

AELITA DOLUKHANYAN

Armenian State Petagogigal University after Khachatur Abovyan, Yerevan, Armenia

E-mail: aelita.dolukhanyan@gmail.com

VLADIMIR KARAPETYAN

Armenian State Petagogigal University after Khachatur Abovyan, Yerevan, Armenia

E-mail: vladimir.s.karapetyan@gmail.com

ASHOT GALSTYAN

Armenian State Petagogigal University after Khachatur Abovyan, Yerevan, Armenia

E-mail: galstyanashot42@aspu.am

NAIRA KHACHATRYAN

Armenian State Petagogigal University after Khachatur Abovyan, Yerevan, Armenia

E-mail: khachatryannaira21@aspu.am

RUZAN DOLUKHANYAN

Armenian State Petagogigal University after Khachatur Abovyan, Yerevan, Armenia

E-mail: dolukhanyanruzan02@aspu.am

MARIANNA AMIRAGHYAN

Armenian State Petagogigal University after Khachatur Abovyan, Yerevan, Armenia

E-mail: amiraghyanmarianna44@aspu.am

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ABSTRACT

The article focuses on the travels of two Armenian clergymen of the Middle Ages to famous Christian shrines in Europe.

The first one - Martiros Erzincatsi, traveled to Rome, met the Pope, visited the main monasteries of different European countries and recorded his impressions.

The second one was Simeon Lehotsi, who traveled from Poland to Istanbul, from there to Rome and Venice, also visited Egypt and left a detailed description of the countries and places he saw.

Today, these travelogues have a unique historical and cultural value. Their cognitive nature is relevant and gives a clear idea of why, from ancient times to the present day, knowledge of the world and the rapprochement of cultures have had universal value. Such directions actually became the basis for the recognition and rapprochement of cultures of different peoples and contributed to the cultural progress of different countries.

In this context, we can mention Alexander the Great, who created the phenomenon of Hellenism, which contributed to the development of painting, sculpture, architecture, theater, literature and culture and other fields in different countries of the world.

The same can be said about the art of the Christian period, about the manifestations of which the two aforementioned Armenian clergymen report valuable facts, urging them to take from Europe everything that is progressive and promotes a dialogue of cultures.

These clergymen were also, in a sense, brave and inquisitive people, true adherents of the goal, who, as they themselves testify, overcame many difficulties and achieved their goals.

Keywords: *travelogues, Christian shrines, Rome, Asia, Europe.*

INTRODUCTION

Actions speak louder than words (*English proverb* 1981)

Travel observations date back to ancient times. Fortunately, literary monuments have been preserved since ancient times-Mythical and fantastic facts are discussed in the testimonies of travelers from the ancient region.

The island of Gozo in the Mediterranean Sea, owned by the Maltese state, still points tourists and archaeologists to the place where the main character of Homer's *Odyssey*, Odysseus, lived for 7 years on his way back to his native island of Ithaca.

The article highlights the testimonies of travelers from different countries of antiquity, the Middle Ages and Modern times, eloquently testifying to how traveling to different countries brings different peoples closer together and enriches the cultures of different peoples, introduces people to intercultural values and universal dreams.

LITERATURE REVIEW

Explanatory dictionaries interpret what conversion is, which has already become a literary genre in universal Christian literature.

In the dictionary of Malkhasyantsi St. we read: "Travelogues contain a lot of interesting materials" (Malkhasyants 2010). While "The Dictionary of Literary Studies" lists outstanding Travelogues in Armenian Literature (Taghiadian M., Raffi, Shahinyan M., Kaputikyan S.), as well as the famous Norwegian traveler Thor Heyerdahl (Jrbashyan, Makchanyan 1972).

Alexander Shirvanzade, an outstanding classic of Armenian literature, published his impressions of his trip to the United States of America in 1923 in the magazine "Hayrenik", published in Boston.

