

UCLA

Graduate Student Colloquium in Armenian Studies

February 19, 2010
UCLA Royce Hall 314

Ancient site of Nemrut.

The organizing committee of the Graduate Student Colloquium in Armenian Studies (GSCiAS) is pleased to welcome you to today's proceedings. This year's program marks the eighth time this event is being hosted at UCLA, a premier institution for the growing field of Armenology and a leader in interdisciplinary studies. Our vision for this colloquium, as in past years, is to not only foster the development of Armenian Studies by facilitating interaction between graduate students and faculty from various institutions, but also to provide a forum for the exchange of ideas that contribute to the professional and academic development of graduate students.

This year's organizing committee has brought together a unique group of scholars from institutions from Armenia, Italy, Turkey, Canada and across the USA. Although all the topics are related to Armenian Studies, they represent a wide range of fields from history, art, and literature to social and religious studies. We hope that the colloquium will offer a unique opportunity for both the presenters and the audience to engage in academic discussion and illuminate numerous issues in the dynamic and diverse area of Armenian Studies. In this way, we hope to encourage student scholarship and provide an arena for the development of new ideas and progress in Armenian Studies.

Once again, we would like to welcome you all: undergraduate students, graduate students, faculty and the community at large, to today's program. We hope that each of you will glean something new and leave with an anticipation for future colloquia to come.

Sincerely,

The 2009-2010 GSCiAS Committee

UCLA Graduate Student
Colloquium in Armenian Studies

2010 Committee



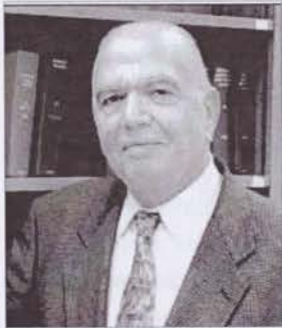
Top Row: S. Peter Cowe (Faculty Advisor),
Jean Murachanian, Arda Melkonian,
Myrna Douzjian, Arpi Siyahian, Doris
Melkonian, Ara Soghomonian *Bottom*
Row: Lilif Keshishyan, Shushan Karapetian,
Tamar Boyadjian *Not Shown:* Talar
Chahinian, Yang Xi, Liana Vardanyan,
Rosie Aroush

**THE UCLA PROGRAM IN
ARMENIAN STUDIES**

Armenian Studies at UCLA began in 1960 with the appointment of some temporary instructors, including Louise Nalbandian, Kevork Sarafian, and Revl. Sempad Lapajian. Teaching was supported by the bequest of the library of Dr. K.M. Khantamour, which formed the nucleus of the university's rich current holdings in the field. The discipline was augmented in 1962 with the appointment of Professor Richard G. Hovannisian, first holder of the Armenian Educational Foundation Chair in Modern Armenian History established in 1987. Teaching in Language and Literature was established on a permanent footing with the appointment of Professor Avedis K. Sanjian in 1965, who guided the development and expansion of this area over the next three decades. In July 2000, Dr. S. Peter Cowe was appointed as his successor.

Thanks to the fundraising campaign spearheaded by the National Association for Armenian Studies and Research, the Narekatsi Chair in Armenian Studies was founded in 1969 and, as such, has the distinction of being the oldest endowed chair at UCLA. This important milestone inaugurated the graduate program, preparing candidates for the degrees M.A. and Ph.D. The accession of the Minassian collection of manuscripts and printed books in the following year greatly enhanced the program's research capabilities. Classes were supplemented by a series of lectures, symposia, and exhibitions exposing Armenian culture to a broad public.

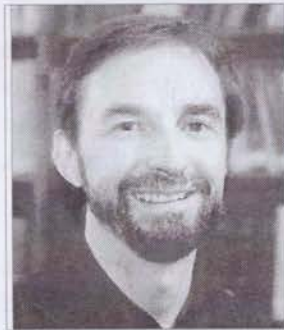
Since 1997, the regular instruction in Eastern Armenian has complemented teaching in Western Armenian: presently Dr. Anahid Aramouni Keshishian is lecturer in the former and Dr. Hagop Gulludjian in the latter. The following year, a popular undergraduate minor in Armenian Studies was introduced. This was followed by the graduation of the first student to select an Individual Major in Armenian Studies, and the inauguration of the publication Moutk.



