Ms 539, Toros Roslin Gospels, Hromkla, 1262 AD, F. 12R: “Dedicatory Inscription” The Walters Art Museum (Baltimore, Maryland)
Welcome to the 2017 UCLA Colloquia in Armenian Studies.

**ARMENIAN STUDIES**

**UNDERGRADUATE STUDENT COLLOQUIUM**

**THURSDAY, FEB. 23, 2017**
ROYCE HALL 314

**ARMENIAN STUDIES**

**GRADUATE STUDENT COLLOQUIUM**

**FRIDAY, FEB. 24, 2017**
ROYCE HALL 314
Dear participants and attendees of the 15th Annual Armenian Studies Graduate Student Colloquium:

The Armenian Graduate Student Association (AGSA) and its board members are honored to welcome you to the annual colloquium put together by the Narekatsi Chair in Armenian Studies at UCLA and an organizing committee comprised of devoted graduate and undergraduate students from different disciplines.

This year marks the fifteenth anniversary of this wonderful initiative, which has brought together many young scholars from all over the world working on a myriad of subjects related to the field of Armenian Studies. We are proud to be the organizers of this wonderful conference, which contributes to the flourishing of Armenian Studies on our campus, in Los Angeles, and beyond.

From a presentation on Medieval Armenian illuminated gospels in Crimea and Armenian refugees in Imperial Russia to the questions of post-Soviet Yerevan’s urban landscape, this year’s colloquium features thought-provoking and diverse topics.

AGSA is proud to be one of the two registered Armenian student organizations (along with the Armenian Students Association) on UCLA’s Campus serving Armenian graduate students during their studies. AGSA strives to bring these students together by organizing social, academic and other events in order to educate Armenian students and others about Armenian history, culture and problems facing the Republic of Armenia and the Armenian community in Los Angeles.

Welcome, and we look forward to having two full days of vibrant scholarly exchange and academic interaction.

Warmly,

Sona Tajiryan
AGSA Board
Armenian Studies at UCLA is one of the largest programs outside Yerevan and, with roots going back over half a century, is one of the oldest in the USA. Instruction is organized around two nodes, the Narekatsi Chair of Armenian Studies in the Department of Near Eastern Languages and Cultures (NELC), held by Dr. S. Peter Cowe, and the Richard Hovannisian Chair in Modern Armenian History, held by Dr. Sebouh Aslanian, which was created in 2011 in honor of Dr. Richard G. Hovannisian, presently emeritus holder of the Armenian Educational Foundation Chair in the Department of History.

Recently an introductory class in Armenian Music has been added, currently taught by Dr. Karenn Chutjian Presti, and a Research Program in Armenian Archaeology and Ethnography was endowed by Ms. Zaruhy Sara Chitjian at the Cotsen Institute of Archaeology in memory of her parents.

UCLA offers instruction in all three major standards of the Armenian language: Dr. Anahid Aramouni Keshishian is lecturer in Eastern Armenian, Dr. Hagop Gulludjian in Western Armenian. Meanwhile, Dr. Shushan Karapetian, Program Director of the High School Summer Language Program at the Center for World Languages, offers classes for Armenian heritage learners.
The Program services an Armenian concentration in the NELC department’s Middle Eastern Studies Major as well as a popular undergraduate Armenian Studies Minor. Graduate degrees are now offered in NELC, History, and Archaeology.

In 2015 the Program was involved in establishing memoranda of understanding between UCLA and the American University of Armenia, the Matenadaran Institute of Ancient Manuscripts, the National Library of Armenia, and the Museum of Art and Literature in Yerevan and is currently engaged in various collaborative projects with these institutions. These include a joint annual Summer School Program with AUA and a Workshop on the Contemporary Construction of Armenian Identity held in March, 2016.