Here are the feelings with which the great writer describes the approach of the steamer to New York: "Our trip from Naples to New York took 18 days. When the shores of America were dimly visible on the distant horizon, the travelers were overcome with joy, and it seemed to me that I was dreaming. After all, seeing America was one of my best dreams, wasn't it?" (*Hayrenik Magazine* 1923). An Armenian writer traveled to America, who visited the main cities of Europe, visited museums and libraries, and got acquainted with the culture and psychology of different nations. His direction has a unique cognitive value. Here is a typical example from a psychological point of view: "It is a mistake to think that an American can be surprised by any news from Europe. Americans are always interested, but they are never surprised. no matter what miracle is happening on stage, the American will not be delighted, he will look and only say: "All right" (*Hayrenik Magazine* 1924).

History knows a lot of evidence of travel from the ancient world. Some of them are related to ancient Greek literature. The father of Greek historiography, Herodotus (484-425 BC), visited many civilized countries of his time, including Armenia, and left unique evidence about this country that we do not find in other sources (*Chrestomathy of the History of the Armenian People* 1981).

There are unique reference facts in the same spirit as the Greek historian (430 BC- 354 BC) in Xenophon's "Anabasis", which describes the return of 10,000 Greek soldiers to Greece through the territory of Armenia. Xenophon talks about how the Armenians led a lifestyle, what houses they lived in, what foods they ate, what types of legumes they grew, what pets they kept, and how hospitable they were (*Chrestomathy of the History of the Armenian People* 1981).

The father of Armenian historiography of the 5th century, Movses Khorenatsi, whom foreign Armenologists call "the Herodotus of Armenians" (*Nouveau petit Larousse illustré* 1932) in his famous "History of Armenia" has reference pages dedicated to Alexandria, Rome, Yedesia and a

number of other places that he saw while studying in Alexandria, Egypt, for 6 years. He reports facts about Egypt's pagan past and the Christian reality of his years (Movses Khorenatsi 1981).

Let's not forget that the mentioned authors are unique in terms of an accurate representation of humanity's past. The "History" of Herodotus is a kind of encyclopedia of that time, which is of great importance for ancient culture" (Gumilev 2017).

In the nineteenth century, the literary type of travel flourished in Europe and Russia.

Robert Ker Porter, an English diplomat, artist, and traveler originally from Scotland, visited Georgia, Persia, Armenia, and ancient Babylonia in 1817, 1819, and 1820 with the support of King George IV of England. In 1801, he published two significant volumes of his travels in these countries in London. They contain unique facts about the famous Armenian capitals of Bagratuni-Ani, Yerevan, Etchmiadzin and Artashat (Porter Ker 1821).

This is as valuable as Madame B. Chantre's extensive handbook "A travers L'Armenie Russe", which contains unique facts about sacred Christian relics kept at the Tatev Monastery at that time (Chantre 1893).

Russians Russian writer Nikolai Karamzin's memorable impressions of the "Letter of a Russian Traveler" from Paris are very valuable, in which he tells about the last king of Cilicia, Levon VI, who died in Paris in 1393, after seeing his tomb in the mausoleum of the French kings (Dolukhanyan 2021).

The first translator of Nikolai Karamzin is the founder of new Armenian literature Khachatur Abovyan, who left a remarkable digression into the history of the Armenian capital Ani (Abovian 1956).

The great desire to explore the world did not leave Alexander the Great alone (Plutarch 1987) and continued in the following centuries.

Nobel Prize winner Ivan Bunin (*The Reader's Companion to World Literature* 2002) in his autobiography fondly remembers his teacher, a graduate of the Moscow Lazarev Seminary, who knew several languages and talked about distant countries (Bunin 1988).

In this context, we also note the direction of the famous French Armenian scholar Victor Langlois in 1852-1853 about the visit to SIS, the capital of Cilicia (Langlois 1855).

MARTIROS YERZNKATSI'S JOURNEY TO EUROPE

Martiros Yerznkatsi's journey to Europe was first published in French by Saint Martin in the *Journal Asiatique* in 1826 (Bunin 1988). Saint Martin discovered the message of Martiros Yerznkatsi in the collection of Armenian manuscripts of the Paris National Library (No. 65). He put an extensive preface before the original account of "the journey of Martiros the Crimean", which is rich in logical conclusions. According to manuscript No. 9488 of the Mashtots Matenadaran (*List of Manuscripts* 1965) for the second time the original of the "message of