Dr. Richard G. Hovannisian

Dr. Richard G. Hovannisian is Professor of Armenian and Near Eastern History at the University of California, Los Angeles. A member of the UCLA faculty since 1962, he has organized the undergraduate and graduate programs in Armenian and Caucasian history. In 1987, Professor Hovannisian was appointed the first holder of the Armenian Educational Foundation endowed Chair in Modern Armenian History at UCLA. From 1978 to 1995, he also served as the Associate Director of G.E. von Grunebaum Center for Near Eastern Studies. The author or editor of twenty-five volumes and sixty scholarly articles relating to

Armenian, Caucasian and Near Eastern History, Dr. Hovannisian is a Guggenheim Fellow and has received many honors for his scholarship, civic activities, and advancement of Armenian Studies, including election to membership in the Armenian National Academy of Sciences and Encyclicals and Medals from their Holinesses, the Catholicos of all Armenians in Etchmiadzin and the Catholicos of the Great House of Cilicia in Lebanon. He is the author of five volumes on the Republic of Armenia and has edited and contributed to five volumes on the Armenian Genocide and nine volumes on the cities and provinces of historic Western Armenia. Dr. Hovannisian is a founder and six-time president of the Society for Armenian Studies and represented the State of California on the Western Interstate Commission on Higher Education (WICHE) from 1978 to 1994. He serves on the board of directors of nine scholarly and civic organizations and has made numerous television and radio appearances on issues relating to the Armenian people and Armenian, Near Eastern, and Caucasian history.



Dr. S. Peter Cowe

S. Peter Cowe is Narekatsi Professor of Armenian Studies at the University of California, Los Angeles. Previously, he has held positions in Armenology at the Hebrew University of Jerusalem and Columbia University, New York. His research interests include medieval Armenian intellectual history and modern Armenian nationalism. The author of five books in the field and editor of seven, he is now completing an investigation of the Armenian Republic's post-Soviet publishing industry. A regular contributor to scholarly

journals, he is the past co-editor of the Journal of the Society for Armenian Studies. The 2007 recipient of the Garbis Papazian award for Armenology, he is currently collaborating on a study on the earliest Armenian encyclopaedia with NEH fellowship support, and researching royal ideology in the Cilician Armenian state for which he has received a NEH summer grant. He also serves on the executive board of the Association Internationale des Etudes Arméniennes.

Anahid Aramouni Keshishian



Dr. Anahid Aramouni Keshishian is Lecturer in Eastern Armenian at UCLA. She was the recipient of the "UCLA Distinguished Lecturer Award" for the year 2005. Dr. Keshishian has had a varied career as a researcher. She was the publisher/editor of a social and literary magazine Eighties, the editor of a student magazine Moutk, and the editor of the literary journal Random Agenda. She is a member of the executive council of the Society for Armenian Studies, and a member of the Middle East Studies Association. Dr. Keshishian has written extensively on Armenian literary themes and on social and political issues. Her book on American-Armenian author Hagop Karapents was published in 1999 by the Academy of Sciences in Armenia. She is the founder and artistic director of the Los Angeles based art organization, Arena Productions, through which she has translated, directed and produced several Armenian plays. Her solo autobiographical performance "Ka yev Chka" was successfully staged in US, Armenia and Argentina.

Hagop Gulludjian



Prof. Hagop Gulludjian is lecturer of Western Armenian at UCLA and Associate Professor of Armenian Studies at the Oriental Studies School of the Universidad del Salvador, Buenos Aires, where he initiated Armenian Studies classes in 1992. He has researched and occasionally published about a wide range of topics concerning Armenology, as well as the interrelation of technology and culture. He has been the publisher and editor of numerous periodical publications, and has also assisted the Argentine government in technology policy issues. His current research is focused on medieval Armenian literature; Virtuality, culture and diaspora; Armenian historical narrative; and Armenian parallels to Anglo-Saxon literature.

**MEHMET FATİH USLU**

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Mehmet Fatih Uslu received his B.A. in Economics in 2002 and his M.A. in Modern Turkish History in 2004 from Bogazici University. Currently he is a Ph.D. candidate in the Turkish Literature department of Bilkent

University and a visiting Fulbright fellow in NELC at Harvard University. In 2008-2009 he studied at Ca' Foscari University in Venice. His main research interests include the comparative analysis of modern Armenian and Turkish literatures in the Ottoman Empire, modern Turkish novel and drama, and literary and cultural theory. He is one of the editors of *Kritik*, a biannual literary magazine in Turkish.

