

S U M M A R Y

S.Petrosyan. THE KINGDOM OF XENOPHONIAN “INDOS” AND THE CUNEIFORM ETIUNI. The kingdom of “Indos” mentioned in “Cyropaedia” has located not in the remote India but in the Armenian highland, in the area of cuneiform Etiuni. Apparently, Xenophon informs us that 1. the other inhabitants of the Armenian highland-the Armens and Khaldays knew the way getting there, 2. the Khaldays as mercenaries have served in the army of the Armens and Indos as well. The “Indians” of the Indos kingdom have been the saspeyrs of the XVIII satrapy and their tribal and Indos name have the same meaning. On the latter’s basis is the Armenian *նւն/հնւն* “which means “seed, grain” and which is one of the forms of *ըն-ի/* or *ըն-իկ/հն-իկ*.

L.Eganyan. HEAD SACRIFICE IN EARLY BRONZE AGED METS SEPASAR. Cut heads of wolves were discovered during the researches in the early bronze aged temples of Mets Sepasar which have been found in the temples as a means of sacrifice. In another part of the temple there has been discovered a skull of a small child. Other bones of skeleton of wolves and children have not been found. The archaeological materials show that the sacrifices were made as an attribute of rituals, and for the native Indo-Europeans the human sacrifice was not all the same and the amputation of head from the body had a special place. Such kind of attitude towards the head of a human being or an animal is the characteristic feature of many Indo-European people. The fact that especially this part of the body deserved great attention, proves this part’s main place in the beliefs of Indo-European tribes, by which in the III BC millenium Mets Sepasar was besieged.

L.Petrosyan. THE MAIN TRIAD DEITIES OF ERVANDID AND ARTASHESID DYNASTIES IN ARMENIA. The triple of the deities being at the head of the Hellenistic pagan mythology in the Old Armenia was also endowed with social functions. During the reign of the Ervanduni dynasty the thunderer Aramazd was the patron of the military estate, Mother Goddess- the producer’s and Vahagn, the God of the Sun- the patron of the priestly estate. Though Artashes the first (189-160 B.C.) let Aramazd be the mythology’s main god, the military functions were withdrawn and delivered them to his dynastic God Vahagn, who, thus, became the patron of the military and the the God of War. Artashes the first united the Ashtishat village to his domen where the idol of Vahagn was put. Till that time the village belonged to the Vahuni priest family which also together with it got deprived of the position of the main priest.

S.Petrosyan. THE HISTORICAL AND MYTHOLOGICAL IN THE LEGEND OF VARDGES MANUK. In the heart of the Co- Indo-European mythology such deity as the Indo-Iranian Apam-Napat (literal: “the son of the waters”, the child of the waters”, as well as the deity of the ancient Armenian images came into being. In the Akhurian river basin he* was called *Ahur (“a son of the water”), in the basin of Lake Sevan *Uedur, and near Mt. Aragats it was called Vardges. The latter has been the prototype of the epic Vardges-Manuk. The component Vard in the name of Vardges (<*Vard-ges) is the same as the corresponding components of the names of Shaghvard(<*Shagh-Vard) stream of the Qasakh river and Vardavar holiday (<*Vard-a-var). On their bases is the word *vard- <*uadr- with the Indo-European origin which means “water, river”.

L.Eganyan. INTERPRETATION OF SYMBOLS ON THE PITCHER OF KURO-ARAKSIAN CULTURE. Studying of symbols and signs on a ritual crucian from excavation of a sanctuary of the early bronze age Mets Sepasar and comparison of an archaeological material to Indo-European beliefs and rituals specify the following. The stylized images of a dragon, birds, and arieses on a ritual crucian - display of belief connected with rituals which were made in the spring and symbolized the end of Old year and the coming of a new one. Each idea is expressed with a symbol.

