

FRICK'S LEGAL AND POLITICAL VIEWS

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Frick (1230-1310) is one of the most talented and original representatives of medieval Armenian secular poetry. He remained in history as a poet, but it is worth noting that in his few works that have come down to us, he turned to multifaceted legal, political, and religious issues. He was a consistent successor and developer of the medieval literary secular-democratic trend. Not being free from medieval religious ideology, he introduced criticism and analysis into the idealistic worldview.

One of the themes of his secular poems is the historical fate of the Armenian people, the political, economic and legal status of the impoverished population of Armenia in the 13th century during the reign of the Mongol-Tatar yoke. He expressed his protest against the reigning lawlessness, inequality and injustice. He expressed confidence that there would be political changes and the end of the Tatar kingdom. He believed that in the Christian world there will be freedom, peace and equality, which is possible only with the transformation of political power. Among Christians, he was looking for a king who would come to the aid of Christians who were being tortured and killed by the lawless.

Along with national-political problems, Frick also touched upon socio-economic, class, and universal problems. He very early noticed the existing injustices and inequalities in society, the social stratification of society into two opposite classes: the rich and the poor, which he explained not by divine providence, but by social relations. He expressed the ideas of class equality and free expression of the will of people.

Frick, in his poems and instructions, condemned the public and private bad manners of that time and established, in the form of prohibitions and instructions, the norms of behavior and lifestyle for all sections of Armenian society.

Key words: *Frick, medieval poet, verse, complaint, exhortation, falak (fate), church, sin, righteous judge, Christian*

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Ալվարդ Ալեքսանյան – իրավաբանական գիտությունների թեկնածու, ԵՊՀ պետության և իրավունքի տեսության և պատմության ամբիոնի դոցենտ

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Մտացվել է՝ 03.10.2024

Գրախոսվել է՝ 09.12.2024

Հաստատվել է՝ 15.12.2024

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"Frick is an independent leading poet with both form and rich content, who sings with equal beauty the state of his personal life and National-political and social problems, reflecting the reality of his days, fighting against the oppressors and deeply believing in the best future of the people".

Manuk Abeghyan

Frick¹ (1230-1310) is one of the most talented and original representatives of medieval Armenian secular poetry. He remained in history as a poet, but it is worth noting that in his few works that have come down to us, he addressed multi-faceted legal, political, and religious issues, which have axiological and scientific noticeable value not only for the views of the times he lived in but also for the possible vectors of their reflection at present from an evaluation point of view.

Frick's creative activity and juridical-political ideas are fully understandable only in the unity of his life and period. Information about Frick's biography is very fragmented and contradictory. The Armenian people were subject to the exploitation and extortion of Mongol khans and local nobility, and the oppression of merchants. Under the influence of Western capital trade, industry, and urban life began to revive and develop. Of course, this phenomenon did not stem from the ambitions of the Mongols in the conquered countries; on the contrary, the Mongols were exclusively destructive. But the fact that a complete state was created in Advanced Asia, putting an end to petty governments, made it possible for merchant capital to develop. Merchants began to travel within the borders of that state, and the Mongols did not prohibit it, because as a result, they squeezed a huge amount of wealth from them.

Cilicia played a particularly big role in revitalizing the economic life of Armenia, through which the influence of Western commercial capital deepened in the country and contributed to the development of trade and crafts. Based on the development of market relations in Armenia, the land begins to be commoditized. It becomes an object of purchase and sale, which begins to undermine the basis of feudal relations. The Mongols worked to deprive the feudal lords of their former political rights and make them state officials. The feudal lords, becoming officials of the Mongolian state, owned the land of that region as long as they were officials there. Thus, Armenian feudal lords gradually lost their previous economic and political rights to their estates and the peasants living on those estates. The working population of Armenia was also deprived of land and

¹ Biographical information about Frick (1230-1310) has not been preserved. Only the names of his father and uncle are known: Tagvosh and Dodona. From some indirect data in Frick's inscriptions, it is assumed that he was born at the beginning of the Mongol invasions of Armenia, probably in Eastern Armenia. From childhood he loved learning, he was well acquainted with the Old and New Testaments, he was a layman, he did not have a spiritual title. His father wanted to devote his son to the clerical title. In such cases, according to the custom of the time, he should have been given religious education from childhood, and therefore also taught literacy. However, he did not become a clergyman, he mentioned that in the titles of his poems (for example: "Frick is an artful layman" (Frick, Poet: M. Mkrtchyan, page 9). He was probably captured by the Mongols and then ransomed. He was rich, but later becoming a friend of one of the masashis (Mongolian: suppliers of equipment, horses, and weapons to the army), he went bankrupt and fell under heavy debts. He even had to pledge his son for debts. He was lonely and miserable in his old age. He wanted to enter the monastery, become a monk, but it is not known whether he took that step.

property. As a result of gradually deepening class stratification, the wealth of the country gradually began to accumulate in the hands of the minority.