Economy and Morality in Hagop Baronian and Ahmet Mithat

The early products of modern literature in the Ottoman Empire (especially in port cities like Istanbul and Izmir) bear witness to the transformation of everyday economic life. Indeed, a good number of novels and plays can be read as the reflection, or evaluation, or criticism of this transformation which introduces a new pattern of production relations and consumption habits. Among those novels and plays of the 19th century, Hagop Baronian's and Ahmet Mithat's texts are pretty significant because both, as writers of daily life, try to understand the positive and negative aspects of the economic transformation and develop a moral response to it. This moral response is an amalgam, which is composed of appreciation and depreciation, love and hate, harsh criticism and inevitable admiration. It is criticism of the traditional economic perception but at the same time an expression of restlessness due to new habits in production and consumption. In other words, Baronian and Mithat share an in-between position, trying to constitute a balance in the changing world of economic behavior. In this paper focusing on Baronian's novels in Western Armenian and Mithat's in Ottoman Turkish I try to understand the literary and moral perception of the economic transformation in the 19th-century Ottoman Empire.

ALAETTİN CARIKCI

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Alaettin Carikci received his B.A. in Comparative Literature from Bilgi University in Istanbul in 2006 with a Minor in International Relations, and his M.A. in 2008 from Sabanci University in Cultural Studies. He studied at Leiden University in the Netherlands as an exchange student in 2005. He attended the Zoryan Institute's Genocide and Human Rights University Program in Toronto, Canada, in 2007 and the Padus-Araxes Intensive Armenian Language Summer School in Venice, Italy, in 2008. His master's thesis titled "Manifestations of the Gendercidal Trauma in the short stories of Kırkor Ceyhan" focuses on the genderization of terror in 1915 and how literature conveys gendercidal trauma. Hitherto, he has presented various papers on Armenian Studies at Harvard University, Clark University, and UCLA. His research interests are trauma studies, testimonies, gendercide, memory studies, diaspora studies, nationalism, and minority literature.

Narrativization of the Catastrophe in Modern Armenian-Turkish Literature

Since Turkey was founded on the claims of establishing a completely new republic that would dissociate itself from the former institutions of the Ottoman Empire, this process also reconceptualized the public memory of Turkey. This institutionalized cultural and historical amnesia resulted in the fetishization of laws within Turkey such as the 301 Penal Code that paved the way for censorship and the penalization of individuals that vocalized anything pertinent to 1915. In this situation literature turned out to be the way through which people expressed their feelings, traumas, angers, wishes, testimonies and experiences in Turkey.

Hence, Istanbul Armenian writers commenced working through the traumas of their elder generations through the books they published in Turkey. Markar Esayan, an Istanbul-Armenian author is one of those authors who historicizes his stories and breaks the silence related to 1915 in Turkish society. Literary metaphors and figurative speeches occupy his stories and they facilitate the way he mourns throughout his narrative. In this paper, I will scrutinize how Markar Esayan raises consciousness in Turkish society via his literary works such as '*Karsilasma*' and '*Simdinin Dar Odasi*' and question the repercussions of this remembrance in Turkey. Whilst seeking a credible answer to those questions, I will also analyze the way he thematizes his stories and delineates his characters with a view to reflecting the historical facts by taking advantage of the power of literature. In doing so, I will also compare his works with his Istanbul Armenian contemporaries such as Jaklin Celik and Karin Karakasli to determine whether this remembrance is shared by his contemporaries or not.



IRENE TINTI

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Irene Tinti received her B.A. in Classics (course of studies in Historical Linguistics) from the University of Milan in 2005, and her M.A. in 2007. For her M.A. thesis, she studied the astronomical vocabulary of the sky in the *Septuagint* and the Greek New Testament, with enquiries into the Armenian translation. Currently she is a Ph.D. student in Historical

Linguistics at the University of Pisa. She is particularly interested in the development and use of terminologies in ancient texts and in their transposition into different languages. She is currently working on the Greek *Timaeus* and its Armenian translation, focusing on the philosophical vocabulary pertaining to the semantic sphere of "being" and "becoming."

The "Storehouses" of the Sky in the *Septuagint* and Armenian Bible

The researcher who sets him/herself the task of analyzing the astronomical vocabulary of the Greek *Septuagint* will find that it is often difficult to reconstruct one coherent cosmology, because the Bible was obviously not written for the purpose of science, and furthermore, the *Septuagint* is not the result of a unique translation process. This general statement applies to the "storehouses" (*thesauoi*) of the snow, hail, clouds and winds. This paper will investigate how the authors of the Armenian Translation reacted to that situation, and how they chose to render the word *thesauoi* in a cosmological context. If they selected a unique Armenian word, then this could be a clue that the *thesauoi* were recognized as peculiar and distinct partitions of the sky (as is the case with other technical terms).