Martiros the Crimean" was published by historian Vazgen Hakobyan (*Information Bulletin* 1965). The above-mentioned manuscript of the Matenadaran was written in the 17th century. Academician Hrachya Acharyan told about Martiros the Crimean in his Dictionary of Armenian personal names. It is clear from his article that he is not familiar with the Saint Martin edition. A great linguist with a brilliant command of French would have correctly determined the dates of Martiros Yerznki's journey (1488-1491), would not have said: "... after hearing that Christopher Columbus discovered America, he wanted to discover new worlds". Science knows that Columbus discovered America in 1492. To this day, in Santo Domingo, the capital of the Dominican Republic, the large two-store palace of Columbus's son, built in 1502 and turned into a museum, remains. By the way, not a single document was found in the kingdom that would accurately indicate which nationality Columbus belonged to. All Spanish historians agree on the issue of navigators who were the best in all of Spain. Martiros Yerznkatsi traveled across the Atlantic for 68 days on the Bisai ship, and his journey in this regard acquires special value. There can be no doubt that Martiros Yerznkatsi went to the Atlantic Ocean on a Basque boat. "He stayed at sea for 68 days, and his return to the Spanish side took place in 1594, June 14 or 15" (*Journal Asiatique* 1826). Saint Martin cites a remarkable quote from M. Yerznkatsi's travelogue, from which it is clearly seen that the ship was not a merchant ship and pursued adventurous goals. Here's what the captain told the Armenian cleric before giving permission to board: "I'll take him on my boat, tell him to know that I'm going to the ocean, my boat is not for a merchant, and all the people on board are servants." We have pulled our hand out of our lives and rely on God, we think wherever luck leads us, God will save us so that we can turn the world around. We do not know where the winds will take us," but God knows" (*Journal Asiatique* 1826). As a result of the comparison, it turned out that some fragments are missing from the Matenadaran manuscripts. For example, in the above passage, V. Hakobyan's original does not contain the passage "where the winds will take us" (*Information Bulletin* 1965).

After the above excerpt, Saint Martin concludes: "Maybe there is a simpler language to make sure that it's not about an ordinary trading or fishing enterprise, because these motives are quite clearly ignored by these words, but that the problem was actually finding new countries, eventually in this account, in a real journey undertaken for discoveries" (*Journal Asiatique* 1826).

This is a convenient opportunity to talk about the educational value of this trip, since Martiros Yerznkatsi can travel for many years to Europe, Italy, Germany, parts of Padekale in England, France, Spain, having with him a special license from the pope, which also helps him obtain permission to sail in the Atlantic Ocean for 68 days from the captain. In all the churches she visited, the clergy gave a cordial welcome, which she notes every time, Queen Isabel also welcomed and listened to her.

The Armenian bishop describes the places he visited very briefly but accurately. Let's recall the description of Venice: "Venice is a big and glorious city built in the sea, it has 74,000 houses, it is magnificent and very rich.

There is a large church in this city, which can accommodate 10,000 people, completely decorated with gold, this is the church of St. Mark the Evangelist. There are two organs, and two golden-winged Lions inside. There are many churches in the city, many monasteries throughout the city, all of them built in the sea. There is a large square in front of St. Mark's Church. Above the very high door are large horses made of yellow copper with one leg raised. And in the south, from the sea, there are merchants. There are two columns on this square: a winged lion on one and a statue of St. George on the other. The wall of the King's palace (doji) is completely covered with gold. And there are many other different things that cannot describe the beauty of this city" (*Journal Asiatique* 1826). Anyone who has been to Venice will be convinced that Martiros Yernkaci wrote about Venice today.

The shrines of Rome are described in the same way, where the Armenian bishop first visited the graves of Saints Paul and Peter. He was also at the place near Rome where Christ appears to Saint Peter and asks: "Where are You Going?". There is now a church on this site, and inside there is a bust of Henryk Sienkiewicz, the Polish writer, author of the novel "Where are You Going?".

Martiros Yernkatsi tells about the catacombs near Rome, where hidden Christians and saints of the Church were buried. He saw Nero's palace and other Christian shrines and was fascinated by them all. I am also fascinated by Paris, whose main church it is said that no one can describe its beauty in language.

