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**THE ROLE OF ARTASHES NAZINYAN IN THE CREATION  
OF THE FOLK ARCHIVE OF THE IAE NAS RA**

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**Abstract**

**Introduction:** The article is devoted to the task of one of the areas of scientific activity of folklorist Artashes Nazinyan – organization and processing of works of collecting, recording and systematization of folklore materials. Artashes Nazinyan, as an experienced folklorist and collector, attached great importance to the idea of creating a folk archive in his activities, considering this idea to be the basis of folklore research. He directed his organizational skills to the matter of identifying people who owned folklore materials, recording materials unknown to them, and systematizing them in the newly created archive. **Methods and materials:** The basis of the study was the folklore archive of the Institute of Archeology and Ethnography, created by the efforts of Artashes Nazinyan. The work partially used historical-comparative and quantitative methods. **Analysis:** The work briefly presents one of the most important tasks of Armenian folklore – the history of collecting, archiving and processing folklore materials. This process was carried out against the backdrop of centuries of historical turmoil. Having overcome many external and internal difficulties and obstacles, the Armenian intelligentsia united and preserved the spiritual culture of the Armenian people. **Results:** Artashes Nazinyan gradually implemented the process of forming a folk archive. For this purpose, he combined the folklore materials accumulated in the Institute, supplementing them with newly discovered materials recorded during field work. The archive was also replenished with copies of folklore value stored in other archives of the republic, as well as collections of amateur collectors. As a result, the Institute has a multi-genre, diverse and rich archive.

**Key words:** *Folk archive, folklore material, archive systematization, collector, folklorist, collection, method, source, manuscript, expedition.*

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ԲԱՆԱՀՅՈՒՍԱԿԱՆ ԱՐԽԻՎԻ ՁԵՎԱՎՈՐՄԱՆ ԳՈՐԾՈՒՄ

*Էսթեր Հ. Խեմյան*

ՀՀ ԳԱԱ հնագիտության և ազգագրության ինստիտուտ, Երևան, ՀՀ

**Ամփոփում**

*Նախաբան.* Հոդվածը նվիրված է բանագետ Արտաշես Նազինյանի գիտական գործունեության ուղղություններից մեկի՝ բանահյուսական նյութերի հավաքման, գրառման և համակարգման աշխատանքների կազմակերպման և ղեկավարման խնդրին: Արտաշես Նազինյանը՝ որպես փորձառու բանագետ և բանահավաք, իր գործունեությամբ կարևորել է բանահյուսական արխիվի ստեղծման գաղափարը՝ այն համարելով բանագիտական ուսումնասիրությունների հիմքը: Նա իր կազմակերպչական ունակություններն ուղղորդել է բանահյուսական նյութերին տիրապետողների հայտնաբերման, նրանց իմացածները գրառելու և ինստիտուտի նորաստեղծ արխիվում համակարգելու գործին: *Մեթոդներ և նյութեր.* Ուսումնասիրության համար հիմք է հանդիսացել Արտաշես Նազինյանի ջանքերով ստեղծված Հնագիտության և ազգագրության ինստիտուտի բանահյուսական արխիվը: Աշխատանքում մասնակի տեղ են գտել պատմահամեմատական և քանակական մեթոդները: *Վերլուծություն.* Հոդվածում ամփոփ կերպով ներկայացված է հայ բանագիտության կարևորագույն խնդիրներից մեկի՝ բանահյուսական նյութի հավաքման, արխիվավորման և մշակման պատմությունը: Այն իրականացվել է հարյուրամյա պատմական վայրիվերումների ֆոնի վրա: Հաղթահարելով բազմաթիվ արտաքին և ներքին դժվարություններ ու խոչընդոտներ՝ հայ մտավորականները ի մի են բերել և պահպանել հայ ժողովրդի հոգևոր մշակույթը: *Արդյունքներ.* Արտաշես Նազինյանը փուլ առ փուլ իրականացրել է բանահյուսության արխիվի ձևավորման, եղած նյութերն ի մի բերելու, այլ արխիվներից բանահյուսական արժեք ներկայացնող նյութերը պատճենահանելու և արխիվային հավաքածուները համալրելու և լրացնելու, դաշտային գիտահետազոտական աշխատանքների շնորհիվ կենցաղավարող նյութերը գրառելու, սիրող բանահավաքներին ոգևորելու, կազմակերպելու և ուղղորդելու միջոցով արխիվային ֆոնդերը հարստացնելու ամենօրյա ծանր, քրտնաջան աշխատանքին: Արդյունքում ինստիտուտն ունի բազմաժանր, բազմաբնույթ և հարուստ բանահյուսական արխիվ: **Բանալի բառեր՝** *բանահյուսական արխիվ, բանահյուսական նյութ, արխիվի համակարգում, բանահավաք, բանագետ, հավաքածու, մեթոդ, սկզբնաղբյուր, ձեռագիր, արշավախումբ:*