The data will show that there is no unambiguous parallelism between the Greek lexeme and the corresponding Armenian terms. Anyway, the translators' choices are by no means unconsidered. In most occurrences, *ganjk'* is used when the context permits a spiritual interpretation of the *thesauoi* (as "treasures" in heaven), whereas *stemarank'* is preferred when the cosmological reference is clear. Different objects (the *tamieia* and *uperoa* of the sky) are also rendered with *stemarank'* and therefore likened to the "storehouses" in a reader's perception: these translation features are however consistent with the enterprise's mainly theological and devotional concern. Further discrepancies between the Greek and Armenian text, involving the introduction of new names of cosmological partitions, can be accounted for by means of philological analysis.

ROUBINA SHNORHOKIAN

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Roubina Shnorhokian received her B.A. in History from York University in Toronto and completed her M.A. at Queen's University in Kingston, Ontario in 2004. Currently, she is a Ph.D. student in the Department of History at Queen's University, working under the co-supervision of Drs. Adnan Husain and Ariel Salzmänn. She also serves as a teaching fellow in a course on the Crusades. Her research interests include the career of the Cilician Armenian prince Het'um of Korikos, popularly known as Hayton, and the broader cross-cultural contacts in the Eastern Mediterranean region in the late thirteenth and early fourteenth centuries.

Becoming a Premonstratensian: Het'um's Religious Self-fashioning

The kingdom of Cilician Armenia's close contacts with the Crusaders in the Latin East fostered a range of cross-cultural exchanges, including growing correspondence with the papacy. Scholarship has provided significant insights into the historical development of papal-Cilician negotiations, in which union with Rome represented a central issue and a polemical debate among Armenian leaders. Submission to Rome particularly served as a diplomatic strategy to gain assistance from the West in the context of growing political destabilization in the Armenian kingdom. This paper will focus on the specific case of the Cilician Het'um of Korikos, known as Hayton in the West, who demonstrated his Latin faith to the papacy by becoming a Premonstratensian in Cyprus. As a contribution to recent scholarship, this paper will discuss how Het'um's Latin religious identity was firmly situated within the Armenian kingdom's diplomatic objective to gain aid from the West, which he also emphasized at the court of Pope Clement V in Poitiers. Nonetheless, Het'um's religious transformation can also be understood in the context of his social ties to the Cypriot kingdom. Attention to this social dimension not only deepens our understanding of Het'um's religious identity, but also conveys the complex layers of Cilician religious culture in the Eastern Mediterranean at the start of the fourteenth century.

2010 Graduate Student Colloquium In Armenian Studies

Friday, February 19, 2010 - Royce Hall 314

9:30-10:00

Breakfast

10:00-10:15

Opening Remarks:

Doris Melkonian • Project Director, 2010 Graduate Student Colloquium in Armenian Studies

Dr. S. Peter Cowe • Professor and Narekatsi Chair in Armenian Studies at UCLA

Session 1 • ARMENO-TURKISH LITERARY TIES

Chair: **Dr. Talar Chahinian** (Comparative Literature, UCLA)

10:15 - 10:35

Mehmet Fatih Uslu • Turkish Literature, Bilkent University (Turkey)
"Economy and Morality in Hagop Baronian and Ahmet Mithat"

10:35 - 10:55

Alaettin Carikci • Cultural Studies, Sabanci University (Turkey)
"Narrativization of the Catastrophe in Modern Armenian-Turkish Literature"

10:55 - 11:10

Discussion

11:10 - 11:30

Coffee Break

Session 2 • RELIGIOUS THEMES AND PRACTICES IN ARMENIAN CULTURE

Chair: **Arda Melkonian** (Education & Information Studies, UCLA)

11:30 - 11:50

Irene Tinti • Linguistics, University of Pisa (Italy)
"The 'Storehouses' of the Sky in the *Septuagint* and the Armenian Bible"

11:50 - 12:10

Roubina Shnorhokian • History, Queen's University (Canada)
"Becoming a Premonstratensian: Het'um's Religious Self-fashioning"