Saint Martin says: "The Pope who lived at that time was Innocent XI" ("Le pape qui vivait à cette époque était Innocent XI"), but Pope Innocentianus XI lived later (1611-1689). Perhaps it was Innocentianus VII, pope from 1684 to 1692, who was so warmly welcomed by the firstborn.

Saint Martin rightly appreciated Martiros Yernkatsi's travelogue: it still retains its cognitive value today.

IMPORTANT FACTS ABOUT SIMEON LEHATSI'S TRAVELOGUE

A unique and rich material about foreign countries is contained in the "Simeon Lehatsi's Journey", which tells about his travels in different countries from 1608 to 1618. This book is one of the valuable literary monuments of the late Middle Ages in Armenia and has exceptional historical and educational value. It was translated into Russian and published in Moscow in 1965 (Simeon Lehatsi 1997). Excerpts from the book related to the countries of the Balkan Peninsula were translated into Bulgarian and published in Sofia in 1984 (Simeon Lehatsi 1997).

Other works by Simeon Lehatsi have come down to us, but the best of his works is "Travelogue". The church leader of the first half of the 17th century, who lived and worked in

Poland, far from his homeland, was concerned about the preservation of the identity, faith, school and language of Armenians in foreign countries (*Biographical Encyclopedia* 2007).

It is no coincidence that two Armenian clergymen aspired and ended up in Christian Europe. They both knew that Armenia was the first country in the world to adopt Christianity as its state religion. This fact is recorded in scientific encyclopedias, which state that Gregory the Illuminator was the Catholicos of Armenia (Petit Robert-2 1988). Also, Trdat III, who converted the whole of Armenia to Christianity, is considered the king of the heyday of Armenia (Brockhauz, Efron 2012). The fact of Armenia's transformation into a Christian country was confirmed internationally back in the Middle Ages. This is evidenced by the numerous translations of Agathangelos's "History of Armenia" into other languages in the Middle Ages (*Biographical Encyclopedia* 2005). These languages are Greek, Assyrian, Arabic, Latin, Ethiopian, Georgian, Coptic, Slavic (Agathangelos 1989).

To commemorate this historic event in Armenia, a beautiful statue of Gregory the Illuminator, carved from white marble, was erected in the Vatican in 2001, on which "Statua di San Grigorio Illuminatore", "statue of St. Gregory the Illuminator" is written in Latin and Armenian.

Simeon Lehatsi presents a description of Constantinople, depicting the famous St. Sophia Cathedral under a separate heading.

The temple was built by order of the Byzantine Emperor Justinian, the dome of the temple was rebuilt in the 10th century by the outstanding architect Trdat of Ani.

During the visit of Simeon of Poland, the magnificent St. Sophia Cathedral was completely in the Christian style.

Lehatsi describes in detail the cathedral's columns of different sizes and colors and adds: "It takes a thousand eyes to look at the beauty of art and enjoy it" (Simeon Lehatsi 1997).

Simeon the Lekhite tells of a pillar from which sweat flows day and night, visible to all. He knows from the holy scriptures that the relics of Gregory the Illuminator and Gregory the Theologian are buried under this pillar. The dampness of the pillar is taken from the hands of both Christians and Turks, believing that it is miraculous (Simeon Lehatsi 1997).

Now this wet column of St. Sophia, turned into a mosque, is located in the women's prayer department and is blocked so that no one can approach the column.

Lehatsi describes Constantinople in full detail. The reader sees a menagerie, a hippodrome, the residence of the king in this famous city, a hotel for the rich, the old patriarchy, a new trading house, a market for prisoners of war, an old trading house, the population and institutions of the city, charitable institutions, bridges and other places. He also talks about the Muslim religion. "They also do not profess Christ, but consider him a prophet. And they accept four books: the

Creation of the World, the Psalm, the Gospel, but they call the fourth, belonging to their Muslim, the Koran and revere it more than others" (Simeon Lehatsi 1997).

It is known that in many surahs of the Quran there are testimonies and excerpts from various books of the Old and New Testaments.

Here is a quote from the Quran: "After them, the former prophets, we sent Jesus, the son of Mary, which was a confirmation of the Pentateuch sent before them, and we gave him the Gospel, which contained guidance and light" (The Holy Quran 2006).