The nucleus of the university’s rich Armenological holdings was formed by the bequest of the library of Dr. K.M. Khantamour in the late 60s, subsequently enhanced by the accession of the Minasian collection of manuscripts (most of which are digitized), archives, and printed books that buttressed the Program’s research capabilities. Collection development has been facilitated by a recent endowment from the Friends of the UCLA Armenian Language and Culture Studies, a support group that provides liaison with the Armenian community of Greater Los Angeles.
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 Late Antique and medieval Armenian intellectual history, in which connection he has contributed most of the Armenian entries to the series *The Textual History of the Bible* (Brill), *Muslim-Christian Dialogue*, for which he has written the later Armenian entries to the series *Christian-Muslim Relations, A Bibliographical History*, and modern Armenian nationalism, on which he has produced an extended essay (*Le Muséon*, 2013). The author of five books in the field and editor of nine, he contributes regularly to scholarly journals and is the past co-editor of the *Journal of the Society for Armenian Studies*. He has served on the executive board of the Society for Armenian Studies and the Association Internationale des Etudes Arméniennes. A recipient of the Garbis Papazian award for Armenology, last year he was inducted into the Accademia Ambrosiana, Milan (Classe di Studi sul Vicino Oriente). His latest work *The Armenians: Religious and Cultural Interchange across the Mediterranean and Near Eastern World* is to be published by Gorgias Press, New Jersey. Next month he will be leading a graduate workshop on the contemporary construction of Armenian identity at the American University of Armenia.
Dr. Aslanian received his Ph.D. (with distinction) from Columbia University in 2007. He is an Associate Professor and the Richard Hovannisian Endowed Chair of Modern Armenian History at the Department of History at UCLA. Prior to his arrival at UCLA, Professor Aslanian taught at California State University, Long Beach, Cornell University, the University of Michigan, Chicago University, and Whitman College. From 2009 to 2010, Aslanian was a Mellon Foundation Postdoctoral fellow in world history at Cornell. Aslanian specializes in the early modern world and Armenian history and is the author of numerous articles in peer reviewed journals as well as two books. His book, *From the Indian Ocean to the Mediterranean: The Global Trade Networks of Armenian Merchants from New Julfa* (Berkeley: University of California Press, 2011), was the recipient of the PEN USA literary award for the most outstanding first book of the year from UC Press. It was also awarded the Middle East Studies Association’s (MESA) Houshang Pourshariati Prize for best book in Iranian Studies for 2011. Aslanian is currently concluding a book on global Armenian print culture and the history of reading in the early modern Armenian diaspora.
Dr. Hovannisian is Professor Emeritus 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 the G.E. von Grunebaum Center for Near Eastern Studies. The author or editor of thirty 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 thirteen 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. Currently he is Distinguished Chancellor’s Fellow at Chapman University and adjunct professor of History at USC to work with the Shoah Foundation on Armenian survivor testimonies.
Dr. Anahid Keshishian
Near Eastern Languages & Cultures
University of California, Los Angeles

Dr. 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 and 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 Society for Armenian Studies and 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 the US, Armenia and Argentina. Her recent work, the Armenian national epic “The Daredevils of Sasun,” was staged in 2015 with the participation of her UCLA students.
Hagop Gulludjian is Lecturer in Western Armenian at UCLA and has been an Associate Professor of Armenian Studies at the School of Oriental Studies of the Universidad del Salvador, Buenos Aires, where he initiated Armenian Studies classes. He has researched and occasionally published about a wide range of topics concerning Armenian Studies, as well as the interrelation of technology and culture. He has been 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 poetry; virtuality, culture, and diasporas; and modern to postmodern Armenian literature in Diaspora.
Dr. Karapetian received a PhD in Near Eastern Languages and Cultures from UCLA in 2014, where she has taught Armenian Studies courses over the past seven years. This year she completed her tenure as the first Postdoctoral Fellow in the Armenian Studies Program, which entailed the expansion of her research on Armenian heritage speakers and the development and instruction of an entirely new course entitled *Language in Diaspora: Armenian as a Heritage Language*. Her dissertation, “‘How Do I Teach My Kids My Broken Armenian?’: A Study of Eastern Armenian Heritage Language Speakers in Los Angeles,” received the Society for Armenian Studies Distinguished Dissertation Award for 2011-2014. Her research interests focus on heritage languages and speakers, particularly on the case of Armenian heritage speakers in the Los Angeles community, on which she has presented and lectured widely.

Dr. Karapetian is also very involved with the Center for World Languages and the National Heritage Language Resource Center at UCLA, where she is Program Director of the Center’s High School Heritage Program, which offers language classes for heritage speakers of Armenian, Russian, Persian, Korean, and Japanese. She is currently serving on multiple committees in the Los Angeles Armenian community aimed at reforming Armenian language instruction and promoting the use of the Armenian language.
Karenn Chutjian Presti considers herself very fortunate in being able to work in the three fields she loves: music, pedagogy, and language. As a pianist, Dr. Presti has performed extensively as a soloist and collaborator, winning competitions such as the US Open Music Competition, the Leni FéBland Foundation Competition, and the Armenian Allied Arts Competition. She has played for the studios of legendary teachers such as Felicia Weathers, Eleanor and Alice Schoenfeld, and Midori. Active in both Europe and the United States, Dr. Presti’s “superbly offered” evening of art song in Bavaria’s Stadttheater Ingolstadt led to her work as a pianist and vocal coach at the Heppel & Ettlich Theater in Munich.