12:10 - 12:30

Anna Ohanjanyan • History, Yerevan State University (Armenia)
"The Manuscript *Key of Truth* and its Historical Evaluation"

12:30 - 12:50

Discussion

12:50 - 2:30

Lunch

Session 3 • ANTHROPOLOGICAL PERSPECTIVES ON THE ARMENIAN REPUBLIC

Chair: **Shushan Karapetian** (Near Eastern Languages and Cultures, UCLA)

2:30 - 2:50

Konrad Siekierski • Institute of Archaeology and Ethnography, National Academy of Sciences of Armenia
"Folk Christianity in Contemporary Armenia"

2:50 - 3:10

Alina Poghosyan • Institute of Archaeology and Ethnography, National Academy of Sciences of Armenia
"Transformation Features of the 'Red Apple' Tradition in the Capital of Armenia"

3:10 - 3:25

Discussion

Session 4 • LINGUISTICS

Chair: **Tamar Boyadjian** (Comparative Literature, UCLA)

3:25 - 3:45

Hrayr Khanjian • Linguistics, Massachusetts Institute of Technology (USA)
"vochmegdegh chkatsadz vochinch chgera: Multiple Negation in Spoken Western Armenian"

3:45 - 3:55

Discussion

3:55 - 4:10

Tea Break

Session 5 • ARMENIAN LITERARY ISSUES

Chair: **Myrna Douzjian** (Comparative Literature, UCLA)

4:10 - 4:30

Michael Pifer • Comparative Literature, University of Michigan, Ann Arbor (USA)
"Stunning Acumen, Silenced Solomon: The Speechless Death of the Exiled Gharib in Armenian Literature"

4:30 - 4:50

Aram Kouyoumdjian • English, California State University, Northridge (USA)
"A Voice for the '30s: William Saroyan's Early Plays and Proletarian Drama of the Depression Era"

4:50 - 5:10

Vahram Danielyan • Literature, Yerevan State University (Armenia)
"Gurgen Khanjyan's Novels: From Copy-Book to Novel"

5:10 - 5:30

Discussion

5:30 - 5:45

Guest Speaker • **Dr. Ramela G. Abbamontian**, Assistant Professor of Art History, Pierce College (USA)

5:45 - 7:00

Reception

**ANNA OHANJANYAN**

History, Yerevan State University (Armenia)
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Anna Ohanjanyan received her B.A. in Theology from Yerevan State University in 2000, and her M.A. in 2002. Currently she is working on her Ph.D. at Yerevan State University and the Institute of History of the National Academy of Armenia. She joined the faculty of the Hr. Acharyan State University in 2003 and has lectured in the

Yerevan State University Department of Theology since 2005. Her interests include medieval Armenian theology as well as Armeno-Byzantine theological contacts. She is interested in collecting and saving old manuscripts unknown to scholarship and pursues this quest all over the Armenian Republic.

The Manuscript *Key of Truth* and its Historical Evaluation

In 1838 the manuscript *Key of Truth* was discovered in the village of Arkhveli in the Shirak administrative region. It belonged to immigrants from Western Armenia afterwards labeled "Neo-Tondrakites" by Holy Synod of Echmiadzin.

Almost half a century later Professor F. Conybeare wrote a book on the *Key*, attempting to prove it functioned as a manual for the Paulician-Tondrakite church and had been edited by their leader Smbat Zarehavanc'i in 860-900 CE. The language of the manuscript was the primary focus, which Conybeare considered to be the type of Armenian language employed in the 10th century.

Based on *Key's* doctrine, Conybeare developed a hypothesis that the Tondrakite church was the bearer of the adoptionist ideas of Paul of Samosata. This hypothesis exerted a significant influence on a number of scholars who then developed it further.

As a result of detailed investigation (historical, linguistic, theological, etc.) of the *Key* manuscript and related calendar calculations I have uncovered new data which enable us to reject the now widespread opinion that the *Key's* language predates the 19th century and to ascertain the true date of the original manuscript (1782) and its copy (1811).

This paper attempts to prove that the doctrine of the *Key* has no relation to the Tondrakite creed. Despite the existence of an older doctrinal layer, the document cannot be considered as a Paulician or Tondrakite church manual.

**KONRAD SIEKIERSKI**

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 National Academy of Sciences of Armenia
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Konrad holds a B.A. and M.A. in Ethnology from the University of Warsaw, Poland. Currently he is working on a Ph.D. degree at the Institute of Archaeology and Ethnography of the National Academy of Sciences of Armenia. He is conducting a research project on contemporary Armenian religiosity. He also teaches a course on anthropology of religion at V. Brusov Yerevan State Linguistic University.

