

Tamar Hayrapetyan, COMBINATION OF ARCHETYPES IN ARMENIAN TALES OF MAGIC AND EPIC HERITAGE, "GITUTYUN" PUBLISHING HOUSE, NAS RA YEREVAN, 2016, 462 p. (in Armenian).

The monograph of Tamar Hayrapetyan is devoted to the study of Armenian folktales and epic heritage. It tries to reveal the hidden power of the subconscious, historiographical traces, symbol indicators and archetypes in different layers of verbal and non-verbal material both in Armenian folktales and Armenian epic heritage.

The research is aimed at studying national and cultural ideas, symbol indicators, as well as allegoric perception of Armenian folktales and epic compositions. The systematized study of ritual, religious and mythical features of Armenian archaic tales collected and published from the second half of the 19th century is urgent for the research of Armenian folktales and epic traditional compositions.

To reach the goal of the paper the following objectives are set forth: to study tales of magic and animal tales as original texts of oral tradition, containing conscious and unconscious layers of people's world vision and imagination; to examine the folktale protagonists (often nameless) and delineate similarities with their ancient precharacters on social, gender, age and occupation basis; to reveal natural and geological origin of indicators used in symbolic system of initiation, paying attention to calendar, astronomic, ethnic and cultural ideas of ancient people, their perception of the other world, time and space relations and so on; to survey ritual and charm mythic biophysical indicators of Armenian folktales and in Armenian epic heritage, which are not completely studied not only in Armenian but in folktale studies in general.

The topicality of the work is defined by the choice of the subject of research. The systemized investigation of ritual, religious and mythological peculiarities of Armenian folktales and epic compositions published in the second half of the 19th century is urgent for the study of Armenian folktales and epic heritage.

The practical significance lies in the fact that the obtained results can be applied in the design of theoretical courses and seminars in folklore, ethnography, culture studies, psychology, and semiotics and basically in Armenian folktale studies. The following methods of analysis have been used in the research: historical-comparative, structural, historical-geographical and psychoanalytical methods of research of folklore texts.

As a factual research material, Armenian archaic folktales (tales of magic and animal tales) have been chosen. To be more precise, the 17 volume collection of Armenian folktales, published by the Institute of Archaeology and Ethnography of the Academy of Sciences of Armenia, folktales from the periodical "Armenian Ethnography and Folklore", "Eminian Ethnographic collection" by Y. Lalayan, folktales from the first volume of Garegin Srvandztyants works, as well as folktales from the corresponding journals of the time ("Ethnographic journal", "Byurakn" and others) are used for the research. The materials from the folklore archive of the Institute of Archaeology and Ethnography are also used as a research material in the dissertation, as well as field

data of the author of dissertation, collected during the last 15 years. Armenian national epics such as the "Vipasank", "Persian war", "The War of Taron" and the "Daredevils of Sassoon" are also investigated in the work.

The paper consists of an introduction, four chapters with the corresponding subchapters, conclusions, abbreviations, bibliography and appendix.

The Introduction provides the overview of the work, its subject matter, the topicality, the practical and theoretical significance of the research in the proposed field as well as the methods applied for the research.

Chapter one: "Material and natural basis of Armenian folktales" thoroughly examines those symbol indicators which have natural origin and are considered to be the symbols of initiation, they are time and space indicators, and ritual, curing and metaphysical indicators as well.

People have known about wonderful properties of minerals since ancient times. Stones were endowed with magic properties to conjure evil spirits, cure various ailments, and bring happiness and well-being. Armenian folktales possess prolific information about magical properties of natural stones. Ancient man used to observe celestial luminaries trying to understand their movements and to comprehend time. The process of time comprehension and search has been expressed in plots of Armenian popular tales of magic, where time is counted not by real units, but rather mythological perception is observed.

Chapter two: "Ritual and Mythological motifs in Armenian folktales and ancient folk epics" is concerned with those motifs that contain ancient prototypal characters and archaic features found in folktales in different ethnographic regions of Armenia. In our work we have studied the character and activities of the legendary Arabian wise doctor Lokhmany, who is often depicted in Armenian folklore, especially in Armenian folktales. Lokhmany's treatment methods were based on the medical therapy of wild nature. In Armenian fairytales biophysical (operation, balsam, bathing, treatment of animal or vegetable origin) and

ritual-magical (prayer, akhtark, witchcraft, cosmic and astronomic notions) codes of treatment are similar, because according to folk wisdom the doctor has three weapons - speech, plant and knife. Parallels connected with the folk perception of Saint Gregory of Narek and heroes of Daredevils of Sassoon are also taken into consideration in this chapter.

The author also discusses mythological personages of Amanor and Vanatur who are the patrons of the first fruit ripe.

Chapter three: "Allegorical perception of new worlds and objects in Armenian folktales" investigates plots and motifs based on the people's assimilation of new cultures and traditions depicted in Armenian folktales and epics. This chapter also discusses the tradition of remaining silent in Armenian fairytales and investigates those tales in which the souls of the protagonists reside far from their bodies. Here we may

find also investigation of the character of Solomon the Wise in Armenian folklore tradition.

In Armenian folktales the naming is connected with various ceremonies, which sometimes contain traits of the unknown ancient life of the people. The investigation of the name giving tradition helps to interpret the process of formation of our nation and different beliefs connected with it. According to our observations, the proper names in Armenian folktales are divided into four groups depending on their origin.

The fairy tale originated from myths and rituals and was enriched with both complementary and differentiating tale motifs. Fairy tales embody a number of ethnocultural features of the Armenian nation. Although under the influence of time and space developments the majority of fairy tales have transformed into retellings of the given themes. Moreover, the tales collected in Artsakh (Karabagh) maintain traces of archaic and cult rituals of our ancestors. The records made in Artsakh and their further publications and study have a great historical and cultural value for ethnography and folklore. They are important for the investigation of the genesis of the Armenian nation. Having compared and analyzed plots of Armenian folktales and ancient epics containing stable and changeable elements, from the perspectives of folklore, ethnographic, mythological, linguistic and archaic research, we can state that Armenian tales and epics have close connections with archaic beliefs and cult rituals of our distant ancestors and contain tracks of ethnocultural imagination of our nation.