

## CONSISTENT MANIFESTATIONS OF ELOQUENT CULTURAL, HISTORICAL, AND PSYCHOLOGICAL TIES BETWEEN ARMENIANS AND RUSSIANS

Aelita G. Dolukhanyan\*

Ashot V. Galstyan\*\*

### Abstract

There is no specialized study on the psychological foundations of Armenian-Russian cultural ties. Meanwhile, the lack thereof is keenly felt, as these ties contain a centuries-old history, and in an international sense, they have enriched universal human culture and science in their numerous manifestations.

The purpose of the article is to reveal the diversity and consistent manifestations of centuries-old Armenian-Russian ties in a cultural and historical context.

The main concept boils down to the idea that Armenian-Russian relations were initially formed on the foundation of the Christian faith and moral values, and subsequently, they transformed into universal human values in the context of a cultural and historical dialogue.

The methodological basis includes the main principles of psychology, the key ideas of L. S. Vygotsky's cultural-historical theory – in the vector of development, while the research methods considered are historical-comparative analyses and observations by famous Russian and Armenian cultural experts and literary critics concerning the friendly ties between the two peoples. In this sense, the work also includes analyses of circumstances, the study of memoirs, the comparison of cultural and historical values, and conclusions.

**Final Result.** The cultural and historical Armenian-Russian ties formed at different periods were strengthened by universal human values as a practical platform for the dialogue of the two peoples in Russian-Armenian relations.

The main conclusion is that the commonality of Christian and moral values of the two peoples led to the formation and further deepening of universal human values, which Russian and Armenian writers, and well-known cultural figures, addressed at different times. The mutual acceptance and trust between the Armenian and Russian peoples led to the strengthening and deepening of friendship.

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\* Armenian State Pedagogical University after Khachatur Abovyan, Yerevan, Armenia; ORCID: <https://orcid.org/0000-0001-9526-9464>, E-mail: [aelita.dolukhanyan@gmail.com](mailto:aelita.dolukhanyan@gmail.com)

\*\* Armenian State Pedagogical University after Khachatur Abovyan: Yerevan, Armenia; ORCID: <https://orcid.org/0000-0001-9506-8611>, E-mail: [galstyanashot42@aspu.am](mailto:galstyanashot42@aspu.am)

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Armenian-Russian relations developed starting from the 10<sup>th</sup>-12<sup>th</sup> centuries, when the first manifestations of economic and cultural ties between ancient Rus' and Armenia are seen. Armenians participated in the Battle of Grunwald in 1410 – the allied army included two regiments formed from Armenians living in Galicia. Armenian-Russian relations began to deepen and strengthen when the first Armenian colonies were founded in Russia. The oldest of these was the colony in Kyiv.

Armenian-Russian relations began to develop even more when the secular and spiritual leaders of the Armenian people deemed it necessary to turn to the state support of Christian Rus' to preserve their national identity.

In 1701, Melik Israel Ori of Syunik, along with Archimandrite Minas, traveled to Moscow and presented an appeal from the Meliks to the Russian court, in which they implored the Russian Tsar to liberate them from the Persian-Turkish yoke.

This request remained in effect during the national liberation uprisings led by David Bek, when Tsar Peter the Great sent his envoy, Ivan Karapet, to Transcaucasia, who assured the Armenian rebels that they would receive military aid; however, after the death of Peter the Great (1725), the plans of the Russian court changed.

The Armenian people's dream of liberation from the Muslim yoke with the help of Russia came true during the Russo-Persian War of 1826-1828, when Eastern Armenia was completely liberated from the Persian yoke and became part of the Russian Empire. This significant historical event was reflected in the novel "Wounds of Armenia" by Khachatur Abovyan, the founder of new Armenian literature, which includes an appendix titled "Zangi," dedicated to singing the praises of Armenian-Russian friendship. Recalling the fact that Armenians had statehood for centuries, Abovyan presents part of this passage of the novel in Grabar (Classical Armenian) as the ancient royal language. This is an interesting psychological moment. He expresses his gratitude to mighty Russia in the language of the ancient Armenian kings – Tigran the Great and Trdat the Great. Abovyan encourages the sons of the Armenian people by stating that the mighty hand of Rus' will be a spear, and gratitude must always be felt towards this hand. Mother Volga will be the elder sister of Mother Araks of Armenia; they will kiss in the waves of the Caspian Sea. And Lake Sevan and the sacred Masis will bless this sisterly friendship with their paternal greeting.