Dr. Presti’s passion for music instruction and her academic field in pedagogy under Dr. Sheila Woodward have gained her faculty positions at the San Domenico School, the Pasadena Conservatory of Music, Munich International School, and the Artetonal Schule für Musik. Her study of political science under Dr. Richard Dekmejian at the University of Southern California led to her dissertation, “The Reality of Social Realism: Socialist Realism and Its Application to Soviet Armenian Composers”. Her musicological studies have seen fruition in her many pre-concert lectures for the Lark Musical Society and in her position as the Lecturer for M134, Introduction to Armenian Music, at UCLA.

Fluent in five languages, Dr. Presti is a California native and a graduate of the San Francisco Conservatory of Music (commencement speaker), from the studio of Mack McCray. As a doctoral and masters student at USC, where she studied with Prof. Kevin Fitz-Gerald, Dr. Alan Smith, Dr. Stewart Gordon, and Dr. Lucinda Carver (harpischord), Dr. Presti was the recipient of awards including the Koldofsky Memorial Music Scholarship, the Briggs Memorial Music Scholarship, and the Recognition for Excellence in Collaborative Piano. Besides teaching Introduction to Armenian Music at UCLA, Dr. Presti will be teaching a new course, M188, “Music and Nationalism during the World Wars,” in the summer session of 2017.
Dr. Tim Greenwood is a Senior Lecturer in the Department of Medieval History at the University of St Andrews. He has published widely on the political, social, and cultural history of late Antique and medieval Armenia (c. 500–1100), analysing and exploiting literary, epigraphic and material sources. A small corpus of early medieval Armenian silverware was published last year in *Dumbarton Oaks Papers* volume 69, including two important, previously unknown pieces. His introduction, translation and commentary of the *Universal History* (*Patmut‘iwn tiezerakan*) of Step’anos Taronec’i will be published by Oxford University Press in July 2017. A qualified lawyer, Dr Greenwood is now conducting research into the legal culture(s) of early medieval Armenia.

Lilit Keshishyan holds a Ph.D. in Comparative Literature from the University of California, Los Angeles. Her academic work explores the intricacies and challenges posed by issues of identity, language, and place in the literature of the Armenian diaspora. She teaches courses in Comparative Literature at UCLA and Composition at East Los Angeles Community College, and serves on the Executive Council of the Society for Armenian Studies. She is also working on original writing projects and translations of Armenian literature into English.
GUEST LECTURER

4:00 PM
Center for Medieval and Renaissance Studies
Visiting Scholar (CMRS)
DR. TIMOTHY GREENWOOD
Department of Medieval History, University of St. Andrews, Scotland
“Vernacular Legal Culture in Medieval Armenia”

5:00 PM
TEA/COFFEE BREAK

OPENING REMARKS

5:20 PM
Director of 2017 Undergraduate Student Colloquium in Armenian Studies
MARIAM HOVHANNISYAN
UCLA

Narekatsi Professor of Armenian Studies
PROFESSOR S. PETER COWE
Near Eastern Languages and Cultures, UCLA
5:30 PM – 5:50 PM

MARIAM HOVHANNISYAN
UCLA
“Sandwich Culture: Codeswitching in Transactional Encounters among the Armenian Community of Glendale”

5:50 PM – 6:00 PM

DISCUSSION PERIOD

6:00 PM – 6:20 PM

MARY ABRAMYAN
UCLA
“Lark Musical Society: Using Music to Cultivate the Armenian Language and Heritage”

6:20 PM – 6:30 PM

DISCUSSION PERIOD

6:30 PM – 6:45 PM

COFFEE/TEA BREAK

6:45 PM – 7:05 PM

VARAND NIKOLAIAN
UCLA
“Hierarchies and Prestige among the Iranian-Armenian Dialects”

7:05 PM – 7:15 PM

DISCUSSION PERIOD

7:15 PM – 7:35 PM

GARDENIA NAHIGIAN
UC Davis
“Memoir, Medicine, and the Armenian Genocide”

7:35 PM – 7:45 PM

DISCUSSION PERIOD

7:45 PM

Reception, Royce 306

Award of the Prize for the Best Paper Presented at the 2017 Undergraduate Colloquium
Mariam Hovhannisyan is a senior at UCLA studying Cognitive Science and minoring in Linguistics and Armenian Studies. She is currently working on a research project with a postdoctoral fellow at Northwestern University on negative subsequent memory and its effects of value on recognition memory. Having taken classes with Dr. Shushan Karapetian and others in Armenian language, she also developed a love for linguistics. Mariam hopes to pursue a graduate degree in Psychology and Law in the future.