Folk Christianity in Contemporary Armenia

Writing in the mid-1970s about non-official folk Christianity in the Armenian SSR, V. Dadrian described the internal conditions of its existence in terms of "inertia" and "nostalgia". After the collapse of the Soviet Union, a number of articles and books appeared addressing the question of Armenia's changing religious landscape, focusing mainly on the revival of official religiosity represented by Armenian Apostolic Church, the appearance of non-traditional confessions, as well as on the new shape of ties between political and religious authorities. Folk religiosity, hidden mostly in people's houses and local shrines, not condemned but also not proudly presented by the Church's officials as well as often viewed in the terms mentioned above, featured at the fringes of such research. Yet today, folk Christianity is experiencing dynamic changes in which old traditions are recalled and reshaped while new customs appear. In my paper, I would like to illustrate this phenomenon, presenting its everyday as well as festive manifestations. These would be: (1) the cult of holy places and objects (mostly stones) usually called *surb* or *khach* as well as the role of personal revelations and dreams in their appearance/restitution; (2) new iconography in these places; (3) festive magic "tasks" such as entering the church through the window or walking a number of times around the building; and (4) local variations of *matagh*, including placing rooster's heads on a church roof, etc.



ALINA POGHOSYAN

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Alina Poghosyan received her B.A. from the Department of Sociology at Yerevan State University in 2003. She is currently a graduate student at the Institute of Archaeology and Ethnography of the National Academy of Sciences of Armenia where she also holds a research position. Alina's academic work focuses on cultural transformation, contemporary interpretation and the enactment of traditions. She also works on migration issues, specifically studying the adaptation problems of migrants and returnees and the cultural impact of migration on the Armenian Republic.

Transformational Features of the "Red Apple" Tradition In The Capital of Armenia

The "Red Apple" is one of Armenia's marriage traditions. In Armenia, married couples used to make love for the first time only on their wedding night. It was claimed that that was the first time a woman had a sexual experience. Following the first night a blood spot on the bed-sheet was displayed as proof of the bride's virginity.

If the bride was a virgin, the prime ceremony of the "Red Apple" would be enacted. Several married women – relatives of the husband – would prepare a tray with red apples and take it to the home of the bride's parents. The visit was an occasion to appreciate and praise their moral upbringing of their daughter.

Should the bride not be a virgin (there is no conclusive "proof" of virginity), she was judged strictly. She might be publicly stained and subject to divorce.

Until recently this tradition has been maintained for the most part. However, contemporary social changes have influenced the "Red Apple" tradition, too. Some transformations may be observed both in how the tradition is interpreted and practiced. Since 2008 research is being carried out to delineate the features of the contemporary enactment of the "Red Apple" ritual. The results presented in this paper are based on ethnographic materials gathered in Yerevan (capital of Armenia) in association with this larger study.

HRAYR KHANJIAN

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Hrayr Khanjian received his B.A. in Linguistics with a Minor in Mathematics from UCLA in 2007. Currently, he is a third year Linguistics Ph.D. student in the Department of Linguistics and Philosophy at MIT. His research interests lie in theoretical linguistics. Most of his time is spent on dissecting different aspects of the structure of spoken Modern Western Armenian, such as vowel reductions and alternations, phonotactics, negation, quantifiers and plurals.

vochmegdegh chkatsadz vochinch chgera: Multiple Negation in Spoken Western Armenian

This paper examines negative concord (NC) in Spoken Western Armenian (SWA). NC is a cross-linguistically common phenomenon, where two negative items in a sentence yield only one negation in the meaning, as opposed to two negations (as occurs in standard Dutch and English). An example from SWA is seen in (1), where the negative string 'vochmegpan' can surface with (1a) or without (1b) the negative prefix 'chi-' on the verb. Both (1a) and (1b) have the same meaning, despite having a different number of negative items. Another example is seen in (2), where four negative items yield just one negation in the meaning.

- (1) a. vochmegpan gera
b. vochmegpan chigera
"I ate nothing"
- (2) vochmeg@ vochmegun vochmegpan chidvav
"No one gave anything to anyone"

Most NC languages either (i) require a negative marker on the verb in the presence of negative words like 'nothing' (e.g., Russian), or (ii) disallow negative words in subject position with sentential negation (e.g., Italian). The pattern found in SWA is interesting because it fits neither (i) nor (ii): the negation on the verb is completely optional, and both the subject and object positions can be negative.