As a result of the brutal rule, the economy and culture of Armenia were destroyed, and the Armenian people were in extremely difficult economic and legal conditions. And under such conditions, Frick dedicated his life to the cause of the freedom of the Armenian people, lamented its unbearable situation, and truthfully depicted in his works the difficult political and legal conditions in which Armenia struggled against its own and foreign tyrants. The Armenian thinker felt the weight of all the injustices of the period in his life; he was hurt by the Tatars taking his only son as a hostage for debts. The political and legal views of the Armenian democrat were formed and developed under the influence of the feeling of hatred and revenge towards foreign tyrants and the corrupt legal system, as well as the ideology of the Tondrakian peasant movement. The demand for the liberation of his people and the establishment of social equality were Frick's reflections on a working and honest, fair and modest, kind and beautiful person. He thought about the man who was in the grip of misery and poverty, injustice and inequality.

Touring the territories of Armenia, Asia Minor, and the Armenian state of Cilicia, getting acquainted with the economic and political life of Armenian and neighboring peoples, Frick deeply understood the social contradictions that arose over the centuries between masters and servants, rich and poor. He did not agree with those who explained the socio-political inequality of people by God's will. Frick's greatness lay in the fact that he drew his ideas from real life in that era. He explained the existence of wealth and poverty, exploitation, the legal status of working people, and social injustices with the real relations of people, with the material conditions of their lives. By their nature, Frick's verses are divided into two main groups: secular and religious-instructional.

Among secular poems are the famous "Complaint", the no less famous "Against Falak", "Vasn Dalehi and Brji", "Vasn Arghun Ghani and Bughai" and several other verses.

In them, Frick talks about such phenomena in human life as:

- Natural, national, and religious differences,
- Social-class inequalities,
- The economic and political changes taking place in Armenia during his era (13th century) (Tatar invasion),
- About his personal-family life and lifestyle².

One of the main topics of Frick's secular columns is the historical fate of the Armenian people and the political situation of Armenia. Presenting the political situation of Armenia in his columns, Frick very vividly reflected on the nature of the social relations of the period he lived in. Frick is not free from the mysticism specific to medieval thinkers. However, his mysticism is an ideological veil that hides his feelings about injustices, inequality, worldview, and power.

"Frick is not free from the mysticism specific to medieval thinkers. However, his mysticism is an ideological veil that hides his feelings about injustices, inequality, worldview, and power. He focuses his gaze not only on what is special to all people but also emphasizes what differentiates them and causes tendencies between them waiting for resolution. He introduces the explosive substance of criticism and analysis into the

² See Frick, (Republican), On the Twentieth Anniversary of the October Revolution, Yer. In 1937 113-114.

old, idealistic worldview"³. Being a fair-minded and humanistic person, with his critical speech he supports the persecuted sections of society who protest against the prevailing injustices and ruling worldview.

Frick expresses atheistic ideas in several columns. In the poem "My Living Love for God", he explains that loving is a human trait; only people can love each other, and divine love cannot exist without living human relationships.

"Whether my world would end with love or there was no love,
When did the creator show love to people?⁴ "

He frees humanity from miracles and gives it a worldly quality. "Thus, Frick acts as a consistent defender of medieval Enlightenment ideas⁵."

Frick is one of those classes of society who sought to achieve prosperity through their own efforts. He considered the valuable estate to be a source of wealth and sovereign greatness.

"I didn't judge too much, brother, I've been in Hargai for a year,
Let me try my best to achieve greatness without an order⁶."

However, his wish did not come true, because it was an era when, in addition to Tatar conquests, robbery, usury, forgery, and bribery were an easy source of wealth accumulation, and the accumulated wealth was subject to frequent disasters and accidents.