“Sandwich Culture”: Code-Switching in Transactional Encounters Among the Armenian Community of Glendale

Literature on Armenian language use among heritage language speakers typically reports code-switching between English and Armenian. There are many variables that can affect whether code-switching occurs, such as the speakers’ proficiency in the heritage language, length of the encounter, comprehensibility, and knowledge of different registers. This study aims to find the specific patterns of code-switching through collected observations and recordings from a cafe in a heavily populated Armenian community in Los Angeles. The grammatical constraints of code-switching as well as the discoursal functions in individual switches, and the compartmentalization of certain words will be presented. The study will also present factors that contribute to code-switching in this particular community and possible reasons that might trigger one to switch. An analysis of typical transactional encounters and reasons for different code-switching patterns will be given.
As a student at UCLA majoring in Biochemistry, Mary enrolled in a series of Armenian classes due to her interest in the Armenian culture and heritage. During one of these classes, Language in Diaspora: A Case Study of Armenian as a Heritage Language, she was given the opportunity to combine her interest in Lark Musical Society where she has been volunteering at for almost ten years and her interest in cultivating Armenian customs and traditions. She plans on further pursuing her interest in both music and her culture throughout her life, in addition to pursuing a Doctor of Pharmacy degree this coming fall.

“Lark Musical Society: Using Music to Cultivate the Armenian Language and Heritage”

Lark Musical Conservatory, the largest branch under Lark Musical Society, is a musical institution whose foundation comes from the desire to transmit and cultivate Armenian music and culture, to allow the Armenian heritage to thrive in the diaspora. The institution focuses on publishing and collecting music, with an emphasis on Armenian music, archiving Armenian books and transmitting it to the Armenian community and youth. The conservatory serves the Los Angeles community and has an annual average enrollment of 200 students, of both Armenian and non-Armenian decent. This study focus on understanding what steps the institution takes in maintaining and cultivating the Armenian heritage and language. It examines the varying degrees of Armenian language usage in both instructional and recreational use at the conservatory as well as the changes in the use of the language over the years. The data was collected through interviewing instructors, staff, and students of the conservatory throughout the past year. The findings show that despite the mission of the conservatory, to transmit the Armenian language and heritage, the use of Armenian at the institution has decreased due to multiple reasons. These reasons include changes in the generations, sociolinguistic make up, and ethnic diversity of both teachers and students.
Varand Nikolaian is an Armenian-Iranian-American philosophy graduate headed to Law School with a side-interest in exploring and better-understanding the ambiguous relations between self-identification and language.

“Hierarchies and Prestige among the Iranian-Armenian Dialects”

The Iranian-Armenian (Parskahayeren) dialect, contrary to common belief, is not just one dialect, but is in fact composed of many smaller-sub dialects, which in many cases come to interact with each other as Iranian-Armenians from across the country come to interact with each other. This research paper presents these sub-dialects, determines how these sub-dialects interact, and by observing their interaction, these sub-dialects are then put into a hierarchical structure based on the prestige level of each sub-dialect relative to each other. This research paper focuses on the dialects of Isfahan, Garadagh, Tabriz, Urmia, Charmahal, and Abadan for the reason that these communities have the most distinguishable dialects from the mainstream dialect of Tehran. The research on these sub-dialects and their interaction is done by oral-interviews of the speakers of the sub-dialects, accompanied by a survey that asks each subject to rate the sub-dialects from most prestigious to least prestigious. The research subjects are also asked to state if they switch to any of the sub-dialects when interacting with the other sub-dialects. They are then asked the reasons for either keeping or switching their dialects, in addition to how they generally feel about their dialect and the other dialects. The results concluded that the dialect of Tehran as the most prestigious, Isfahan as the second most prestigious, and Charmahal as the third most prestigious. The rest of the sub-dialects were equally undermined by the dialect of Tehran. The findings are analyzed through the consideration of appropriate literature and previous research. Concepts such as language shame, diglossia, and language compartmentalization are identified in the findings. The close study of these results accompanied with the proper linguistic concepts can offer insights that may be applicable to the current situation of the Armenian language in the United States.
GARDENIA NAHIGIAN