**Keywords:** Russia, Armenia, Christian, psychological connection, Kh. Abovyan, St. Nazaryants, Lazarevs, friendship.

### Introduction

The mutual psychological attachment of two different peoples is explained by the civilization of these two different nations and their preservation of Christian principles and universal humanistic values.

In a cultural sense, there are so many facts testifying to the selfless and warm Armenian-Russian ties that entire volumes could be written about them. It is enough to

recall the names of two geniuses – Ivan Aivazovsky and Aram Khachaturian. In world encyclopedias, they are presented as figures of Russian culture.

In the encyclopedia “Collins Gem Dictionary of Biography,” published in London in 1976, the biographies of about 4,000 famous people are presented, starting from Homer up to the third quarter of the 20<sup>th</sup> century. In it, we read: “Khachaturian Aram Ilyich (b. 1903), Russian composer, was inspired by Russian folk music. His works include the ballet ‘Gayane’ (with ‘Sabre Danse’), and concertos for piano and violin”.<sup>1</sup>

During the lifetime of Ivan Aivazovsky, Armenia did not have statehood, and the artist was educated at the St. Petersburg Academy of Arts. The Armenian classical writer of the early 20<sup>th</sup> century, Vahan Teryan, made the following notable observation regarding Aivazovsky: “One young Armenian publicist said that if Aivazovsky had operated in the Armenian reality, he would have been a drawing teacher in a parochial or, at best, in a diocesan school, no more than that”.<sup>2</sup>

An important psychological manifestation is the relocation of the wealthy Lazarev family from Persian New Julfa to Astrakhan, and then to Moscow and St. Petersburg.

The most vivid manifestation of the spiritual connection between the Armenian and Russian peoples was the Lazarev School, opened in Moscow in 1815, which later became a first-class institute – a celebrated educational center for the progressive ideas and knowledge of its time.

### **Liberation of Eastern Armenia from the Persian Yoke and Its Accession to Russia**

The Armenians of Eastern Armenia saw the realization of their aspirations with the end of the Russo-Persian War of 1826-1828. Historical facts prove that the victory of the Russian army caused boundless joy and enthusiasm not only in the hearts of Armenians living in Armenia but also in the souls of Armenians in Russia and colonies in other countries. Numerous greetings and congratulations were received. The congratulation received from the Armenians of India is particularly noteworthy, which stated: “Armenians living in various cities of India feel immense delight that their homeland – the Ararat land, along with the centuries-old Mother Cathedral of Holy Etchmiadzin – is within the borders of Russia”.<sup>3</sup>

Another fact is worthy of attention: the Russian government, as an exception, gave the Armenian province that became part of its empire the right to have its own coat of arms and flag. The center of the coat of arms depicted the two Massis (Ararat), with Noah’s Ark on the larger one.

It is known that during the forced relocation of Armenians by Shah Abbas in 1604, the Shah of Iran, with special caution, relocated the residents of the wealthy, trading Julfa to a place close to his capital and gave them privileges to develop the city of New

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<sup>1</sup> Mallory 1976 (Ed.): 286.

<sup>2</sup> Teryan 1961: 258.

<sup>3</sup> Nersisyan 1985 (Ed.): 249.

Julfa. And New Julfa very quickly began to prosper and established close trade ties with Russia.

The following historical fact is characteristic: In 1660, Khoja Zakar Sherimanyan arrived in Moscow with his nine friends. He presented Tsar Alexei Mikhailovich with many gifts from the trading house of New Julfa, “including the famous ‘Diamond Throne,’ made by Armenian craftsmen from sandalwood and decorated with gold, silver, diamonds, and pearls”.<sup>4</sup> This unique throne is currently exhibited in the Moscow Kremlin Armory.

