլկ արևմտաբլուրի արհեստը բազմաձև է և բազմազան է իր տեխնիկայով և նաև իր արհեստներով։

Սիրակը մոտ է Մերիկայի ոճին և նրանից տարբերվում է իր սովորական մոտիվներով և կազմով։ Մերիկայի ոճը արևմտաբլուրի արհեստներում արտահայտվում է բույսերի ձևերի թափանցիկությամբ։

Բոլոր տեսակի բույսերի արհեստները լայնորեն տարածված են։

Պարզ արհեստները նաև լայնորեն տարածված են և ներկայացնում են բոլոր հայտնի տեսակները։ Պարզ արհեստները հաճախ օգտագործվում են ընկերակցության զարդարում և արհեստներում։ Պարզ արհեստները օգտագործվում են քիչ։

Սիրակում կենդանի կերպերը տիրապետում են։

Սիրակում կենդանի կերպերը տիրապետում են ամենօրյա, դիմապատկերի և ընկերակցության արհեստներում, որոնք լայնորեն տարածված են սիրակի սկզբից մինչև 20-րդ դարի սկիզբը։

G. AGHANIAN

THE METALWORKING IN ARMENIA AT THE BEGINNING OF THE 19-20 CENTURY

Միջին դարերից սկսած մետաղագործությունը բաժանվեց սևաքարագործության և սևաքարագործության։ Այս փոփոխությունը արտահայտվում է սևաքարագործության և սևաքարագործության տարբերությամբ։

A. STEPHANIAN

VEGETATIVE ORNAMENT OF THE SHIRAK-KARIN FEMALE COSTUME (stylization, semantics)

Այս փոփոխությունը արտահայտվում է սևաքարագործության և սևաքարագործության տարբերությամբ։ Այս փոփոխությունը արտահայտվում է սևաքարագործության և սևաքարագործության տարբերությամբ։

KH. BADIKIAN

KOMITAS IN SHIRAK

Այս փոփոխությունը արտահայտվում է սևաքարագործության և սևաքարագործության տարբերությամբ։ Այս փոփոխությունը արտահայտվում է սևաքարագործության և սևաքարագործության տարբերությամբ։

K. SAHAKIAN

DEVELOPMENT OF THE SYSTEM OF THE SIGN-SYMBOLICAL FEATURES OF DREAMS DURING THE POST-CLISAS-TROUS PERIOD

Սիրակում կենդանի կերպերը տիրապետում են ամենօրյա, դիմապատկերի և ընկերակցության արհեստներում, որոնք լայնորեն տարածված են սիրակի սկզբից մինչև 20-րդ դարի սկիզբը։

Սիրակում կենդանի կերպերը տիրապետում են ամենօրյա, դիմապատկերի և ընկերակցության արհեստներում, որոնք լայնորեն տարածված են սիրակի սկզբից մինչև 20-րդ դարի սկիզբը։

Սիրակում կենդանի կերպերը տիրապետում են ամենօրյա, դիմապատկերի և ընկերակցության արհեստներում, որոնք լայնորեն տարածված են սիրակի սկզբից մինչև 20-րդ դարի սկիզբը։

the features of the symbols' language we express our internal condition as sensual perception.

For the process of psychoregulation the gradual mastering of national characters is of great importance. The knowledge of the characters used in the given national culture, simplifies the comprehension of conscientious and subconscious mental activity of the carriers of that culture.

The value of a cultural symbol is transmittal from the breed to bread by verbal retelling, being transformed in the shape of dreaming thinking with its different manifestation.

L. VARDANIAN, H. SARGSIAN

*SOME ISSUES OF ACCOMMODATION OF REFUGES IN SHIRAK IN 1926-1927
(according to S. Lisitsian's archives)*

A document (8 pages), titled «The list of refugees from West Armenia of Leninakan uyezd (region)», was preserved in S. Lisitsian's archives. The document was prepared in the People's Commissariat of agriculture by order of the scientific secretary of the Central Bureau of Regional Studies of the People's Commissariat of Education S. Lisitsian. The names of the settlements where the refugees were accommodated, the names of the settlements in West Armenia where they migrated from, the number of families and people are presented here. At the end of 1926, 2834 families: more than 13800 people, resided on forty settlements of Leninakan uyezd. After the genocide of 1915 only a small part of refugees settled in East Armenia, including Leninakan uyezd. After repatriation in 1921 their number increased considerably.

A. BOYAJIAN

SOCIAL-ECONOMICAL ORGANIZATION IN LENINAKAN IN 1920-1940

In the results of the social-economical changes traditional structure of the production and economical appliances is changed in Leninakan in 20-40 of the XX century. The collectivisation and industry. Trade homecraft begin to develop in Leninakan. The homecrafts and trademen are occupied in usual repairing the subjects to use for a long time.

H. STEPANIAN

*METAMORPHOSES OF MELODY "KALOSI PRKEN" IN KHACHATRIAN'S
BALLET "GAYANE"*

In one of his most famous creations, the ballet "Gayane", the classic of the Armenian professional musical art. A. Khachatrian has thrice used the national melody "Kalosi prken". On this example some principles of the composer's creative approach towards the musical folklore can be generalized. Those are: the quotation of the national melody, the use of separate melodic turns, tunes and separate ways of the national melody. Here, it is available the recomprehension of the graphic content of the national melody by introducing the element of dancing into the traditional melody. Besides, this example confirms Khachatrian's interest not only towards rural, but also town musical folklore, sound of the national instruments and their special rhythm.

A. NIKOGHOSIAN

HISTORICO-PHILOSOPHICAL CONCEPT OF ASHOUGH ADASH

Historico-philosophical concept of Ashough Adash (Ivan Gurdjieff) is based upon the idea of Caneen, the prehistoric mother civilization. All well known civilizations of the ancient world originated from it.

Later on this civilization was obliterated by the Flood, however some of its representatives survived, finding shelter in Major Hayk, where they founded the Order of Imastunner or Sarmoon Brothers. Thanks to this order the general system of knowledge and beliefs common to all mankind has been transmitted to modern society.

N. YEGHOIAN

KOMITAS AND FRANCE

Komitas's first visit to Paris influenced on the forming of his aesthetic point of view and thinking. The musical world in Paris at that time was under Kloud Debussy's impression and

the new stream in music could encourage him to have and form his musical thinking.

In 1906 in Paris was published his "Hay knar" collection of 12 Armenian national songs. In 1914 he participated in the V international musical congress, reporting on the following topics: "Armenian national music", "Old and new notewriting of the Armenian spiritual music". Komitas's concepts and scientific reports had an inference on Armenian-French musical connections which were preserved in future.

S. MELKONIAN

SHIRAZ IN MY REMINISCENCES

In his memoirs the author lays stress on the fact that mexcusable sluggishness is displayed in writing down and publishing memoirs concerning Shiraz. Here is also noted what the great poet once mentioned while speaking on writing his poem «Siamanto and Khachezareh». Some new hiographical facts are also presented in the memoirs. The author also mentions the poets attitude to some matters concerning himself, which are reflected in the research work of the author

R. HOVHANISIAN, K. SAHAKIAN

THE CURRENT RECORDINGS OF FOLK DITTIES

The folk ditties are lyric short songs which express various emotional states different phenomena of the social life while recordings the folk ditties we approached the problem from the pre-disastrous aspects. The studied period gave us chances to see changcs of the material, to investigate it from the viewpomt of the historical development.

We have found on that a new type folk ditty is appearing with the interdependence and interaction of the traditional and new. On the post-disastrous period the people perfectly newly realize the new and the traditional basing upon the latter as a physiological defending mechanism.