UC Davis, Graduate December, 2016
Double Major: Sociology-Organizational Studies and Religious Studies
Minor: Human Rights
genahigian@ucdavis.edu

Gardenia Nahigian is a recent graduate of UC Davis who is doubled majored in Sociology-Organizational Studies and Religious Studies. She currently serves on the board as the fundraising co-chair of the Imani Clinic, a UC Davis Medical Center student run clinic and is the undergraduate peer advisor for the Religious Studies department. Being of Armenian descent, Gardenia wanted to focus her senior thesis on the Armenian Genocide. She is especially interested in intersection of how humanitarian organizations responded to the Armenian Genocide and how political institutions currently treat the Armenian Genocide through political commitment and diplomatic action. While not working on that Gardenia enjoys listening to podcasts, traveling, and spending time with friends and family. Her goal is to purse a career as a geriatric physician and she hopes to be able to use a medical degree in order to travel to underdeveloped countries to establish a comprehensive and reliable healthcare system.

“The Memoir, Medicine, and the Armenian Genocide”

The Armenian Genocide was one of the largest and earliest inflicted atrocities carried out against an ethnic group of the 20th century. The loss of 1.5 million Armenians, who were brutally killed by the Ottoman Empire in the years leading up to and during 1915 received international attention. While the Armenian Genocide marked a dark time in human history, it also became a springboard for humanitarian relief. The blueprint for the structure of modern humanitarian relief organizations grew out of the Armenian Genocide. This paper demonstrates a shift in relief organizations being transformed from having ties to religious institutions to solely being secular humanitarian aid. Does the intersection of a secular group providing aid to a religious community change how relief is administered and how the target population received it? Organizations such as the Near East Relief Society and the American Red Cross established relief centers for Armenians during 1915 through 1922. Although these nongovernmental organizations remained politically neutral, they demonstrated great compassion towards Armenians. Relief efforts were concentrated in rebuilding Armenian communities in Eastern Armenia, Turkey, and Syria through providing medical treatment, orphan care, and living assistance. Memoirs authored by relief workers provided insight into how the tragedy occurred and reveal common sentiments of Armenians during this time period. Aid organizations changed their focus from being religiously motivated to have the sole purpose of serving the greater good of humanity. However, the Armenians were a people deeply rooted in Christian identity. Internal disagreements unto what the Armenians needed often occurred between administrators of the organizations and leaders of the Armenian community. These instances are indicative of the fetishism of burgeoning Western ideology verses specific cultural beliefs and practices. Yet, the focus was not on whose ideas prevailed, but what could be done to reassure the Armenians.
2017 UNDERGRADUATE STUDENT COLLOQUIUM IN ARmenian STUDIES

UNDERGRADUATE COMMITTEE MEMBERS

Dr. S. Peter Cowe
Founder/Faculty Advisor

Mariam Hovhannisyan
B.S. in Cognitive Science, Class of 2017
Minor in Armenian Studies and Linguistics

Ani Petrosyan
B.A. in English, Class of 2017
Minor in Entrepreneurship

Luiza Harutyunyan
B.S. in Neuroscience, Class of 2018
Minor in Armenian Studies

Maral Sakayan
Department of Ecology and Evolutionary Biology
OPENING REMARKS

9:30 AM – 10:00 AM

BREAKFAST
UCLA Royce Hall
Room 314

10:00 AM – 10:10 AM

Director of 2017 Graduate Student Colloquium in Armenian Studies

JESSE SIRAGAN ARLEN
Near Eastern Languages and Cultures
University of California, Los Angeles

Armenian Studies Professor & Narekatsi Chair

PROFESSOR S. PETER COWE
Near Eastern Languages and Cultures, University of California, Los Angeles

PANEL 1
Image and Provenance in Armenian Manuscript Illumination

CHAIR: CHRISTINE THOMASSIAN
Near Eastern Languages and Cultures, University of California, Los Angeles

10:10 AM – 10:30 AM

GAYANE BABAYAN
Central European University, Budapest (Hungary)

“The Multi-Cultural Artistic Milieu of the Crimea: A Note on the Patterns of Artistic Adoption and Adaptation in the Miniatures of a 14th Century Crimean Armenian Four Gospels”