Cross-linguistically, NC is restricted to the same clause. When two negative items occur in different clauses, they retain their separate negations in the meaning. SWA adheres to this pattern, as seen in (3), which has two negative items in separate clauses, and both negations surface in the meaning.

- (3) (chgeradz) (chgartatsi)
"(I didn't read) (without eating)"



MICHAEL PIFER

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Michael Pifer received his B.A. in Armenian Studies and Creative Writing from the University of Michigan in 2003. Currently he is a second year Ph.D. student in the Department of Comparative Literature at U of M. His interests include Armenian Studies and Iranian Studies, medieval poetry and poetics, and exegetical

encounters with other cultural traditions. This year he is working in collaboration with colleagues from Ann Arbor to present an exhibit on the Armenian manuscript tradition in context with Islamic manuscripts at the Detroit Institute of Arts.

Stunning Acumen, Silenced Solomon:

The Speechless Death of the Exiled *Gharib* in Armenian Literature

Mgrdich Naghash bitterly complained that even were the Armenian panduxt to possess the wisdom of Solomon or the ability to burst forth into rhapsodies of breathtaking elocution, those words would fall on uncomprehending ears, and the panduxt would be silenced at best, outcast as lunatic at worst. Centuries later, Shakespeare characterized the plight of the exile as one of "speechless death," although in the context of medieval Armenian hayrens, lyric poetry, folk songs and popular tales, "speechless death" takes on another dimension. Not only does the panduxt often lack the basic ability to communicate, but the panduxt's individual particularity is utterly effaced when branded as a *gharib*, a foreigner or stranger, and subsumed into another category of alienation.

I want to examine this category of alienation and its treatment within Armenian literature. I will place the *gharib* in a broader context of middle eastern literature to explicate the mystical connotations, both Christian and Sufi, of being a *gharib* in this world, as well as compare the lament of the *gharib* with other medieval laments over razed cities, examining the relationship between the fall of a dehumanized individual (who, although denied the agency of speech, represents a larger group of people) with the personification of cities which audibly mourn their destruction at the hands of foreigners. By contextualizing the trope of the *gharib* within a larger body of literature, I will demonstrate the stylistic and rhetorical conventions by which the trauma of the *gharib*'s "speechless death" coalesces into articulate utterance.

ARAM KOUYOUMDJIAN

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Aram Kouyoumdjian is both a practicing attorney, serving as Assistant General Counsel for the Los Angeles Unified School District, and an award-winning playwright. His writings include feature plays (*The Farewells* and *Velvet Revolution*) and solo works (*The Delicate Lines* and *Protest*), which have been performed in half a dozen cities, from Los Angeles (Fountain Theatre) to London (Finborough Theatre). Mr. Kouyoumdjian has been honored with two Elly Awards and a grant from the Arpa Foundation for his achievements in theater. His reviews and criticism of Armenian drama appear in print publications (*Armenian Reporter*, *Asbarez*) and online (Critics' Forum).

A Voice for the '30s: William Saroyan's Early Plays and Proletarian Drama of the Depression Era

The political, economic, and social conditions that the Great Depression inflicted upon the 1930s tremendously influenced the literature of the decade. Writers of the time, witnessing the devastation wrought by capitalist failure, awoke to a new-found social consciousness and protest. In the literary realm, such action came in the form of proletarian literature, a genre built upon working-class consciousness, often informed by Marxist ideology, and frequently espousing revolutionary change.

Playwright William Saroyan holds an uneasy – and perhaps uncertain – place in proletarian literature. Saroyan did not subscribe to a Marxist viewpoint. He did not advocate revolution. His writing was not propagandistic and barely ideological. Still, his plays exhibited essential elements of proletarian drama, including working-class characters; themes of money woes and financial hardship; and a perspective that protested the wrongs and injustices of the world.

Whether Saroyan belongs in the proletarian genre is the key question that my paper will consider by examining *The Time of Your Life* and *My Heart's in the Highlands* – the two major plays that Saroyan contributed to the literature of the '30s – within definitional frameworks of proletarian drama.

Through analysis of the plays' substantive contents and structure, the paper will posit that Saroyan's drama qualifies as proletarian under empirical criteria – authorship, audience, and subject matter – yet seems to fail that of political perspective under Marxist rhetoric. However, when that rhetoric eases, within the proletarian movement itself, into patriotic, antifascist sentiment, Saroyan emerges as a quintessential proletarian. He captures the era's mood of social protest, without becoming mired in its radicalism.