He believed that this disastrous situation should be put to an end by Arghun Khan, who followed the Brahmin religion and had won the trust of his subjects with the reforms he made at the beginning of his reign. "It is the name of God and the god-placed Arghun... sit khan and king above all the world. May the world be peaceful, Christians may be happy and the church may be enlightened"⁷:

"Vasn Arghun Ghani and Bughai" is based on the inscription of 1289. The tense conspiracy against Arghun Khan did not succeed and the conspirators were punished. This book expresses the author's concepts and concerns about national and social problems and the difficult economic and internal political situation of the Armenian people under the rule of foreign conquerors. Frick, as well as the Christians, sympathized with Arghun Khan, believing that he had been appointed king by the God of the Christians:

"Bugha, how dare you deceive the godly king,
Many Christians asked God every chance they could⁸."

Frick's anger towards the conspirators and his heartfelt satisfaction that they were punished for their deeds can be felt in this strip. His emotions were conditioned by two circumstances. First, they wanted to "deceive the law-making king", the second reason was national-social. The conspirators oppressed and robbed the Armenian people. For this reason, Frick expresses his satisfaction when the conspirators are punished, considering that the "just and just judge" God destroyed them:

"Who will shake hands with the king?"

³ See Ashot Hovhannisyan, Frick under the historiographical light, Yerevan 1955, page 61.

⁴ See Frick, Tagher, Yerevan, 1982, page 16.

⁵ See Frick, Collected on the twentieth anniversary of the October Revolution, Yer, 1937, page 67.

⁶ See Frick, Divan, New York, 1952, ID, 8-9, page 362.

⁷ See "Minor Chronicles", Vol. 1.

⁸ See Frick, Tagher, Yerevan, 1982.

will bring destruction to himself⁹".

God punished them for their sufferings. Frick understood very well that with the destruction of the conspirators, the government system was not completely improved, the Tatar government was not destroyed. His desire was the transformation of political power, and the establishment of justice and equality in public life. "He wanted the annihilation of all this, he longed for the revolution of heavy and unbearable social and political orders¹⁰."

The anger towards the conspirators was not the reason for honoring Arghun Khan.

"Christians are all equal,

They will ask God¹¹".

In these lines, the liberating expectations of Christians related to Arghun Khan are mentioned. However, expectations related to Arghun Khan are not fulfilled. Hopes for the liberation of Christians were completely extinguished after the defeat of the crusaders in Achaea in 1291. The religious persecutions and cruelties of the Muslim princes were added to the existing riches. In 1291, there was a rebellious movement in Armenia and Georgia, which was brutally suppressed by Ghazan Khan. Ghazan Khan introduced a series of reforms aimed at suppressing the movements that broke out in the outskirts, which worsened the situation of the Christians. "In these events taking place in Armenia and the Transcaucasia, the ideological defamation of Frick's work was certainly carried out. At the moment of that movement, which was in the midst of mass dissatisfaction and led by the Armenian-Georgian armed forces, the poet already understands that the cause of personal misfortunes is not the failed deal of the "massas" or the profit-seeking officials of the country, but the rotten Tatar order¹²".

According to him, the reason for the defeat of the liberation struggle of Christians was their disunity and the decline of morals. In the book "Vasn the Disunity of the Christian", he describes the reprehensible aspects and actions of different nations, classes, and individuals: "Let me show you one of the nails"¹³ their intolerance towards each other, the mutual enmity of the kings and their divisions. He also referred to interstate relations¹⁴".

The independence of his homeland and the life and safety of his relatives were important for the patriotic poet. He believed that there would be freedom and peace in the Christian world, he was looking for a king among the Christians who would come to the aid of the Christians who were being tortured and slaughtered by the lawless.

"Let a holy king appear to us, to receive the decoration,

Ask for revenge against the enemy, to bury the Christian father.

"Khortake izmer kakog¹⁵".

Frick was concerned not only for the peace and welfare of his country and people but also for the peace and well-being of the entire world and humanity. Honoring Arghun, he was waiting for such a Christian king who could free humanity from suffering.

⁹ See in the same place, page 74.

¹⁰ See in the same place, page 266.

¹¹ See in the same place, page 76.

¹² See Ashot Hovhannisyan, Episodes of the History of Armenian Liberation Thought, Book 1, Yer. 1957, page 256.

¹³ See Divan, Frick, Z 9, page 274.

¹⁴ See Divan, Frick, Z, 29-30, page 276.