10:30 AM – 10:50 AM

CAROLINE MCCUNE
Tufts University, Boston

“Guns and Roses: The Battle of Avarayr Depicted in an Armenian Hymnal at the Boston Public Library”

10:50 AM – 11:00 AM

DISCUSSION PERIOD
Gayane has an MA degree in art history from Yerevan State University (UNESCO Chair of Armenian Art History and Theory). She received her master’s degree in Medieval Studies at Central European University in 2016. Gayane has also taken part in the archaeological excavations of the Bronze-Iron Age site in Karmir Blur, Armenia, as well as worked as an assistant to the field archaeologist in an Armenian-American archaeological expedition organized by the Institute of Archaeology and Ethnography NAS RA and Cotsen Institute of Archaeology, UCLA, at the Neolithic site in Masis Blur, Armenia. Her CEU research concerned the artistic interactions of Armenians in Crimea in the fourteenth century. As a case study she examined the illustrations of two gospels produced in the city of Surxat in this period and investigated the ways and agents of these artistic exchanges which were fostered by the intensified social-cultural interactions taking place through the trade routes of the Black Sea region.

“The Multi-Cultural Artistic Milieu of the Crimea: A Note on the Patterns of Artistic Adoption and Adaptation in the Miniatures of a 14th Century Crimean Armenian Four Gospels”

The investigation of colonial schools of the Armenian miniature painting has always been a subject of major interest in the Armenian scholarship, however certain questions still remain unstudied.

The fourteenth-century Crimean school of miniature painting represents an interesting example of the Armenian artistic interactions with the Byzantine tradition and Italian Trecento art. In this respect, Four Gospels (Matenadaran 7664) — produced in 1332 in Sourkhat (Solkhat, Solgt/[Starij Krim]) — is a relevant case study. The iconography and style of the miniatures demonstrate their adherence to the Palaiologian style, nevertheless the interpretation of certain scenes attest a good familiarity with the works of Trecento art. The peculiar applied technique — supposedly tempera (Lydia Durnovo, 1961) — is rather interesting detail in the light of the search for new artistic means and forms; generated in the Byzantine art in the fourteenth century and further developed in the Italian art. Apart from these artistic interactions, one can witness the originality of the miniatures manifested in the deliberate reduction of secondary personages, the minimal usage of the architectural and landscape backdrop.

The proposed paper aims, by conducting the iconographic and stylistic analysis of the miniatures, delineate the main sources of artistic inspiration and define to what extent these artistic interactions are reflected in the social-economic relations of the Armenians with their environ — at the time governed by Genoese merchants and vastly inhabited with Greeks for centuries. Besides, it is essential to understand the ways in which these interactions have occurred, namely the agents and means of these artistic interactions.
Caroline McCune is a second-year Master’s candidate in Art History and Museum Studies at Tufts University in Medford, Massachusetts. After graduating magna cum laude with a B.A. in Art History from Georgetown University in 2011, Caroline worked in exhibitions at both the Corcoran Gallery of Art and the National Gallery of Art, Washington. At Tufts, Caroline studies early modern art of Europe, particularly exchange, mobility, and interdisciplinarity in print culture, with Professor Cristelle Baskins, associate professor of Renaissance art. Her interest in exchange led her to study the vibrant tradition of Armenian manuscripts with Professor Christina Maranci, the Arthur H. Dadian and Ara T. Oztemel Professor of Armenian art and architecture.

“Guns and Roses: The Battle of Avarayr Depicted in an Armenian Hymnal at the Boston Public Library”

The Boston Public Library houses an unpublished yet richly illuminated Armenian manuscript—a šaraknocs’, or Armenian hymnal (MS.Q.Med.199). Bound in stamped leather boards, the pages reveal a program of sixteen colorful full-page miniatures, four title pages, and over 150 marginal decorations ranging from floral and ornithomorphic motifs to images of saints and martyrs. The illuminations evoke both the sumptuous style of medieval Cilician manuscripts and the sixteenth- and early-seventeenth-century Armenian manuscripts produced in Lake Van and Constantinople. While the hymnal signals luxury and a thorough knowledge of Armenian manuscript illumination, its colophon is enigmatic. There is no information to anchor the manuscript in a temporal or geographic context. Nonetheless, several illuminations feature distinctly Armenian iconography, particularly a two-page depiction of the Battle of Avarayr. This representation of the canonical battle scene was not included in Sirarpie Der Nersessian’s seminal essay, “Miniatures de la Bataille des Vardaniens” (1973), but it must be placed within the iconographical tradition of the battle. Its use of this iconography is significant because it situates this overlooked manuscript in the sixteenth- and seventeenth-century schools of Vaspourakan. However, its variation of the iconography of the battle is unprecedented due to the inclusion of firearms. Through visual examination of the manuscript and comparative iconographical and historical analysis, this paper analyzes the presence of guns in the hands of both the Persians and Armenians and considers the circumstances of its production and why the artists or patrons felt it necessary to render contemporary the ancient Battle of Avarayr.
GRADUATE PROGRAM: FRIDAY, FEB 24, 2017