**Ինչպես հղել՝** Խեմյան Է. *Արտաշես Նազինյանի դերը ՀՀ ԳԱԱ ՀԱԻ բանահյուսական արխիվի ձևավորման գործում*, // ՀՀ ԳԱԱ ՇՀՀ կենտրոնի «Գիտական աշխատություններ»: Գյումրի, 2024: Հ. 2(27): 115-123 էջեր: DOI: 10.52971/18294316-2024.27.2-115

## РОЛЬ АРТАШЕСА НАЗИНЯНА В ДЕЛЕ ФОРМИРОВАНИЯ ФОЛЬКЛОРНОГО АРХИВА ИАЭ НАН РА

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### **Аннотация**

**Введение:** Статья посвящена задаче одного из направлений научной деятельности фольклориста Арташеса Назиняна – организации и руководства работ собирания, записи и систематизации фольклорных материалов. Арташес Назинян, как опытный фольклорист и собиратель, своей деятельностью придавал большое значение идее создания фольклорного архива, считая эту идею основой фольклорных исследований. Он направлял свои организаторские способности делу выявления людей, владевшими фольклорными материалами, записи известных им материалов, систематизации в новосозданном архиве. **Методы и материалы:** Основой исследования служил фольклорный архив Института археологии и этнографии, созданный усилиями Арташеса Назиняна. В работе частично использовались историко-сравнительный и количественный методы. **Анализ:** В работе вкратце представлена одна из важнейших задач армянского фольклора – история собирания, архивирования и разработки фольклорных материалов. Этот процесс осуществлялся на фоне столетних исторических суматох. Преодолев множество внешних и внутренних трудностей и препятствий, армянская интеллигенция объединила и сохранила духовную культуру армянского народа. **Результаты:** Арташес Назинян поэтапно осуществлял процесс формирования фольклорного архива. Для этого он объединил накопленные в институте фольклорные материалы, дополнив их нововыявленными материалами, записанными в ходе полевых работ. Архив пополнился также хранившимися в других архивах республики и имеющими фольклорную ценность копиями, также коллекциями любителей-собираателей. В результате институт имеет многожанровый, многообразный и богатый архив.

**Ключевые слова:** фольклорный архив, фольклорный материал, систематизация архива, собиратель, фольклорист, коллекция, метод, источник, рукопись, экспедиция.

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**INTRODUCTION:** Folklore archives appeared in Armenian reality at the end of the 19th century. Armenian intellectuals, clergymen, following the boom in the collection and publication of folklore materials by Russian and Western European scientists and writers (Ch. Perrault, Brothers Grimm, Andersen and others), started to collect and publish the incalculable treasures of Armenian folklore on their own initiative. Individual folk collectors-individuals had their own collections (G. Srvandztyants, T. Navasardyan, E. Lalayan and others), which were published in different ways over time, and the preserved archives were later transferred to the relevant institutes of Soviet Armenia. The purposeful collection of folklore materials and the coordination of archives with scientific principles has been carried out by the Armenian Ethnographic Society. It has been operating since 1906, and the collection, study and publication of ethnographic, archaeological and folklore materials of scientific expeditions have taken a significant place in its activities. The collection of materials in the provinces of Western Armenia before the Genocide was especially important, which, considering the threat of loss, continued among the Western

Armenians who migrated to Eastern Armenia, Georgia, and Russia. It should be noted that many collections representing folklore, ethnography, topography and other types of materials of Western Armenian provinces were lost or destroyed due to various reasons. As an example, we can mention the materials collected by folklorist Senekerim Shalchyan in Vaspurakan, which were lost during forced migration, and Shalchyan later tried to restore the lost by memory.

National folklore has an important role in the process of national recognition, in the texts of its multi-genre manifestations, the moral and psychological character of the Armenian, dialect, customs and beliefs, religious notions (pagan and Christian), daily life, social relations, hunting, food, folk medicine, and various rituals have been preserved and passed down to generations. As Isidor Levin once said. "Folklore is what is kept in the archives." By saying this, he meant that the spoken word is subject to being forgotten, and the written word has the possibility of long-term preservation. Therefore, the folklore archive not only facilitates the research work of scientists, but also saves and preserves the values of oral culture from loss.