¹⁵ See Divan, Frick, Z, 75-76, page 279.

"And release me

And from the hand of evil he suffered.¹⁶"

In his poem "Against Falak", he optimistically expresses the belief that there will be political changes and the end of the Tatar kingdom. He came to this belief based on the realities of his time, and how quickly princes and kings changed.

"Himik changed my affairs, so the Tatar became king,

Deprived all my world, and made thieves great.

This is no longer a crime and Falak is no longer important.

Let's get down and take him down, no one will consider him a king.¹⁷"

In this bank, already with the image of falak (fate), reluctance against social injustice and inequality is expressed, from which he also suffered.

"The old belief of Falak, destiny or luck, against which Yeznik Koghbatsi had fought, could be acceptable to a framer, but not to a thoughtful and Christianly developed mind like Frick. Falak in his bank is only a rhetorical form (figure), by which he created from an abstract idea an eloquent and active being, according to popular belief, who supposedly distributes the fortunes of people, and then with great skill expressed his thinking in a living chatter that happened to be in the personification of a poet and an abstract idea. ... His falak is no longer the blind luck of old, the blind deity of fortune that distributes random fortunes to people. The poet demands a moral principle from him, that is, people's luck should be given according to their merits, with a just and straight judgment, while the falak is a crooked, unjust judge¹⁸."

Frick angrily berates the Falak for the injustice of the good, wise, and learned "noble" people being poor and miserable, while the bad, ignorant, unhinged people meet with wealth and power. Turning to Falak, he says:

"Hey Charkh, all of you will cover the bad house with gold,

You will expel the good from the land so that the people will be destroyed...¹⁹"

In his columns, Frick, presenting the political situation of Armenia, at the same time very vividly reflected on the nature of social relations of the period he lived in. As a result of the exploitation and extortion of the Tatar khans and the local nobility, and the unspeakable oppression of usurer traders, the population of the cities and villages of Armenia was deprived of land and dispossessed. Wealth was accumulating in the hands of a minority. Living in these difficult conditions and personally suffering from the prevailing social contradictions, the poet felt particularly acutely the difference and contrast in the condition of people.

"One thousand horses and mules,

One does not have a lamb and a goat

One thousand gold

No money from a single copper...²⁰"

He saw how, as a result of inequality, people were divided into two opposing armies: on the one side, the fortunate or the wealthy, and on the other side, the unfortunate or the destitute. The former are honored undeservedly due to their wealth, the latter are unfairly

¹⁶ See Divan, Frick, 272-273, page 320.

¹⁷ See in the same place, page 49.

¹⁸ See Manuk Abeghyan, History of Ancient Armenian Literature, book two, Yerevan, 1946, page 256.

¹⁹ See Frick, Tagher, Yerevan, 1982, page 48.

²⁰ See in the same place, page 104.

oppressed and despised. "Such truthful generalizations about the existing stratification within the society cannot be found not only in the Armenian literature of Frick's era but also in the world literature of the same time²¹."

In "Complaint", Frick made judgments about the natural, national, and religious differences of people. Addressing the "just and true" God, he considers it wonderful that there are different nations, religions, and people in the world. But why does God allow one nation to oppress another nation, saying:

"How many churches,
How many dirty mosques will they build?
How long will they torment us in the world?
And they will oppress our well-known.
And you forgive everything.
Ignore me to your sorrow."

One will get rich at the expense of others' privations: "One will become rich, One will become poor" or people will be unequal by birth, also by nature: "One will live ten years, One will live a hundred years more²²".

Enumerating the political, social, class, and natural inequality of people, he wonders about God's "just and right" attitude and wants to understand the reason for these phenomena, but not finding the answer to his questions, he hesitates and in the end confesses again, "falling guilty" for his questions, that God's "judgment is right²³", God gives everyone their situation for a certain purpose (neat), therefore it must be by God's will. Although Frick does not directly answer the questions raised by him in his columns, it should be noted that he answers them through his questions²⁴. Being a secular and popular person, Frick often used folklore in his poems. "Frick's best poems ("Complaint", "Against the falak", etc.) are related to the Zulal roots of folklore in both their content (folk motifs) and art (means of expression).