PANEL 2  Armenian and Turkish Idioms in Ottoman-Armenian Literary Culture

CHAIR: SONA TAJIRYAN
Department of History, University of California, Los Angeles

11:00 AM – 11:20 AM  PINAR KARAKILÇIK
Institut National des Languages et Civilisations Orientales, Paris (France)
“The Concept of Armeno-Turkish (Turkish in Armenian Script) in Sociolinguistic Terms”

11:20 AM – 11:25 AM  DISCUSSION PERIOD

11:25 AM – 11:40 AM  COFFEE/TEA BREAK

PANEL 3  Implementing Armenian Literacy Policies at the State and Community Levels

CHAIR: DR. SHUSHAN KARAPETIAN
Near Eastern Languages and Cultures, University of California, Los Angeles

11:40 AM – 12:00 PM  JEREMY JOHNSON
University of Michigan, Ann Arbor
“Կորչի անգրագիտութիւնը: Literacy Typologies and the Making of Soviet Peoples in Early Soviet Armenia”

12:00 PM – 12:20 PM  LAURA SAMVELYAN
University of Oldenburg (Germany), University of Stavanger (Norway), and University of Nova Gorica (Slovenia)
“Language and Literacy Practices in a Diasporic Setting: A Case Study of the Armenian Community of Buenos Aires”

12:20 PM – 12:30 PM  DISCUSSION PERIOD

12:30 PM – 2:00 PM  LUNCH
Pinar Karakılçık holds an MA in Turkish language on Ottoman Turkish from Marmara University and an MA in linguistics with Armenian language option from Sorbonne Paris IV/INALCO. She is currently PhD student in linguistics at INALCO/SeDyL UMR8202. She has been working on sociolinguistics and language contacts in the context of Turkish, Armenian, Armeno-Turkish.

“The Concept of Armeno-Turkish (Turkish in Armenian Script) in Sociolinguistic Terms”

This paper presents the state of progress of the PhD thesis entitled “The concept of Armeno-Turkish language through Turkish theater texts written in the Armenian script.” There have been a number of literary and diachronic studies conducted on Armeno-Turkish literature, but this thesis intends to analyze Armeno-Turkish in sociolinguistic terms, and as a product of language contact. In fact, this language is not initially a literary language, but a spoken language among Armenians, described as vulgar Armenian, according to the great Armenian Dictionary (which indicates classical Armenian and vulgar Armenian, that is to say Armeno-Turkish) written by the creator of modern Armenian lexicography, Father Mekhitar in Venice (1745, completed in 1769). Later, for several reasons, this language also became a literary language written in the Armenian alphabet. We do not intend to define Armeno-Turkish as the history of either Turkish or Armenian, but according to its own inner logic, as an “Ottoman sociolect” that is at the same time connected to the history and dialectology of both Turkish and Armenian. By analyzing both a broad written corpus of Turkish theater texts written in the Armenian script and preliminary findings of fieldwork focused on language contact between Turkish and Armenian, conducted in the Turkish-speaking Armenian community of Beirut, we will study the dynamics of Armeno-turkish as a spoken and written language among the Ottomans.
Jeremy Johnson is a PhD Candidate in the interdepartmental program in Anthropology and History at the University of Michigan. He has conducted archival-based research in the archives of Georgia, Armenia and Russia on the campaigns to eradicate illiteracy in the South Caucasus. He is the co-author with Jo Laycock of “Creating ‘New Soviet Women’ in Armenia: Gender and the History of Early Soviet Transcaucasia” in the edited volume Gender in Twentieth-Century Eastern Europe and the USSR.