One of the most notable sections of Simeon Lehatsi's travelogue is a detailed description of Venice. Those who have been to Venice these days, after reading the descriptions of Venice by Martiros of Erzinci (XV century) and Simeon of Poland (XVII century), will be convinced that this city has hardly changed in its appearance.

Currently, only electric cars run along the canals, although there are also traditional boat gondolas for tourists in vintage sailor costumes.

From the very beginning, the author of the guide compares Venice to the fabulous copper city: "Then we arrived at a beautiful port, famous and famous, amazing city and biblical island, great Venice. And from a two-day journey across the sea, one could see the bell tower and churches of San Marco, similar to the Copper City" (Simeon Lehatsi 1997). Like Martiros of Erzinci, Simeon of Poland admired the splendor of the Church of San Marco. It is known that the perfection of the San Marco mosaic inspired many prominent artists of the late period. One of them is the Austrian artist Gustav Klimt.

Here is an example of the admiration of the author of the recommendation: "And seeing all this, we thank God for giving Christians such glory, greatness, splendor and power" (Simeon Lehatsi 1997).

The monasteries and churches of the city, Shops, monastery, Monastery of St. Peter are described in detail. The image of the Virgin Mary, the world famous glass factory in Morena, the Rialto Bridge and other places.

The brilliant Armenian poet Avetik Isaakyan, who lived in Venice for several years, has a beautiful love poem that mentions the Rialto Bridge.

I saw a little girl,
On the Rialto Bridge,
Father's hair is a river of night,
And hyacinths on the ear (Isahakyan 1973).

Levon Zekiyanyan, a well-known clergyman and literary critic, a medievalist, has published a book in Italian called "Venice and the Armenians."

This book says that already in the 6th century, Armenians built churches in Venice (Zekiyan 1990).

The book by Aleramo Ermeta and Paola Di Desio "Venice of the Armenians", "Sixteen Centuries through History and Myth", published in 2000, is also of great value. The book presents unique facts about the role of Armenians in Venice.

It is also reported that George Byron wrote the fourth song from his famous work "Childe Harold's Pilgrimage" in the fabulous garden of the Congregation of the Moscow Guitar Players on the island of St. Lazarus in Venice (Plutarch 1987).

Naturally, Simeon Lehatsi also visited Rome and describes St. Peter's Cathedral in detail.

Lehatsi was struck by the statues of the two main apostles of Christ, Peter and Paul. "A little ahead, at the door of the temple, amazing Peter and Paul were carved out of white marble with a key in the hand of one and a sword in the hand of the other" (Simeon Lehatsi 1997).

The author of the guide describes Rome's hospitals, cardinals, various orders of believers, legal laws, many churches individually, the pantheon, springs and pools of water, schools, papal charities, the pope's country house, the papal garden, Catholic rituals, especially the Easter holiday. In Italy, which adheres to Catholicism, the Pole sees many praiseworthy phenomena, especially emphasizing the desire of the clergy to study. He also describes the pantheon, built in pagan times, which still stands and is equally admired by observers.

He also saw the ruins of the palaces of the Roman emperors Julian, Diocletian, Maximilian, Nero and other emperors, which the Romans guarded "as a sign of respect and admiration for those who saw them, with large and wide marble columns, stone slabs, slabs and stones sculpted in the form of all kinds of animals, dragons and giants" (Simeon Lehatsi 1997).

It describes the courage of the owner of the city of Florence, who did not tolerate the attack of any foreign troops on his city and severely punished them. He was also in Malta, the center of the Crusaders. A Pole tells how the crusaders defend their island from enemies.

The author continues his journey, visiting famous shrines of Western Armenia. Sultan Musha writes in detail about the Surb Karapet Khoyashen monastery, which was in a flourishing state in the 17th century. Simeon Lehatsi was also in Cairo, the capital of Egypt.

As much as I am fascinated by cities in Italy, I am so disappointed in Egypt: "But Mesr (Egypt) is a very desolate and arid, barren, alcohol-free place. he has no garden, no vegetable garden, no servants, but he is like hell" (Simeon Lehatsi 1997). In the countries he visited, in addition to reporting facts about natives and Armenians, the Pole always talks about Jews. "There are 80,000 Jews in Cairo. They are lush and rich, and just like in Poland, everything is in their hands: taxes, duties, customs, bank, and more. And their elders are accompanied by ten or twenty policemen" (Simeon Lehatsi 1997).