Among the various types of folklore, Frick used proverbs and sayings. Through the latter, he emphasized the social and relational inequalities around him and expressed his attitude, emotions, and thoughts on social, moral, and other issues. And "affirmative and positive words are very often said in a negative and interrogative form in the popular language." Describing the social inequality and natural differences of the time in a questioning way, he wants to say, it shouldn't have been like that, people should have been "paired" (made) equal.

"I'm not too worried about this matter,
I will say, was this the case that everyone was not treated equally²⁵?"

Frick also formulated his equality thesis in his own way, noting that if all people and nations were born from Adam and Eve, then they must be equal by birth. "This thing is wonderful and even more surprising. How many nations were born from one Adam and Eve? The poet, as a bearer of the ideology of his time, could not be free from religious ideas, but with his questions, he reveals his ideas about equality: people should be equal

²¹ See in the same place, page 9.

²² See Frick, Tagher, Yerevan, 1982, pp. 102, 104, 105.

²³ See Frick (Zhogoyatsu), On the Twentieth Anniversary of the October Revolution, Yerevan 1937, page 128.

²⁴ See Ancient Armenian Literary History, Manuk Abeghyan, Book 2, Yerevan, 1946, page 249.

²⁵ See Frick, Tagher, Yerevan, 1982.

from the moment of birth, about the equality of nations: one nation has no right to rule another nation illegally.

Class inequality has already been emphasized in Frick's "Vasn Daleh and Brji" bank.

"Whether the tower and the daleh are really ordered to you by God,

How many people there are in the world, everyone is your servant...

A person who has daleh is not deprived of a title.

He who sits idle accumulates much good...

One is a king, the other is lying in ashes.²⁶"

Frick's greatness was that he not only noticed the social stratifications and injustices of society very early but also began to think about finding the causes of national and social evils in the world. Contrary to the thinking of his predecessors and times, he does not explain the inequality of people by the existence of supernatural forces and divine providence. He understood that the economic and legal injustices of social life are not the result of God's will or luck. But he can't even find their reasons, saying, "How can we know them?"²⁷"

Moreover, asking such a question does not mean that he has no idea about the causes of the mentioned phenomena. Frick skillfully described class contradictions, growing and widening inequalities, economic and political privileges of one part of society, and disenfranchisement of another part. The poet describing the phenomena taking place in the social and political life of the time with such precision could not fail to know the reasons for such phenomena. By resorting to the interrogative form used in the popular language, he wants to explain to the common man that these inequalities, injustices, and disenfranchisement are the result of human relations and not the predetermination of God's will or destiny. God is just and merciful, that's why he addresses his complaint to God.

"God is just and true,

And merciful to all.

I come to you for an argument,

That you listen to your servant.²⁸"

In the poem "Tagh Hogeshah", reflecting on life and death again in the form of questions and conversation, he reprimands himself for forgetting the commandments and breaking them, but he should not reason that it is his fate. Reflecting on life and death in the poem "Tagh Hogeshah" again in the form of questions and conversation, he reproaches himself for forgetting the commandments and breaking them, but he should not reason that it is his fate: "This was written on my forehead" and no one should blame, only he is responsible for his actions, because he voluntarily broke the commandments.

"You dug a hole with your own hands,

And you entered of your own free will,

Who are you blaming now?²⁹"

Frick does not talk about class struggle either. "... but that he divides society into two classes: the undeserving enjoyers and the deprived deserving ones, and that he complains against injustice, finding that situation crooked, and wants equality, that is already a class

²⁶ See in the same place, pages 51, 52.

²⁷ See Frick, Tagher, Yerevan, page 52.

²⁸ See Frick, Tagher, Yerevan, 1982, page 100.

²⁹ See Frick, Tagher, Yerevan, 1982, page 56.

struggle by itself³⁰.

The Armenian medieval law, which experienced rapid development in the 9th-13th centuries, suffered a devastating blow as a result of the Mongol invasions and the steadfast Muslim rule. Armenia was no longer a political unit, but only a territorial part of a Muslim state. In such conditions, "There could be no question of Armenian law as a complete legal system. Armenian customary law and the sources of canon law continued their operation within the boundaries of Armenian communities and only in the field of family, inheritance, and a number of other relations³¹.

Such legal uncertainty further contributes to the spread of arbitrariness and illegality. In this sense, the significance of Frick's verses and teachings is more important than the rules and instructions he expressed regarding the manners, culture, sitting, and standing of his time. "Not having the goal of extracting a codex of the rules of life from the songs and verses of our Medieval Townspeople, you will only want to point out the influence left by the Singer, Frick, on his surroundings with his verses³²."