I. Avagyan. ADMINISTRATIVE DIVISION OF SHIRAK IN VIII-VICC. UNTIL BC. The article touches upon the issues concerning the administrative division and location of historical Shirak in VIII-VI before BC. , the part of which was the “Land” of Eriachy with its adjacent territories. In

this period the map of “Administrative division of Shirak in was first created on which the “Lands” of Eriachy, Kuliani, Kuriani, Gulutachi, Anishterga, Ashtuchini have been marked as parts of Eriachy confederation, as well as the “Land” of Ishkigulu as a part of Lusha confederation.

H. Panosyan. THE DEMOGRAPHIC MOVEMENT OF TUMAN-E IN NAKHICHEVAN OF MAHALS AZAT-JIRANI AND DARASHAMB (the first half of the XVII century). In the beginning of the XVIIth century the province of Nakhichevan was one of the Armenian homogeneous regions, where the Armenians were the vast majority. In the province of Nakhichevan there were 40000 population (Armenian people). There were obvious changes in the number of Armenian population and in their ethnic description in the beginning of the XVIIth century. It was conditioned by the violent migration of Shah Abbas I, during which 69 residents of Nakhichevan deported the Armenians and more than 160000 people were sent to Persia.

In the first half of the XVIIth century the number of the Armenian population in the province of Nakhichevan decreased in the course of the Persian-Turkish collisions. Hundreds of residents were reduced to ruins and emptied.

Despite of the violent migration and changes in the number of the Armenian people, there were not any serious ethnic changes, the majority of the population in the province of Nakhichevan were Armenians.

K. Aleksanyan. THE INTERRELATION OF STATE POWER OF THE REPUBLIC OF ARMENIA AND SELF-GOVERNMENT INSTITUTIONS OF ALEKSANDRAPOL (1918-1920). The article deals with the study of the introduction of local authorities in the Republic of Armenia. The interrelations of the central and local authorities of Aleksandrapol are presented in the work. We came to the conclusion that the struggle for competences being one of the peculiarities of RA political system, created great obstacles for the realization of state governing system and in general for the country’s development.

A. Hayrapetyan. THOUGHTS AROUND THE ARMENIAN-TURKISH CONTRACT IN ALEKSANDRAPOL. On December 2, at the dawn of 3, 1920 a severe contract was signed which highlighted the results of the Turkish-Armenian war. On being obliged by forces, it has been considered inadmissible and valid from the international contract right standpoint. Hence, there can’t be a source for the international right and can’t bring obligations to any of the contract signers. Before and after the signing of documents, the Armenian side periodically has informed about it to the international society.

However, despite its legal bases, the contract has had a great influence on the further relationships of the Armenian-Russo-Turkish sides and first of all on the contracts of Moscow and Kars.

A. Boyajyan. THE STATE OF AGRICULTURE IN THE PROVINCE OF ALEKSANDRAPOL- LENINAKAN (At the end of the XIX and in the first half of the XX century). For more than forty years the state of agriculture in Aleksandrapol-Leninakan province has for many times undergone changes, conditioned by the change of the socio-economic and political activities. The agricultural reforms have had an active influence on the social structure of the rural population. Before the establishment of the Soviet Orders, the province’s peasantry had used the land on a tenancy basis. The collectivization had radically changed the agricultural state in our province. The collective farms took the place of small ones. The collectivization contributed to the agriculture’s mechanization, to the excess of manpower.

K. Sahakyan, R. Hovhannissyan. NATIONAL IDEAS AND BELIEFS CONCERNING BREAD. The bread lavash is the exceptional element of none material cultural heritage of the Armenian people that has been regularly preserved and widely spread not only in Armenia but also out of its borders, especially in the countries where the representatives of the Armenian people live. The peculiarity of lavash is that it is not only a type of bread for Armenians but also an important cultural element of feast-ritual and cult significance which has its firm place in bridal and burial rites,

in ritual ceremonies of traditional holidays and in beliefs. With its multifunctional essence even today lavash is the expression of the national identity.

