

BEYOND CANON_

IMPRESSUM

Organisation: Centre for Advanced Studies "Beyond Canon_"
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Photo: NASA image of the Caucasus region (© Jacques Desclotres,
MODIS Land Rapid Response Team)

VENUE

CENTRE FOR ADVANCED STUDIES
"BEYOND CANON_"

UNIVERSITÄT REGENSBURG

UNIVERSITÄTSSTRASSE 31
REGENSBURG
SAMMELGEBÄUDE, SGLG 314

International Conference, Regensburg, 25-27 February 2020

SHARING MYTHS, TEXTS AND SANCTUARIES IN THE SOUTH CAUCASUS

Apocryphal Themes in Literatures, Arts and Cults
from Late Antiquity to the Middle Ages

Centre for Advanced Studies "Beyond Canon_"
DFG-Kollegforschungsgruppe „Jenseits des Kanons“ (FOR 2770)

DFG Deutsche
Forschungsgemeinschaft
German Research Foundation

UR
Universität Regensburg

INTERNATIONAL WORKSHOP

SHARING MYTHS, TEXTS AND SANCTUARIES IN THE SOUTH CAUCASUS

Apocryphal Themes in Literatures, Arts and Cults from Late Antiquity to the Middle Ages

The aim of this conference is to inaugurate the study of the South Caucasus regarded as an organic cultural space. Over millennia, numerous peoples that have inhabited this region have preserved, or have gradually acquired, profound affinities. From the eighth century and until recent times, the South Caucasus was characterised by a highly discontinuous settlement of various ethnic, linguistic and religious groups across its expanses: Zoroastrians, Christians and Muslims; Abkhazians, Armenians, Caucasian Albanians, Georgians, Kurds and Turkic peoples lived in close neighbourhood with each other and with multiple, numerically smaller peoples of the Caucasian highlands. With a remarkable steadiness, various peoples occupied adjacent defiles or even inhabited diverse climatic zones within a single valley, as well as building neighbouring quarters of a single town. Multilingualism and close familiarity with the neighbours' traditions were essential features of the South Caucasus.

Today, however, the South Caucasus is intersected by multiple state borders, a number of which remain permanently closed. These borders divide nations that during the twentieth century have largely lost their multi-ethnic and multilingual character. As a consequence, neighbouring cultures of the South Caucasus have often been treated in scholarship—both in the East and in the West—independently from each other. We propose to overcome this compartmentalised approach in order to achieve a shift in scholarly paradigm. We also hope that our undertaking may help to establish a closer cooperation between the academic worlds of South-Caucasian nations and, thus, also to contribute to the mutual understanding between the peoples of this region.

In order to allow for a comprehensive approach to this region, as our starting point we have chosen apocryphal and mythological themes in texts, in worship and in visual arts: in the Christian East, the boundaries of the Biblical Canon have never been as precise as in the Latin West. Consequently, various apocryphal traditions and legends became integral parts of the 'lived religion' of the South Caucasus. In their fluidity, they reflect protracted interactions between different peoples and blending of their different religious and mythological worlds. They allow us, therefore, not only to study the endurance of various motifs in time, but also to reconstruct bridges across linguistic and religious divides of the South Caucasus.

TUESDAY, 25 FEBRUARY

9.00 T. Nicklas and I. Dorfmann-Lazarev, *Welcoming Address and Introduction*

I. Apocrypha in Exegesis, in Visions and in Music

- 9.20 Michael E. Stone, The Hebrew University of Jerusalem: 'The Second and Third Falls of Adam and Eve'
- 10.10 Jost Gippert, Frankfurt University: 'Protevangelium of James in Georgian'
- 11.00 *Coffee break*
- 11.30 Arusiak Tamrazian, National Institute of Ancient Manuscripts of Armenia (Matenadaran), Yerevan: 'The Symbolism of Music in Armenian Exegetical Tradition: Biblical and Extra-Biblical Lore'
- 12.20 Mari Mamyan, Universität Regensburg: 'The Armenian Infancy Gospel'
- 13.10 *Lunch*