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Vahram Danielyan received his B.A in Armenian Language and Literature from Yerevan State University in 2004, his M.A. in 2006 and Ph.D. on the Contemporary East Armenian Novel in 2009. Currently he is a lecturer at Yerevan State University and the "Gitelik" University of Yeghegnadzor. He also holds the post of senior researcher at the Institute of Literature. Vahram is the author of many articles on literary criticism published in Armenia and abroad.

Gurgen Khanjyan's Novels: From Copy-Book to Novel

This paper, a portion of my broader research on the contemporary Armenian novel, treats the novels of one of the most interesting contemporary Armenian authors, Gurgen Khanjyan. First it outlines the essential distinguishing characteristics of Khanjyan's literature through which the author has attained a secure place in contemporary Armenian prose. It highlights how he has broken out of Armenian literary traditions and fallen under the inevitable influence of Franz Kafka. Its main focus is then a parallel reading of Khanjyan's three novels *Hivandanots*, *Nstir A Gnatske* and *Lur Chka* from the perspective of structural criticism. Its conclusion cited below sheds light on the title I selected for the paper and indicates how it was arrived at. "So then, which path leads from copy-book to novel? In his first novel *Hivandanots* a copy-book with diary notes about hospital life is mentioned, which the protagonist hides. In the second *Nstir A gnatske*, the protagonist, returning to the train, sits in front of the "same" copy-book, continuing the hospital notes. In the third *Lur chka* the copy-book is replaced by Arsho's bundle of notes, which the protagonist finally dares to incinerate. "Manuscripts do not get burnt", says Bulgakov's hero, but to get out from under the copy-book they need a new fire. In expectation of this, Khanjyan's third and for the moment final novel comes to an end."



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Ramela Grigorian Abbamontian is an Assistant Professor of Art History at Los Angeles Pierce College. She received her Ph.D. from UCLA in Modern Art with a minor in Armenian Studies. Her dissertation examined the visual construction of diasporic identity by contemporary Armenian-American artists residing in Los Angeles. Additional research interests include Diaspora art and theory, Museum Studies, and public art. She was the recipient of the UCLA Distinguished Teaching Assistant Award. She curated the exhibition, "Man's Inhumanity to Man: Journey Out of Darkness..." at the Brand Library Art Galleries for the City of Glendale (April 2009). She and her husband Jimmy live with their daughters Grace and Lily in Northridge, CA.

ARMENIAN GRADUATE STUDENTS ASSOCIATION AT UCLA

The Armenian Graduate Students Association (AGSA) at UCLA was established in January of 2002. The Association seeks to enhance the graduate student experience at UCLA through academic and professional development, networking, and mentorship by organizing events relevant to the Armenian community and Armenian issues. The AGSA is a student-run organization that strongly encourages member-initiated programming.

During the 2009-2010 academic year, the AGSA at UCLA held its Ninth Annual Mentorship Series event, during which undergraduate students built mentor-mentee relationships with Armenian students from the various graduate cohorts on campus. Presently, the AGSA is in the planning phase of its Third Annual Graduate-Professional Networking Forum – AGSA's largest event of the year, scheduled for April 12. This event provides graduate students the opportunity to network with successful Armenian-Americans from major companies and firms. The AGSA is also planning a variety of other activities, including its annual Yacht Gala.

In order to help provide more professional development as well as networking opportunities, the AGSA at UCLA maintains open lines of communications with various Armenian community and professional organizations such as the Armenian Professional Society, Armenian American Medical Society of California, Armenian Bar Association, the Armenian Engineers and Scientists of America, and many others.

The AGSA is particularly proud of its Graduate Student Colloquium in Armenian Studies. This Eighth Annual Colloquium continues the tradition of years past in bringing a diverse forum of presenters from different parts of the globe to discuss stimulating and forward-looking Armenian issues.

The Colloquium requires a tremendous amount of patient planning and oversight we would like to thank the Colloquium Committee for all of its hard work and dedication. We are certain that the Eighth Annual Graduate Student Colloquium in Armenian Studies will again prove to be a great inspiration to our current members and the Armenian community as a whole.

Thank You,

Your AGSA at UCLA

Homepage: <http://gsa.asucla.ucla.edu/~agsa/> ; Email: uclaagsa@gmail.com

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