L. Kirakosyan. NEOLOGISMS IN THE LANGUAGE OF POLITICAL PR. It is obvious that the social, economic, cultural and other processes have a direct influence on the changes of the word stock which occur in the given stage of the language development. First of all, the word stock is filled due to loan words. During the last decade, the Armenian language has been enriched with thousands of new words. The investigation of the word-formation models reveals the opportunities of the Armenian language word formation. The investigated material primarily presents the social and political terminology, the source of which is the Armenian press. There are also used materials from "A dictionary of neologisms of the modern Armenian language" of S. Eloyan / Yerevan, 2002/.

A. Sargsyan. THE STYLISTIC VALUE OF BARBARISMS IN THE WORKS OF Z. KHALAPYAN. As far as borrowed words would be unacceptable, deniable for literary language, however, in the art of speech, particularly in the works of H. Khalapyan, they play an important role. As the experience shows, the author always uses this stylistic technique properly. Borrowed words are important in the description of types, in the creation of a necessary situation. With their help, the author creates a unique form of expression, solves different stylistic and artistic issues.

S. Zaqaryan. THE USAGE OF SYNONYMS IN THE COLLECTION OF "THE BOOK OF THE WAY" AFTER YEGHISHE CHARENTS. The work touches upon the stylistic means of synonyms and synonymic words, their stylistic expressiveness, their abundance in the Armenian language and the variety of the ways of formation.

The article deals with the study of the manifestation of synonyms beyond the usage – in the lexical sphere (coexisting) and in the usage –in the verbal sphere (individual).

In order to prove the above mentioned things, the examples have been taken from the work "The Book of the Way" of Yeghishe Charents .

The role of synonyms in speech-in usage is given in detail:

- . to keep the speech away from being monotonous,
- . to strengthen the expressiveness of the speech,
- . the joint use of the synonyms,
- . to endow the speech with inner variety,
- . the joint use of words having various literary and folk expressive colouring.

G.Khachikyan. AVETIS AHARONYAN'S LIFE AND HIS CREATIVE ACTIVITY. The article is devoted to the study of a popular writer A. Aharonyan's thematic works, which because of his political views and activity are not appreciated properly in the Soviet years, as well as some ideological and artistic peculiarities of many genres. The main extracts of his biography are also presented in the article. The efforts of Aharonyan both as a writer and a political figure are underlined which in the first decades of the XXth century were applied to be useful for his people either in political life or in literature. His valuable works with various genres are also mentioned in the article. The article also touches upon the issues which contain his works' pen names.

A.Sahakyan. THE PECULIARITIES OF INTELLECT MAP IN THE SPHERE OF MANAGEMENT. A mind map is a graphical way to represent ideas and concepts. It is a visual thinking tool that helps structuring information, helping you to better analyze, comprehend, synthesize, recall and generate new ideas.

Just as in every great idea, its power lies in its simplicity.

In a mind map, as opposed to traditional note taking or a linear text, information is structured in a way that resembles much more closely how your brain actually works. Since

it is an activity that is both analytical and artistic, it engages your brain in a much, much richer way, helping in all its cognitive functions.

We use mind maps for note taking, brainstorming (individually or in groups), problem solving, studying and memorization, planning, researching and consolidating information from multiple sources, presenting information, gaining insight on complex subjects, jogging your creativity.

A. Akopov. WESTERN SHIRAK IN THE REPORTS OF THE GENERAL-GOVERNOR OF KARS (1890s.). After the Treaty of Berlin (1878), in territories departed Russia was created two regions - Batumi and Kars. The structure of the first included Adjara and the Old Armenian region-Kgharjk. Kars region includes the districts of Kars, Ardahan, Kakhizvan and Olti. Publishing documents provide interesting information on the history of Western Shirak, which in 1890s was the part of Shuragel and Agbaba sites of the Kars district. The "most loyal" reports of Kars General-Governor remains fairly extensive information on ethno-demographic, religious and confessional picture of Western Shirak. The reports have been filed with statements from various statistical data, which may be of interest for both specialists - historians, and for a wide range of readers. The submitted documents are compiled from the Fund 12 of The Central State History Archive of Georgia.