II. The Presence of the Holy Land in the South Caucasus

- 14.30 Nestan Chkhikvadze, National Centre of Ancient Manuscripts, Tbilisi: 'Les apocryphes dans les collections géorgiennes de la tradition de Jérusalem'
- 15.20 *Coffee break*
- 15.50 Hamlet Petrossyan, Yerevan State University: 'The Legend of Jerusalemite Origins of the Church of Caucasian Albania: Ancient Tradition in the Light of New Archaeological Data'
- 16.40 Valentina Calzolari, Université de Geneva: 'The Cult of St Stephen the First Martyr in Armenia: About Some Unpublished Armenian Texts'
- 18.00 *Dinner*

WEDNESDAY, 26 FEBRUARY

III. Cultural Blending in Legends and Rituals

- 9.20 Alikber Alikberov, Institute of Oriental Studies, Moscow: 'Legends about the Wall of Iskander in Eastern Caucasus'
- 10.10 Gilles Authier, École Pratique des Hautes Études, Paris: 'Biblical Themes and Christian Rituals in Kryz Legends from Northern Azerbaijan'
- 11.00 *Coffee break*
- 11.30 Nicolas J. Preud'homme, Centre national de la recherche scientifique, Paris: 'Through the Eyes of Armaz. Pagan and Mazdean Traces in the Narratives about Conversion of the Iberian King to Christianity'
- 12.20 Irma Karaulashvili, Ilia State University, Tbilisi: 'Stories Based on the Abgar Legend as Components of Medieval Armenian, (Albanian) and Georgian Narrative Sources'
- 13.10 *Lunch*

14.30 Igor Dorfmann-Lazarev, Universität Regensburg: 'The Armenian-Kurdish Contacts in the Kur Valley According to Dawit' of Ganjak (Alawkay Ordî), ca. 1065-1139'

15.20 *Coffee break*

IV. Sacred Space and Shared Shrines (1)

- 15.50 Robin Darling Young, The Catholic University of America: 'The Construction and the Use of the *Hmayil* (Enchanting Scroll) in Armenia During the Early Modern Period'
- 16.40 Tereza Amryan, Yerevan State University: 'On Some Sanctuaries Shared by Yazidis and Armenians in the Armenian Highlands'
- 18.00 *Dinner*

Thursday, 27 February

IV. Sacred Space and Shared Shrines (2)

- 09.20 Tork Dalalyan, Institute of Oriental Studies, Yerevan: 'Shrines Dedicated to Maštoc' and Shared by Armenians, Yazidis and Muslims (With a Special Attention Drawn to the Regions of Naxčawan, Balu and Amaras)'
- 10.10 Kevin Tuite, Université de Montréal: 'The Cult of St George and the Creation of Sacred Space in Svaneti and in the Georgian Highlands'
- 11.00 *Coffee break*
- 11.30 Abraham Terian, St. Nersess Armenian Seminary, Armonk, NY: 'The Holy Cross of Aparank': The Making of a Legend and the Creation of Sacred Space as Witnessed by Gregory of Narek'

V. Visual Apocrypha and Apocrypha in the Arts

- 12.20 Edda Vardanyan, Yerevan State University: 'Apocryphal and Mythological Motifs in the Vine Scroll Frieze of the Church of the Holy Cross at Aht'amar (10th c.)'
- 13.10 *Lunch*
- 14.30 Zaruhi Hakobyan, Yerevan State University: 'St Thekla: the Iconographic Tradition and the Testimonies of Her Veneration in Late Antique and Early Mediaeval Armenia'
- 15.20 *Coffee break*
- 15.50 Lilit Mikayelyan, Yerevan State University: 'Beyond the Canon: Archaic and Polyethnic Traditions in the Sculpted Images of Fabulous Creatures in Armenia and Georgia (10th–14th cc.)'
- 16.40 Michael E. Stone, *Concluding remarks*
- 18.00 *Dinner*