### **1. The Soviet Armenian folklore studies and their tasks**

After the sovietization of Armenia, Folklore studies received state attention as a discipline subject to study. Since 1920, Armenian folklore has been taught at YSU as an independent subject [4, pp. 87-94]. The main task of the Folklore studies was the study of Armenian folklore, which needed a material basis for its implementation, so both at YSU and at the newly created Institute of Cultural History (then Institute of History and Literature), they first focused on research expeditions to find and record folklore-ethnographic materials.

In the Soviet years, the first scientific expedition was organized in 1926, headed by experienced demographer E. Lalayan, who in 40 days recorded a large amount of folklore-ethnographic materials in the villages of Kotayk [4, p. 88].

Later, the collection works of individual folk collectors were added to the activities of the folklore expeditions, and in the 1960s, the written collections of amateur folk collectors.

The second task of Folklore studies was to process and archive the collected materials on a scientific basis. This is followed by the publishing and research works, which, in honor of Armenian scientists and in the person of Artashes Nazinyan, have been turned into action in the best way.

### **2. Artashes Nazinyan's contribution to the formation of the folk archive**

Among Artashes Nazinyan's multifaceted scientific activities, we have singled out his contribution and services related to the folk archive of the Republic of Armenia. In 1959 the Department of Folklore headed by A. Nazinyan was transferred from the Institute of Literature<sup>1</sup> to the newly established Institute of Archaeology and Ethnography. Guided by the patriotic goal of creating a stable base for scientific studies, Artashes Nazinyan and the researchers of the Department of Folklore began the serious and patriotic work of both the archive and scientific studies.

Artashes Nazinyan organized archival works in the following directions.

a) To concentrate scattered collections of folklore materials in one place. For this purpose, he copied the folklore materials from different archives of Armenia and transferred them to the folklore archive of Armenia.

b) Field collection works, which were aimed at supplementing the existing materials with new, comprehensive and scientific standards-compliant records, implementing them using the latest techniques.

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<sup>1</sup> The Department of Folklore was opened in the Institute of Literature in 1944.

c) At the end of the 1960s, Artashes Nazinyan appealed to the Armenian public during a TV program to take part in the folklore collecting activities. The call received a wide response, as a result of which the archive materials were enriched with many valuable materials.

d) In order to facilitate the study of archival materials and to apply the latest methods, Artashes Nazinyan invites the historian Isidor Levin from Leningrad, who developed a significant part of the folklore archive using the newest quantitative method of documenting the original sources of the folklore archive.

#### **Concentration of scattered folklore materials**

As it was already mentioned, in the late 19th and early 20th centuries, the collections of folklore materials collected by various collectors were more or less scattered in institutions dealing with ethnography, for example, in the archives of Matenadaran, Museum of Literature and Art, Folk Arts Centre, Yerevan State University. Since the aforementioned research centers would not give the materials entrusted to their care to the Institute of Archaeology and Ethnography, Artashes Nazinyan solves the problem as follows. Those materials that were of interest to scientists and were valuable for those studying folklore, Nazinyan had them copied and added them to the archive of the institute. The best example of such copied materials and comments is the handwritten collection of Garegin Srvandztyants, which is kept in the FC fund (G. Srvandztyants fund) in the archive of the Armenian National Academy of Sciences. Nazinyan's copying activities were not limited to materials imported from other archives. He found it convenient that archival materials should generally be photocopied or typed, and copies of materials should be provided to researchers, and the originals should be kept intact in the funds. That's how copies of manuscript collections of Mushegh Hakobyan, Khachik Dabaghyan, Hrach Mkrtychyan and others appeared. Of course, it should be noted that this process stopped due to other reasons. Later (after the death of A. Nazinyan), with the efforts of Sergey Vardanyan and Armen Sargsyan, the collections created by student and student folklore collections were transferred from the Folk Arts Center and Yerevan State University to the institute, which was added to the folklore archive.