### **Khachatur Abovyan – A Symbol of Armenian-Russian Cultural and Psychological Ties**

In 1829, Professor Friedrich Parrot of the University of Dorpat (Tartu) arrived in Armenia with the goal of climbing Mount Ararat to conduct natural history and meteorological scientific experiments. Parrot informed the Catholicos of his intentions and requested that a young monk be assigned to him who would serve not only as a guide but also as an interpreter. The Catholicos’s choice fell on Abovyan, and soon the natural scientists began their ascent of the mountain. Along the way, the newly ordained monk told the scientist about his dream—to continue his studies in Russia—which he couldn’t realize due to a lack of financial means.

Parrot promised Abovyan he would take him to study at the University of Dorpat and, upon returning to St. Petersburg, appealed to the Russian Minister of Education, Livenin, who ordered that Abovyan be provided with a sum from state funds for three years of study at the University of Dorpat, which also included travel expenses.

Abovyan studied in Dorpat for six years. During this time, he taught the children of university professors the Russian language, which he had mastered while studying at the Nersisyan School in Tiflis (Tbilisi). The Nersisyan School in Tiflis was Armenian, but Russian was a mandatory subject and was taught at an excellent level.

Abovyan’s love for Russian literature originated at the Nersisyan School, where students were assigned to read the works of Russian classics in the original. Among these authors was Nikolai Karamzin, whose works Abovyan made valuable translations from. The date of his first translation of Karamzin’s works is known. In 1826, during the Russo-Persian War, Abovyan was at the Haghpate Monastery and apparently had Karamzin’s travel notes, “Letters of a Russian Traveler” at hand. From this, he translated a passage about the last king of the Cilician Armenian Kingdom, Levon VI:

“There are many paintings and monuments. Among others, the monument to Leon, King of Armenia, who, having been driven out of his land by the Turks, died in Paris in 1393. Froissart, a contemporary historian, says the following about him: ‘Deprived of his throne, he retained his royal virtues and even added a new one to

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<sup>4</sup> Bunin 1988: 17.

them: magnanimous patience with his benefactor. He treated Charles VI as a friend, without forgetting his own royal rank, and Leon's death was worthy of his life".<sup>5</sup>

This excerpt from Karamzin's travel notes awakened a psychological hope in the soul of the very young Abovyan that, thanks to Russia, Armenia would be liberated from the Muslim yoke.

### **The Lazarev Institute in Moscow as a Symbol of Culture, Literature, Languages, and the Psychological Devotion of the Russian and Armenian Peoples**

The Lazarev Institute in Moscow left such a profound psychological mark on the cultural life of the Armenian and Russian peoples that it served as the basis for the creation of first the Moscow Institute of Oriental Studies and then the renowned MGIMO (Moscow State Institute of International Relations). Anatoly Torkunov, Rector of MGIMO and Academician of the Russian Academy of Sciences, writes on this matter: "It is deeply symbolic that the 200<sup>th</sup> anniversary of the Lazarev Institute became the main theme of the III International Forum of MGIMO Graduates on October 22-24, 2015, in the capital of Armenia – hospitable Yerevan – with the participation of guests from several dozen countries".<sup>6</sup>

The Lazarev Institute, initially established as a school, was opened in the heart of Moscow, in a beautiful building belonging to the Lazarev family.

Empress Catherine the Second, or Catherine the Great, of Russia, taking into account the devoted service of the Lazarev family to their country, awarded them a noble title.