The admonitions and prohibitions expressed in his verses could serve their purpose among the people also because Frick wrote in a simple, understandable language and his works were appreciated even during his lifetime. He knew that his writings were read and discussed at parties and gatherings. Sometimes his writings were copied or modified and published under other names. With such cases in mind, Frick wrote:

"Whoever blasphemes my name,
He will stop bragging
not get forgiveness himself
be deprived of good³³"

Frick describes public and private morals and moral corruption. His instructional speech is sometimes personal, "guided by the wisdom of the national proverb - "pitcher, let me tell you, swallow, you listen"³⁴.

Like Nerses Shnorhali in his "General Paper", Frick, in the form of prohibitions and admonitions, defined the norms of behavior and lifestyle of all classes of Armenian society. He talks about the "sins" of the ruling classes and individual nations. By law, crime was often represented as sin, "in the religious sense of the word, as a sinful transgression of the divine will or commandment. Due to this point of view, the range of criminal and punishable acts was often greatly expanded³⁵. Speaking about sin in "Complaint", Frick considers it not to act in accordance with the divine order, the violation of divine commandments. Turning to God says.

"We are hated because of your heart
that we suffer by order
Look, you wipe us out.³⁶"

Being an advocate of legality and being guided by certain moral principles, he

³⁰ See Manuk Abeghyan, *History of Ancient Armenian Literature*, Book Two, Yerevan 1946, page 258.

³¹ See G. S. Ghazinyan, A. C. Vagharshyan, *Issues in the History of Armenian Law*, Yer. 2014, page 72.

³² See Divan, Frick, page 218.

³³ See Divan Frick, J 100-101, page 311.

³⁴ See in the same place, page 219.

³⁵ See A.T. Tovmasyan, *Ancient and Medieval Armenian Criminal Law*, Yer. 1962, page 228.

³⁶ See Frick, Tagher, pp. 103.

preaches in his "Admonitions" that people should not forget the messages of Moses, not to commit adultery, not to steal, not to kill, not to swear falsely, not to deny, and also to be obedient, to love the poor, not to commit sin and evil, not to do evil" and so on, instructs young people as well³⁷. At the same time, it also reminds about responsibility. Often he turns to the "just and true" god and relies on his righteous judgment. However, he does not limit himself to the heavenly recompense of people, he foresees the possible reversal of their "luck" on earth. It also mentions ecclesiastical-canonical punishments: abomination, repentance. Summarizing the juridical and political ideas materialized in Frick's works, we can systematically propose the following conclusions:

Frick is one of the prominent representatives of medieval Armenian secular poetry, who introduced critical and analytical thought into the old idealistic worldview. One of the themes of his secular poems is the historical fate of the Armenian people and the difficult political situation of Armenia during the reign of the Mongol Tatars.

He expressed his belief that there will be political changes and the end of the Tatar kingdom. Along with the national-political problems, Frick also touched on social-economic, class, and general universal problems.

He noticed very early the existing injustices and inequalities in society, the social stratification of society into two opposite classes: the rich and the poor, which he explained not by divine providence, but by social relations. He expressed the ideas of people's birth equality, and freedom of will. In Frick's views, religious teaching was reflected in a highly unique, partly contradictory approach. On the one hand, Frick tries to raise questions about why God allows vicious phenomena to take place in public life, on the other hand, he comes to the conclusion that God's judgment cannot be unjust, so there are phenomena that are simply not accessible to mortals. According to Frick, vicious morals in society and extremely illegal behavior of men in power should be excluded, but he considers the only way to do this is not through rebellions and conspiracies, but assumes that this too should be left to the will of God. Frick considered the unacceptable inequality in social life from two dimensions, firstly, he considers it unacceptable and expresses his belief that it will disappear over time, then he condemns the behavior of people who flatter, glorify undeserving people who get rich and gain power, who make people refer not to their real values, but to the degree of material possessions and power.