#### **Field collection works**

Artashes Nazinyan, following the collecting traditions of the previous generations (G. Srvandztyants, T. Navasardyan, Kajberuni, S. Haykuni, E. Lalayan and others) and the requirements of the period, with great enthusiasm embarks on the task of saving folklore materials from destruction and oblivion. He specifically formulated his approaches to this process in one of his articles. "One of the main tasks of Soviet-Armenian Folklore studies from the very beginning is the collection and recording of folklore materials. It was an important and priority issue" [4, p 87]. He was clearly aware that traditional folklore works are in danger of being forgotten and disappearing, therefore, it was necessary to first organize the work of collection. Since 1960, in the Institute of Archaeology and Ethnography, under the leadership of Artashes Nazinyan, a joint permanent task force has been formed, the purpose of which was to research the spiritual culture of Armenia and the Armenian-inhabited places outside of Armenia (Georgia, Azerbaijan, Russia, etc.). The research expeditions included almost all the researchers of the Department of Folklore (A. Karapetyan, M. Arakelyan, V. Svazlyan, T. Gevorgyan, Zh. Khachatryan, S. Vardanyan, E. Petrosyan, S. Harutyunyan, A. Sahakyan, R. Grigoryan). From 1960 to 1967, the folklore expedition explored the regions of Ijevan, Noyemberyan, Karmir, Alaverdi, Stepanavan, Shirak-Leninakan, Ashtarak, Syunik, Nagorno-Karabakh and Gandzak, New Nakhijevan and Abkhazia. A large number of multi-genre folklore materials were written and recorded by hand, with which the funds of the folk archive were replenished.

Since the 1970s, parallel to the activities of the expeditions, individual scientific expeditions gained momentum (A. Ghaziyan, E. Khemchyan, A. Karapetyan, M. Arakelyan, R. Khachatryan, R. Grigoryan, V. Svazlyan, S. Vardanyan and others, whose activities were very effective and resulted with the publication of rich collections.

#### **Activities of amateur and volunteer collectors**

Artashes Nazinyan realized that it is possible to use the intellectuals and amateurs to record folklore materials during the folklore research expeditions, communicating with the people of the countryside and especially those who know folklore materials and love and appreciate folklore. With his friendly nature, he became close to many people and suggested that they collect and write down the folklore materials of their regions, explaining in advance how the selection should be made and how the material should be written down, so that neither the dialect of the material, nor the integrity, nor the peculiarities of linguistic reproduction are disturbed.

In addition to his activities, Artashes Nazinyan, presenting the current state of folklore and the need for urgent collection of folklore materials during a television speech, appealed to the Armenian population to participate in the collection of folklore materials. The call found a wide response, especially among retired schoolteachers, engineers, government workers, actors and people who know and love folklore material. In the late 1960s and early 1970s, the institute was flooded with avid amateur collectors who brought their collections. The recorded materials were first given to the experts of the institute for review, and then to the purchase committee, which decided whether to acquire the given collection or not. Bad quality materials were immediately returned. At the beginning of the 1960s, a group of amateur collectors (Bense, S. Avagyan, P. Barseghyan, M. Hakobyan, M. Spandaryan-Grigoryan, Av. Barseghyan, Al. Darbinyan and others) were actively writing to A. Nazinyan. Later, the 5th (Karabakh - M. Spandaryan-Grigoryan) and 8th (Lori - M. Hakobyan) volumes of "Armenian Folk Tales", S. Avagyan's "Archak", "Kars. Armenian folklore culture" (An. Gevorgyan, P. Barseghyan and others) and "Moks. Armenian folklore culture" (Av. Barseghyan, Al. Darbinyan and others) and other folklore collections were compiled based on these folktales.

At the end of the 1960s and the beginning of the 1970s, this group of folk collectors was joined by the folk collectors Hr. Mkrtychyan, A. Gevorgyan, Ashot Gevorgyan, H. Hartenyan, St. Khachatryan, B. Ghaziyan, S. Israelyan, A. Prazyan, Kh. Dabaghyan, An. Hovakimyan, A. Margaryan, Mik. Avchyan and many others. The amateur collectors were at varying degrees of literacy, so many manuscripts were illegible and in need of decipherment; punctuation marks were missing, the direct and indirect speech was mixed with the story and needed to be separated, etc. However, one thing was clear, that the amateur collectors had recorded almost all the genres of the epic folklore. These materials were included in the archival funds.

#### **Structurization, digitization and processing of archival materials according to**

##### **I. Levin's quantitative method**

The large amount of folklore materials accumulated in the Department of Folklore of the IAE, which covered the end of the 19th century – 1970s, needed structurization and processing. Times had changed and new methods of processing of the archival sources had appeared. Artashes Nazinyan, who had invested a lot of effort in collecting the perishing folklore materials, faced a new task. That is, to make the collected thousands of pages look proper and process them, preparing them for further use. Artashes Nazinyan also established contacts with famous foreign and Soviet scientists and cooperated with them. So that the development of the archive was not just a matter of pagination, but to reflect "certain shifts of ethnographic groups, gender-age

characteristics of linguists and their connection with some socio-historical and psychological problems" [1, p. 6], a new approach was needed.