The Lazarev School began its educational activities on May 14, 1815, and its first inspector was Harutyun Alamdaryan, who, in 1824, was invited by Nerses Ashtaraketsi, the head of the Tiflis diocese who greatly assisted Russian troops during the Russo-Persian War, to work at the Nersisyan School he founded. It is relevant to recall the zeal with which Nerses Ashtaraketsi formed Armenian volunteer regiments to aid the Russian troops. For this reason, the distinguished French specialist in Armenian Studies Frédéric Macler, in his book *Autour de l'Arménie* (Around Armenia), called him a "Garibaldi dressed in a cassock" ("les exploits de ce Garibaldi en soutane").<sup>7</sup>

In 1827, the school was renamed a seminary. The Lazarev Seminary operated exclusively on the complete financial support of the Lazarev family. This also holds the psychological significance that the Russian government was satisfied with this arrangement. Gradually becoming an institution of higher learning, it gained not only all-Russian but also pan-European fame. Over the decades, the Lazarev Institute was visited by Russian emperors, prominent cultural figures, and statesmen.

<sup>5</sup> Abovyan 2004: 47.

<sup>6</sup> Chapters from the History 2015: 10.

<sup>7</sup> Dolukhanyan 2011: 21.

The Lazarev Institute possessed a rich library, which, in addition to printed books, also housed ancient manuscript books in various languages. One of the oldest of these manuscripts was a magnificent, richly decorated Gospel written in 887, which is now kept at the Mashtots Matenadaran.<sup>8</sup>

Among the Russian classical writers who visited the seminary were A. S. Griboyedov, N. I. Gnedich, A. S. Pushkin, V. A. Zhukovsky, N. V. Gogol, and many others.

In 1829, with the permission of the Chief Director of the Lazarev Seminary, a printing house was opened there. It was in this printing house, in 1832, that the book "History of Armenia" by seminary graduate Sergei Glinka was published.<sup>9</sup> Since the Lazarev educational complex was called the Institute of Oriental Languages, the printing house had typefaces for the main Oriental languages, European languages, and even the Serbian language. This circumstance also elevated the authority of the institution.

Such prominent representatives of Russian literature and art as Ivan Turgenev, Mikhail Saltykov-Shchedrin, Konstantin Stanislavsky, Ruben Simonov, and others received their primary education at the Lazarev Seminary. And it is no coincidence that Ivan Bunin, the first Russian writer to receive the Nobel Prize (1933), noted the special merit of his private tutor of noble origin—who graduated from the Lazarev Institute, perfectly mastered three languages, traveled extensively, and instilled a vivid imagination in his students—in his development as a writer. "And my educator was a very strange man—the son of a marshal of the nobility, who studied at the Lazarev Institute of Oriental Languages... He unexpectedly grew attached to all of us, and especially to me, and this attachment and his endless stories—he had seen a lot wandering the world and was quite well-read, mastered three languages—also kindled a passionate love for him in me".<sup>10</sup>

Many famous Armenian writers and representatives of the intelligentsia graduated from the Lazarev Institute. Distinguished Armenian Orientalists, linguists, and philologists taught there, one of whom was Stepanos Nazaryants. He graduated from the Nersisyan School in Tiflis and received his higher education at the University of Dorpat, earning a candidate's degree in philosophical sciences. In St. Petersburg, on the recommendation of the famous specialist in Armenian Studies Marie Brosset, Nazaryants entered the Oriental Department of the Professors' Institute. After graduating, he was appointed a teacher of the Armenian language at Kazan University. In 1849, he defended his doctoral dissertation dedicated to the Shahnameh epic of the great Persian poet Ferdowsi. Nazaryants wrote a number of works devoted to Persian poets. He mastered several Oriental languages, including Turkish. After transferring to the Lazarev Institute, Nazaryants taught Persian, Arabic, and Latin there. He prepared a course of lectures on Oriental literatures.

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<sup>8</sup> Chapters from the History 2015: 87.

<sup>9</sup> Lazaryan Seminary 2017: 8.

<sup>10</sup> Bunin 1988: 6.

In 1858, with the assistance of Mikayel Nalbandyan, Stepanos Nazaryants published the journal *Yusisapail* ("Northern Lights"), which played a significant role in the development of new Armenian literature. Armenian classical writers such as Raphael Patkanyan, Smbat Shahaziz, and others published their works on its pages.