G. Ayvazyan. THE ACTIVITY OF ALEKSANDRAPOL BRANCH OF "THE ARMENIAN CHARITABLE COMPANY OF THE CAUCASUS" IN 1884-1899. The branch of Aleksandrapol of "Caucasian Armenian Charity Union" was founded in 1884, but in fact it began to function on October 19, 1890. Having humanitarian, elucidative purposes and national ideas on its basis, the company united its round the Aleksandrapolian teachers, commercials, intellectuals and workmen.

The financial means of the branch were supported by the membership dues and various strata of the society. The branch met the requirements of the poor schoolchildren who studied in various schools of Aleksandrapol and Tiflis, it provided medical and financial aid to the poor and the West-Armenian migratives. A girls' handicraft school is opened, to the excess opened by its efforts.

After the establishment of the company's new charter, by which its competences were limited, all the branches are closed, among them the branch of Aleksandrapol.

L. Athanesyan. ARTIST SUSANNA MKRTCHYAN. The article touches upon the creative talent of Susanna Mkrtychyan towards in all spheres of art: painting, graphics, landscape painting, soft sculpture, etc. She fascinates with her sincerity, with the mastery of colours while creating landscapes, still lives, portraits. "Gyumri, my Love" series is about the everyday life of Gyumri: its colours, traditions which turned into rituals.

Her landscape paintings are the product of the artist's impatient character and experimental mind.

The artist will continue her work and do her best to attract the viewers with her new creations.

H. Harutyunyan. SHIRAK DANCE TUNES IN THE NOTES OF A. BRUTYAN. The traditional dance – is the most important component of Shirak's folklore. Unfortunately, the leading text of these dances wasn't recorded in the fullness of time, that's preserved as dance tunes. In the notes of the end of 19th century prominent Arshak Brutyan recorded about 63 dance tunes and folk tunes and collected folk songs mainly typical to Alexandrapol.

The work attempts to reveal the typological characteristics of these dances which are carefully notated and multivariated. Mainly represented by the circular ritual and individual household dances, they are the same in the folklore of Javahk's (i.e. Karin) Armenians.

K. Bazeyan. SHIRAK'S MODERN TRADES (ACCORDING TO THE OBSERVATIONS MADE IN 2012). The article deals with the study of trades in Shirak region. For many centuries the occupation of farming, cattle rising has been important. First of all it was conditioned by the existence of Gyumri as well as by the region's strategic position. The article shows that the trades existing in

Shirak were long-lasting and conservative where the traditional and the modern ways merged and created new qualities. The author makes a parallel study by introducing tables based on traditional and new emerging trades. The article presents the list of trades in Shirak region.

H. Abrahamyan. SHIRAK'S VARDAVARIAN SACRED PLACES (SHORT DESCRIPTION). Thus, on observing the above mentioned main sacred places and the places of celebration, it is obvious that the latter include Shirak HER being spread from north to the south (from Jermuk (Mets Sepasar-Krasar) to Zagha or St. Gregory the Illuminator (Sarnaghbyur) and from east to west (from Marmashen to Ghaltaghchi (Hartagyugh) and St. Hovhannes (Norashen).

Hence, each sacred place is permanent for the population of the given region. The sacred places are not only of local but also of republican significance and from typical standpoint they are various. And the sacred place's popularity is not conditioned by the latter's physical splendour, but by the mysterious power, in particular it is for cure and for childbirth gift. Especially the sacred places are important which contain some sacred elements (Zaghan or St Gregory the Illuminator) or an object relating to holy places (the icon "Yot Verq" which describes St Astvacacin)

O. Haroyan. MEALS CONTAINING MILK IN SHIRAK IN THE 2nd HALF OF THE XXth CENTURY. In the article the peculiarities of dairy meal in the food system of the Shirak region people in the 2nd half of the XXth century is presented.

Although some of the dairy meals are out of the use /milk puree, pumpkin milk soup, milk groats soup, chortan etc. However, Shirak region is distinguished by the meals prepared with milk, as well as making unique taste cheese/ chechil/.

In Shirak region we have also one food and dairy production factory "Igit" LLC.