Simeon Lehatsi wrote his travelogue throughout the trip with a fresh impression of what he saw. She is convinced that her book will help people. Here's how it's explained: "But I beg you, don't be lazy and don't get bored, forgetting about this job that I earn, that sometimes on a ship, sometimes on a pier, sometimes in hotels and inns, sitting writing.

Others were eating, drinking, and having fun with other things, and I was taking care of it, trying my best to complete the book I was planning so that it would be useful and useful for pilgrims and travelers. And this is a blessing for the wise: be alive (Simeon Lehatsi 1997).

Simeon Lehatsi, like his father, once visited the highest shrine of all Christians-Jerusalem (Simeon Lehatsi 1997).

It is impossible to find any offensive expressions against foreigners in the guidebooks of two Armenian travelers of the Middle Ages. On the contrary, there is great love for people and admiration for everything beautiful.

CONCLUSIONS

Based on the facts provided by the sources under investigation, the authors of the article, who are unanimous in their presentation of the article, came to the following conclusions:

1. Interdisciplinary Significance

- The material described in the article relates to various disciplines and can be useful to both philologists, historians, ethnographers, and architects.
- The texts of the two Armenian abstracts have scientific and cognitive value for different branches of science.

2. Cultural Bridge Function

- The article's material represents an interesting connection between Asia and Europe.
- Introduces the culture of different countries in Europe, Asia, and Africa.
- Being travelogues that tell about the past, they have cultural value not only for the present, but also for future generations.
- They are also relevant for scientists from the countries described in order to correctly imagine the past.

3. Individual and Creative Impact

- It impressively represents the referrals' worldview.
- Let's explore the flight of thought of educated Armenian clergymen of the XV and XVII centuries.
- Referrals' creative abilities and goals become known.

4. Cross-Cultural Significance

- The dialogue between cultures of different nations is being strengthened.

- The proximity of different cultures to each other is deepening.
- Christian culture and thinking are combined with ancient, pre-Christian.

5. Linguistic and Stylistic Elements

- The recommendations are written in Armenian at different times.
- The foreign words used in the Armenian language of the XV and XVII centuries are used.
- The referral authors used figurative words to express their admiration.

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ԱՄՓՈՓՈՒՄ

ՄԻՋՆԱԴԱՐՅԱՆ ՃԱՆԱՊԱՐՀՈՐԴԱԿԱՆ ԳՐԱԴՈՒՄՆԵՐ՝ ՄԻՋՄՇԱԿՈՒԹԱՅԻՆ ԱՐԺԵՔՈՎ

ԱԵԼԻՏԱ ԴՈԼՈՒԽԱՆՅԱՆ, ՎԼԱԴԻՄԻՐ ԿԱՐԱՊԵՏՅԱՆ, ԱՇՈՏ ԳԱԼՍՏՅԱՆ, ՆԱԻՐԱ ԽԱՉԱՏՐՅԱՆ, ՌՈՒԶԱՆ ԴՈԼՈՒԽԱՆՅԱՆ, ՄԱՐԻԱՆՆԱ ԱՄԻՐԱՂՅԱՆ

Հոդվածը կենտրոնացնում է միջնադարյան երկու հայ հոգևորականների՝ Եվրոպայի հայտնի քրիստոնեական սրբավայրեր կատարած ճանապարհորդությունների վրա:

Առաջինը՝ Մարտիրոս Երզնկացին, ճանապարհորդել է Հռոմ, հանդիպել Հռոմի պապին, այցելել տարբեր եվրոպական երկրների գլխավոր վանքեր և գրի առել իր տպավորությունները:

Երկրորդը՝ Սիմեոն Լեհացին էր, որը Լեհաստանից ճանապարհորդել է Ստամբուլ, այնտեղից՝ Հռոմ և Վենետիկ, այցելել նաև Եգիպտոս և թողել տեսած երկրների և վայրերի մանրամասն նկարագրությունը:

Այսօր այս ճանապարհորդական գրառումներն ունեն եզակի պատմամշակութային արժեք: Դրանց ճանաչողական բնույթը արդիական է և հստակ պատկերացում է տալիս, թե ինչու են հնագույն ժամանակներից մինչև մեր օրերը աշխարհի իմացությունը և մշակույթների մերձեցումը ունեցել համընդհանուր արժեք: Նման ուղղությունները իրականում հիմք են հանդիսացել տարբեր ժողովուրդների մշակույթների ճանաչման և մերձեցման համար և նպաստել են տարբեր երկրների մշակութային առաջընթացին:

Այս համատեքստում կարող ենք հիշատակել Ալեքսանդր Մակեդոնացուն, որը ստեղծել է հելլենիզմի երևույթը, որը նպաստել է գեղանկարչության, քանդակագործության, ճարտարապետության, թատրոնի, գրականության և մշակույթի, ինչպես նաև այլ ոլորտների զարգացմանը աշխարհի տարբեր երկրներում:

Նույնը կարելի է ասել քրիստոնեական շրջանի արվեստի մասին, որի դրսևորումների մասին վերոնշյալ երկու հայ հոգևորականները արժեքավոր փաստեր են հաղորդում՝ կոչ անելով նրանց Եվրոպայից վերցնել այն ամենը, ինչը առաջադեմ է և նպաստում է մշակույթների երկխոսությանը:

Այս հոգևորականները որոշ առումով նաև քաջ և հետաքրքրասեր մարդիկ էին, նպատակի իսկական հետևորդներ, ովքեր, ինչպես իրենք են վկայում, հաղթահարել են բազմաթիվ դժվարություններ և հասել իրենց նպատակներին:

Քանալի բառեր՝ ճանապարհորդություն, քրիստոնեական սրբավայրեր, Հռոմ, Ասիա, Եվրոպա:

РЕЗЮМЕ

СРЕДНЕВЕКОВЫЕ ПУТЕШЕСТВИЯ, ИМЕЮЩИЕ КРОСС-КУЛЬТУРНУЮ ЦЕННОСТЬ

**ԱՋԼԻՏԱ ԴՈԼՄԽԱՆՅԱՆ, ՎԼԱԴԻՄԻՐ ԿԱՐԱՊԵՏՅԱՆ, ԱՇՈՏ ԳԱԼՏՅԱՆ, ՆԱԻՐԱ
ՊԱՇԱՏՅԱՆ, ՐԱԶԱՆ ԴՈԼՄԽԱՆՅԱՆ, ՄԱՐԻԱՆՆԱ ԱՄԻՐԱԳՅԱՆ**

Статья посвящена путешествиям двух армянских священнослужителей Средневековья к знаменитым христианским святыням Европы. Первый – Мартирос Эрзинкаци, посетил Рим, встретился с Папой Римским, посетил главные монастыри разных европейских стран и записал свои впечатления.

Второй – Симеон Лехацци, который проехал из Польши в Стамбул, оттуда в Рим и Венецию, а также посетил Египет и оставил подробное описание увиденных им стран и мест. Сегодня эти путевые заметки представляют уникальную историко-культурную ценность. Их познавательный характер актуален и даёт ясное представление о том, почему с древнейших времён и до наших дней познание мира и сближение культур имели общечеловеческое значение. Такие направления фактически стали основой для узнавания и сближения культур разных народов и способствовали культурному прогрессу разных стран. В этом контексте можно упомянуть Александра Македонского, создавшего феномен эллинизма, способствовавший развитию живописи, скульптуры, архитектуры, театра, литературы, культуры и других областей в разных странах мира.

То же самое можно сказать и об искусстве христианского периода, о проявлениях которого сообщают два вышеупомянутых армянских священнослужителя, призывая их перенимать у Европы всё прогрессивное и способствующее диалогу культур.

Эти священнослужители также были в определённом смысле смелыми и пытливыми людьми, истинными приверженцами цели, которые, как они сами свидетельствуют, преодолели множество трудностей и достигли своих целей.

***Ключевые слова:** путешествие, христианские святыни, Рим, Азия, Европа.*

Հորիզոն տպագրվել է՝ 14.05. 2025

Հորիզոն տպագրվել է գրախոսման՝ 20.05. 2025

Հորիզոն երաշխավորվել է տպագրության՝ 25.07.2025