To obtain permission to publish the journal "Northern Lights," Nazaryants wrote: "The children of Armenia, adopted by Russia, educated under her paternal care, enriched by the fruits of Russian enlightenment and science—the children of Armenia, understanding the sacredness of their relationship with Russia, how and by what means can they somehow repay the debt of gratitude to the Benefactress?"<sup>11</sup>

Nazaryants psychologically considered it necessary to convey this awareness and gratitude towards Russia to his compatriots through the Armenian-language journal.

Extensive literature has been created about the Lazarev Institute in Russian and Armenian. A particularly large amount has been written in Russian. We list some of these works:

1. Historical Sketch of the Lazarev Institute of Oriental Languages, Moscow, 1863.<sup>12</sup>
2. The Seventieth Anniversary of the Lazarev Institute of Oriental Languages (1815-1890), Moscow, 1891.<sup>13</sup>
3. The Thirtieth Anniversary of the Special Classes of the Lazarev Institute of Oriental Languages, Moscow, 1903.<sup>14</sup>
4. Materials for the History of the Lazarev Institute of Oriental Languages, Historical Survey, Moscow, 1914.<sup>15</sup>
5. A. P. Baziyants, The Lazarev Institute in the History of Russian Oriental Studies, Moscow, 1973.<sup>16</sup>
6. Chapters from the History of Moscow Oriental Studies, The Lazarev Institute, The Moscow Institute of Oriental Studies, MGIMO, Moscow, 2015.<sup>17</sup>
7. History of the Lazaryan Family and the Lazaryan Seminary of Oriental Languages, written by Hovsep Tadevosyan, a graduate of the Lazaryan Seminary, Vienna, 1953.<sup>18</sup>
8. A. H. Ignatyan, Lazaryan Seminary, Yerevan, 1969.<sup>19</sup>
9. Lazaryan Seminary 200, Yerevan, 2017.<sup>20</sup>

<sup>11</sup> Chapters from the History 2015: 117.

<sup>12</sup> Historical Sketch 1863.

<sup>13</sup> The Seventy-Fifth Anniversary 1891.

<sup>14</sup> Thirtieth Anniversary 1903.

<sup>15</sup> Materials 1914.

<sup>16</sup> Baziyants 1973.

<sup>17</sup> Chapters from the History 2015.

<sup>18</sup> Tadevosyan 1953.

<sup>19</sup> Ignatyan 1969.

<sup>20</sup> Lazaryan Seminary 2017.

In the voluminous monograph dedicated to the Lazarev Seminary, published in Vienna in 1953, its graduate Hovsep Tadevosyan recounts warm memories and unique facts about this first-class educational institution. He particularly emphasizes the important books printed in the Lazarev Seminary's printing house and adds: "At that time, there was no similarly rich printing house in Moscow, equipped with all conveniences".<sup>21</sup> Among the important books printed there, he notes Stepanos Nazaryants's 1851 work, "A Word on Experimental Psychology".<sup>22</sup>

A graduate of the Lazarev Seminary, the Armenian classical poet Vahan Teryan lovingly recalls the psychological warmth with which the Lazarev Institute gifted him in his poem "Memories of the Lazarev Institute":

When comfortless thoughts oppress,  
And sadness settles in my heart,  
My native institute I recall,  
Like a prodigal son's paternal home.  
That bright life unfolds anew,  
When the fire raged in our thoughts,  
When blood was boiling and frothing,  
Fire was struck with every beat of the heart.  
And every thought was a dream,  
And every impulse was heated white-hot,  
And the distance called us out of the dark gloom  
To that for which there is no name, no name...<sup>23</sup>

The fame of the Lazarev Seminary spread among Armenians living in different countries. It reached the Armenian seminary in the Indian city of Calcutta, where a knowledge-thirsty youth—Mkrtich Emin—was studying. He later became a philologist, specialist in Armenian Studies, translator, and Orientalist, known not only in the Lazarev Seminary and Russia but also in Armenological circles across Europe.

