

“mask” motive in medieval Caucasian monuments basically maintaining its ancient iconographic and symbolic characteristics.

Ms Piruza Hayrapetyan (Central European University, Budapest)

**The Emergence and Development of the Ganj Kanon Revisited:
What Do We Learn from the Manuscripts**

Grigor Narekac‘i’s *ganjs* continue to evoke scholars’ attention from many points of view. One of the aspects of interest is its structural features. The *ganj* is a compound genre comprised of different poetical forms - *ganj*, *tał*, and *mełedy*: together they form a *ganj kanon*. The present paper deals with the emergence and development of the *ganj kanon* aiming at answering the question whether the *ganj-tał-mełedy* structural pattern has been invented by Narekac‘i himself or it is the result of a later development. According to the scholarly consensus, *ganjs* were originally composed in a *ganj-tał-mełedy* pattern. Considering the systemized picture of Narekac‘i’s *ganjs* and *tałs*, Armine K‘yoškeryan argues that they were created as component parts of the same poetical system - the *ganj kanon*, and already in the tenth century, were collected into a liturgical collection, hypothetically called *Ganjtetr*. However, through the study of the manuscript tradition of *ganjarans* - a general structural study of 150 manuscript *ganjarans* of the Matenadaran’s collection, and a detailed study of the early surviving manuscripts from different collections, I will argue that the *ganj kanon* was a result of a gradual development in the course of the tenth to the twelfth-thirteenth centuries. Consequently, before being involved or participating in the formation of the *ganj kanon*, each component - *ganj*, *tał*, and *mełedy* - went through a separate phase of development influenced by different literary and non-literary factors. This implies important methodological clarification for the study of the origin and literary connections of the *ganj*.

Dr Andy Hilkens (University of Gent)

The Armenian reception of the homilies of Jacob of Serugh

Jacob, the Syriac anti-Chalcedonian bishop of Serugh (451-521), was a prolific author and talented poet. The sheer extent of available manuscripts and languages in which his writings are preserved attests to the level of appreciation of his eloquence by Christians of various denominations. Especially his prose and metrical homilies – more than 700 of them – were well-liked: several of these texts were translated into Arabic, Ethiopic, Georgian as well as Armenian. These translations have witnessed an upsurge in scholarly interest in recent years, but the Armenian corpus remains largely untapped.

This paper presents some recent developments in this field, especially the addition of new texts to the Armenian corpus. A brief introduction into the Armenian reception of Jacob and his writings in the Cilician period shall be followed by a description of the most important manuscripts, especially a seventeenth-century manuscript in the Matenadaran, which contains some of these newly discovered texts. The paper shall be concluded with some preliminary results of a comparison of an Armenian translation with the Syriac original.

Prof. Dr Dr Hubert Kaufhold (University of Munich)

**Die armenische Version des Syro-Römischen Rechtsbuchs
The Armenian version of the Syro-Roman Lawbook**

Im 12. Jh. übersetzte Nerses von Lambron mehrere byzantinische Rechtsbücher aus dem Griechischen und aus dem Syrischen ins Armenische. Einen der syrischen Rechtstexte, die „Kurze Sammlung“, habe ich vor zwanzig Jahren kritisch herausgegeben: Die armenischen Übersetzungen byzantinischer Rechtsbücher. Erster Teil: Allgemeines. Zweiter Teil: Die „Kurze Sammlung“ („Sententiae Syriacae“), Frankfurt am Main 1997. Das zweite hatte bereits Eduard Sachau auf Grund nur weniger Handschriften ediert: K. G. Brund und E. Sachau, Syrisch-römisches Rechtsbuch aus dem 5. Jh., Leipzig 1880. Ich arbeite derzeit an einer kritischen Ausgabe des Syrisch-römischen Rechtsbuches. Mir sind etwa 60 Handschriften bekannt, die teilweise einen vollständigeren und besseren Text als die Ausgabe von Sachau bieten. Es läßt sich feststellen, daß die armenische Übersetzung auf eine der verschiedenen syrischen Versionen zurückgehen, die Sachau damals noch nicht bekannt war. Die Edition wird – wie die der „Kurzen Sammlung“ – von einer Einleitung, einer deutschen Übersetzung und einem knappen Kommentar begleitet werden.

Mr Gabriel Képéklian (UCL, Louvain-la-Neuve)

**Tradition indirecte de la version arménienne de l'*Adversus haereses* d'Irénée de
Lyon : Etat de la question**