In order to solve the aforementioned problems, A. Nazinyan found it convenient to process the archive using modern scientific methods. He invited Isidor Levin, doctor of philology from Leningrad, and his analytical documenting and coding system and quantitative method for the development of folklore archives were introduced into the work of coordinating and developing the folk archive. Since it was a large-scale work, the entire staff of the Department of Folklore and the newly opened Department of Documenting Folklore Sources participated in that process. Prior to main process, the damaged originals from the late 19th and early 20th centuries were repaired; they are mainly the materials of the funds of T. Navasardyan and E Lalayan. Previously, E. Lalayan's materials were numbered and the "Mother Book" of the fund was compiled, in which all the materials of the fund were recorded, the author, the collection, the place of origin and recording of the material, the year of the recording (we are talking about more than 1000 items of material recorded in 1915-16, from Western Armenian immigrants). By the way, they are the most valuable materials of the folk archive. Then the materials written on the sheets were put together and sewn according to the instructions. In the next stage of processing, the materials were divided into stocks and digitized. Accordingly, the following funds were obtained: FA (E. Lalayan's fund), FB (T. Navasardian's fund), FC (G. Srvandztyants' copied fund), FF (mixed fund). Later, these funds were added to the individual funds of the institute's collectors: FG (Roza Grigoryan), FS (Verzhine Svazlyan), FE (Ester Khemchyan), FR (Raisa Khachatryan). The funds consist of sections, each of which contains 9999 pages. E. Lalayan's fund consists of seven parts (FAI:, FAII:, FAIII:, FAIV:, FAV:, FAVI:, FAVII:), in which, in addition to manuscripts, the 26 volumes of "Ethnological Journal" published by Lalayan are included as special and ancient books.

The largest archive fund is the FF: fund, which consists of 13 parts and is being continued. In this fund, the materials of both the institute's folk collectors (A. Karapetyan, M. Arakelyan, A. Ghaziyan, Sv. Vardanyan, A. Sahakyan, S. Harutyunyan) and amateur folk collectors have been brought together.

After the creation of the funds, the processing of each separate unit of the fund began, which was carried out as follows: each unit of archive material was marked in red (1z, 2z ...), for which a questionnaire was filled. The questionnaire consisted of 10 items (a, b, c,...), first the fund affiliation was marked, the page and the serial number of the material (item) on the page (for example, FFIV: 2521,01-2522,00) indicating the material's beginning and the end, then according to the codifier map, the geographical location of the material's origin and record is given, in point c the year of the record of the material was filled in, in point d – teller's data (gender: m-male, f-female and age group). The most important point of the questionnaire is f, where the genre affiliation of each unit is filled. The condition of the manuscript, language, preservation, etc. were also filled in the questionnaire. Processing of archival materials was done by a group. One person dealt with the archival material, the distribution of points, which was a very responsible point, the rest filled in their assigned point or points of the questionnaire. The work was carried out through transmission, that is, the material and the questionnaire passed through everyone's hands.

The development process gave all researchers a great opportunity not only to get acquainted, but also to delve into the folklore materials, which contributed to the research works.

That is how by this interesting, laborious and time-consuming process, FFA:, FBI:, FFI:- FFX were developed from 1970 to 1985. The processing work stopped after FFX: because research and publishing work, which were also very necessary and important, suffered due to the busyness of researchers. During the development of the archive, Artashes Nazinyan continued to

replenish the archive with new, valuable collections, as a result of which it turned out that there are more unprocessed materials than processed ones.

Artashes Nazinyan's efforts, special search and organizational abilities, efforts and purposeful actions were in favor of the formation, coordination and development process of the folklore archive.

**CONCLUSION:** Guided by the requirements of the period, the large-scale actions of Artashes Nazinyan gave their results. He developed the not so easy work of enriching, organizing, preserving and processing the archive by correctly organizing and guiding the collecting works based on the invaluable collections of dedicated folk collectors of the past kept in the Department of Folklore of the IAE.

Today, the subsection of folklore materials of the IAE archive has a large number of voluminous materials representing both the eastern and western provinces of historical Armenia (Airarat, Tavush, Syunik, Shirak, Gavar, Moks, Shatakh, Vaspurakan, Bulanykh, Mush, Karin, Malatia, Cilicia, Kars, Karabakh, Gharadagh, etc.).

The researches show that most of the materials are non-published and in order to put them into scientific circulation, it is necessary to organize their publication.

Abundant materials representing all types of epic folklore give researchers a great opportunity to carry out theoretical and serious scientific research.

The priceless materials collected by the dedication and selfless efforts of several generations were added and enriched by the impeccable and tireless work of their worthy descendant, the humble scientist Artashes Nazinyan, whom we remember today with gratitude and deep reverence.

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**Տեղեկություններ հեղինակի մասին**

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