In the spring of 1829, Emin, barely 14 years old and not knowing the Russian language, boarded a merchant ship and, after a journey lasting seven months, arrived in Moscow via Stockholm and Finland, where he entered the Lazarev Seminary. Thanks to his perseverance and diligence, he mastered Russian in a short time. The educational institution was called the Seminary of Oriental Languages, but other subjects were also taught there. Besides Russian, Emin studied French, German, Latin, Algebra, History, Geography, Drawing, Natural Science, Drafting, Theology, Logic, and the Armenian language.

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<sup>21</sup> Tadevosyan 1953: 322.

<sup>22</sup> Tadevosyan 1953: 316.

<sup>23</sup> Teryan 1961: 3.



In 1834, after graduating from the Lazarev Seminary, he entered the Philology Department of the Philosophy Faculty of the Imperial Moscow University, graduating in 1838. Emin's years of study coincided with the peak of Moscow University's development, and he became acquainted with many prominent representatives of the intelligentsia there.

From 1838, Emin began teaching at the Lazarev Seminary. From 1840 to 1860, he served as the inspector of the Lazarev Institute, and then as a professor until 1882.

Emin managed to organize his lessons psychologically so that students were not bored and could immediately grasp the material. The Armenian classical writer Raphael Patkanyan recounts this in his memoirs. Emin would enter the classroom five minutes before the lesson began and leave five minutes after it ended, yet the students were not at all tired by the lesson's length and did not grow weary of listening to him. Emin had a unique psychological secret known only to him that made the lesson very interesting. In pedagogical practice, it is customary to divide the lesson into two equal parts: the first part is a quiz on the previous topic, and the second is the presentation of the new one. Emin's lesson did not proceed this way. He allocated barely a quarter of an hour for quizzing the students, and the rest of the time he explained the topic, citing thousands of examples, subtle details, and interpretations. These stories were instantly "absorbed" by the students. They stimulated the students' imagination and became the subject of conversations and debates for days and weeks.

Emin loved Krylov's fables and presented them in his excellent translation. It is no coincidence that during his student years at Moscow University, while A. S. Pushkin was still alive (in 1834–1835), Emin translated the immortal writer's works "The Fountain of Bakhchisaray" and "The Prisoner of the Caucasus" into Armenian.<sup>24</sup>

Patkanyan emphasizes in his memoirs that Emin was alien to national vanity.

A major scholar, selflessly devoted to the Lazarev Seminary, Emin left a rich scientific legacy. He made a new translation into Russian of the work of the ancient historian Movses Khorenatsi, "History of Armenia," presented all the *sharakan* (Armenian chant—a form of melismatic monophonic hymn) of the Armenian Church to the Russian reader—with an appropriate preface and commentaries—and wrote an extremely interesting work in Russian dedicated to Russian literature on the lives of saints. He was the first in the Armenian reality to study the Armenian pagan religion.<sup>25</sup>

At the request of the famous French specialist in Armenian Studies Victor Langlois, he translated the works of 5<sup>th</sup>-century Armenian chroniclers— "The Life of Mashtots" by Archimandrite Koryun and "History of Armenia" by Faustus of Byzantium—into French, which were published in Paris in 1869, in the second volume of "Collection of Armenian Historians".<sup>26</sup>

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<sup>24</sup> Lazaryan Seminary 2017: 8.

<sup>25</sup> Emin 1864.

<sup>26</sup> Langlois 1867, 1869.

Emin wrote a textbook on literary criticism, published an anthology of literature which included the best examples of world and Russian literature in his translation, and wrote dictionaries and other works.