ԱԼՎԱՐԴ ԱԼԵՔՍԱՆՅԱՆ – Ֆրիկի իրավական և քաղաքական հայացքները – Ֆրիկը (1230-1310թթ.) միջնադարյան հայ աշխարհիկ պոեզիայի տաղանդավոր և ինքնատիպ ներկայացուցիչներից է: Դրանից զատ՝ մեզ հասած սակավաթիվ ստեղծագործություններում նա անդրադարձել է նաև իրավաքաղաքական և կրոնական բազմաբնույթ խնդիրների:

Նրա աշխարհիկ տաղերի թեմաներից մեկը հայ ժողովրդի պատմական ճակատագիրն է, Հայաստանի ընչազուրկ բնակչության քաղաքական, տնտեսական, իրավական ծանր վիճակը 13-րդ դարում՝ մոնղոլ թաթարների տիրապետության ժամանակ: Իր բողոքն է արտահայտել տիրող անօրինականությունների, անհավասարության, անարդարության դեմ: Նա այն համոզմունքն է հայտնել, որ կլինեն քաղաքական փոփոխությ-

³⁷ See Frick, Tagher, 1982, page 57.

յուններ, և վերջ կտրվի թաթարական թագավորությանը: Հավատացած էր, որ քրիստոնեական աշխարհում լինելու է ազատություն, խաղաղություն և հավասարություն, որը հնարավոր է միայն քաղաքական իշխանության վերափոխմամբ: Քրիստոնյաների մեջ փնտրում էր այն թագավորին, ով պիտի օգնության հասներ անօրենների կողմից տանջվող և կոտորվող քրիստոնյաներին:

Ֆրիկը, ազգային-քաղաքական խնդիրներից զատ, անդրադարձել է նաև հասարակական-տնտեսական, դասակարգային և համամարդկային խնդիրների: Նա շատ վաղ է նկատել հասարակության մեջ գոյություն ունեցող անարդարությունները և անհավասարությունները, հասարակության սոցիալական շերտավորումը երկու հակադիր դասակարգերի՝ ունևորների և ունեզուրկների, որոնք բացատրել է ոչ թե աստվածային նախախնամությամբ, այլ հասարակական հարաբերություններով: Արտահայտել է մարդկանց ի ծնե հավասարության, կամքի ազատության գաղափարները:

Ֆրիկը տաղերում, խրատներում դատապարտել է ժամանակի հանրային և անձնական արատավոր բարքերը և արգելքների ու խրատների ձևով սահմանել հայ հասարակության բոլոր խավերի վարքագծի ու ապրելակերպի նորմեր:

Բանալի բառեր – *Ֆրիկ, միջնադարյան բանաստեղծ, տաղ, գանգատ, խրատ, ֆալաք (ճակատագիր), եկեղեցի, մեղք, արդար դատավոր, քրիստոնյա*

ԱԼՎԱՐԴ ԱԼԵՔՍԱՆՅԱՆ – *Правовые и политические взгляды Фрика*. – Фрик (1230-1310) – один из талантливых и самобытных представителей средневековой армянской светской поэзии. Он остался в истории как поэт, но стоит отметить, что в своих немногочисленных произведениях, дошедших до нас, он обращался к многогранным правовым, политическим и религиозным вопросам. Он был последовательным продолжателем и разработчиком средневекового литературного светско-демократического направления. Не будучи свободным от средневековой религиозной идеологии, он внес в идеалистическое мировоззрение критику и анализ.

Одна из тем его светских поэм — историческая судьба армянского народа, политическое, экономическое и правовое положение обедневшего населения Армении 13-го века в период господства монголо-татарского ига. Он выразил свой протест против царящих беззаконий, неравенства и несправедливости. Он выразил уверенность, что будут политические перемены и конец Татарского царства. Он считал, что в христианском мире будет свобода, мир и равенство, что возможно только при преобразовании политической власти. Среди христиан он искал царя, который придет на помощь христианам, которых истязают и убивают беззаконники.

Наряду с национально-политическими проблемами Фрик затрагивал и социально-экономические, классовые и общечеловеческие проблемы. Он очень рано заметил существующие несправедливости и неравенства в обществе, социальное расслоение общества на два противоположных класса: богатых и бедных, что он объяснял не божественным промыслом, а общественными отношениями. Высказал идеи сословного равенства и свободного волеизъявления людей.

Фрик в стихах и наставлениях осуждал общественные и частные дурные манеры того времени и устанавливал в виде запретов и наставлений нормы поведения и образа жизни всех слоев армянского общества.

Ключевые слова: *Фрик, средневековый поэт, поэма, жалоба, увещевание, фалак (судьба), церковь, грех, праведный судья, христианин*