The 70<sup>th</sup> anniversary of the Lazarev Seminary and the 50<sup>th</sup> anniversary of Emin's pedagogical activity were celebrated at the government level. The jubilee materials were published in Moscow in 1887, edited by Grigor Khalatyants.<sup>27</sup>

The numerous congratulations sent in connection with the jubilee eloquently testify to how many admirers the Moscow Lazarev Seminary had, and what wide-ranging authority it commanded in the world. Congratulations arrived from European and Russian centers for Armenian Studies — the University of Pisa, the Moscow Archaeological Society, Wiesbaden, Armenian students in Paris, St. Petersburg University, Professor Louis Leger (Paris), Strasbourg—the well-known specialist in Armenian Studies H. Hübschmann, the Universities of Vienna, Leuven, Strasbourg, the Mkhitarist Congregations of Venice and Vienna, educational institutions and spiritual leaders of all Armenian colonies, Catholicos Makar of All Armenians, Armenian periodicals, famous actor Petros Adamyan, and many others.<sup>28</sup>

One of Mkrtich Emin's important contributions is also the organization of the lavish publication of the Armenian songs of the famous medieval Armenian poet Sayat-Nova and weighty professional assistance to the book's author, Gevorg Akhverdyan. The book was published in Moscow in 1852.<sup>29</sup>

The Lazarev Institute and Mkrtich Emin were also featured in Valery Bryusov's wonderful collection "Poetry of Armenia," which was published in Moscow in 1916 and served as an exceptional psychological support for the Armenian people who lost their homeland and a million and a half human lives in 1915.<sup>30</sup>

## Conclusion

The psychological connection between the two Christian, peace-loving nations has a centuries-old history.

### 1. Interdisciplinary Significance

- Extensive literature has been written, especially in Russian and Armenian, about the historical and cultural manifestations of this connection.
- This literature concerns the close contacts between the two nations throughout various centuries.

<sup>27</sup> Khalatyants 1887 (Ed.).

<sup>28</sup> Khalatyants 1887 (Ed.).

<sup>29</sup> Akhverdyan 1964: 138-316.

<sup>30</sup> Bryusov 1987 (Ed.): 43, 494, 495, 511.

## **2. Function of the Cultural Bridge**

- Armenians carried Armenian culture to Russia by presenting gifts to the Russian Tsars.
- A vivid testament to this is the luxurious Tsar's Throne, presented to Tsar Alexei Mikhailovich, crafted with great love and mastery by skilled artisans from New Julfa.
- This throne is currently one of the important exhibits in the Moscow Kremlin Armory and demonstrates the long-standing friendship between the Armenian and Russian peoples to the world.

## **3. Individual and Creative Influence**

- The development of Armenian-Russian political and psychological ties was especially facilitated by Russian Emperor Peter the Great and Empress Catherine the Great.
- Thanks to the foresight of Catherine the Great, the Lazarevs became Russian nobles and greatly benefited Russia in various fields—industry, trade, and international relations.

## **4. Intercultural Significance**

- From the beginning of the 19<sup>th</sup> century, especially after the accession of Eastern Armenia and Artsakh to Russia, progressive schools of a new type opened in Armenia.
- The initiator of the opening of these schools was the founder of new Armenian literature, Khachatur Abovyan, who received his higher education in Dorpat with the financial support of the Russian government.
- Schools opened in Armenia where the Russian language was a mandatory subject.
- The works of Russian literary classics were enthusiastically translated into Armenian, contributing to the spiritual development of Armenia.

## **5. Linguistic and Stylistic Elements**

- The publication of the journal "Northern Lights" (Yusisapail) in Moscow in 1858 played a major role in the spiritual enrichment of the Armenian people.
- Stepanos Nazaryants and Mikayel Nalbandyan contributed to the development of the modern Armenian language and the introduction of new themes in literature.

## **6. Continued Cultural Impact**

- The opening of the Lazarev Seminary made a great contribution to the development of Armenian-Russian psychological ties, becoming the foundation of the Moscow Institute of Oriental Studies and subsequently MGIMO, an institution with great international authority.

- The Lazarev Seminary further deepened the educational, scientific, and psychological ties of the Armenian and Russian peoples.
- Famous Russian writers, art critics, and representatives of the intelligentsia studied at the Lazarev Seminary.
- The Russian government highly valued the outstanding scholars of the Lazarev Institute, such as Mkrtich Emin, who was also highly praised in Europe.

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***Translated from Russian by Gevorg Harutyunyan***