“Կոռչի անգրագիտությունը: Literacy Typologies and the Making of Soviet Peoples in Early Soviet Armenia”

Literacy [գրագիտություն] had multiple and variable meanings in the Soviet Union and was usually central to discourses of early Soviet citizenship. Notions of political literacy and the ability to produce stylized Soviet discourses were measured alongside the ability to reproduce certain kinds of state-sanctioned reading and writing practices. In Soviet Armenia, during the 1920s and 1930s, literacy activists implementing mass literacy campaigns operated with a wide range of ideas about literacy and citizenship, in part informed by pre-Soviet practices as well as the practices of international humanitarian actors in the region. These activists mapped and created multiple scales of illiteracy across Armenia, producing data on the communities in most need of Soviet reform. Armenian Soviet citizens moved in and out of categories of literacy based on the ways in which illiteracy itself was translated, interpreted and constructed. Using archival evidence from the Armenian National Archives and the archives of the Transcaucasian Socialist Federative Soviet Republic, this paper demonstrates that multiple competing and, at times, incommensurable notions of literacy and citizenship shaped the translation of the Soviet project into Armenia and Armenian during the early Soviet period and that Armenian Soviet subjectivities were dialogically produced and distinct due to the particular historical circumstances of Soviet Armenia.
Laura Samvelyan has recently received her joint Master’s degree in Migration Studies and Intercultural Relations from the University of Oldenburg (Germany), University of Stavanger (Norway) and University of Nova Gorica (Slovenia). Due to her huge interest in the Armenian Diaspora, she has travelled to Buenos Aires, Argentina to conduct her ethnography over the course of 4 months, focusing her research on the Armenian language and literacy practices in the community. For the past years Laura has worked with different organizations (UNHCR, Refugee Law Project, HIAS Resettlement Support Centre) doing research and fieldwork with refugees and forcibly displaced persons. Currently, Laura works on a National Migration Strategy and Country Response Plan to address the issues of Syrian Armenian migrants in Armenia – a project designed by Caloust Gulbenkian Foundation and the Ministry of Diaspora of the RA.

“Language and Literacy Practices in a Diasporic Setting: A Case Study of the Armenian Community of Buenos Aires”

This research investigates the language use and literacy practices in the Armenian community in Buenos Aires. It aims to reveal the spaces where the Armenian language is used and what meaning it holds to the members of the community. The linguistic practices of people are explored in different settings: the family, the community, at school, church, in their workplace, etc. Furthermore, the thesis investigates the role of community organizations in supporting language maintenance and the impact of current practices, as well as the social hierarchies, which are formed due to the language use.

Hypothesis 1: Practices of writing and speaking constitute several symbolic spheres.
Hypothesis 2: Speaking and writing have social roles and define positions and hierarchies in the communities.

The theoretical framework is based on the concept of linguistic vitality, which explains how vital the language is in the community and what are the chances for it to be spoken in the future, developed by Giles, Bourhis and Taylor.
PANEL 4  Armenian Involvement in World War I and its Aftermath

CHAIR: DANIEL OHANIAN
Department of History, University of California, Los Angeles

2:00 PM – 2:20 PM  
MICHAEL RETTIG
California State University, Fresno
“Armenians in the British Intelligence Service during World War I: A Case Study of Thomas Mugerditchian and Arshak Safrastian”

2:20 PM – 2:40 PM  
ASYA DARBINYAN
Clark University, Worcester
“New Research Perspectives on Armenian Refugees in Imperial Russia (1914-1917)”

2:40 PM – 3:00 PM  
PÉTER PÁL KRÁNITZ
Pázmány Péter Catholic University, Budapest (Hungary)
“From Colonialist to Humanitarian? The Dissolution of the Armenian Question into the Discourse on Refugee Rights”

3:00 PM – 3:10 PM  
DISCUSSION PERIOD
Michael Rettig graduated with his Bachelors of Art in History from California State University Fresno in 2015. He is currently pursuing his Master’s degree at the same institution. Michael was awarded the Calouste Gulbenkian Short Term Grant for Armenians Studies to travel to London for his research on his great great grandfather, Thomas Mugerditchian, and Armenians in British intelligence during World War I. He is currently the editor of the Hye Sharzhoom, the Armenian student paper at CSU Fresno.

“Armenians in the British Intelligence Service during World War I: A Case Study of Thomas Mugerditchian and Arshak Safrastian”

The title of my proposed paper is “Armenians in the British Intelligence Service during World War I: A Case Study of Thomas Mugerditchian and Arshak Safrastian.” My paper will explore the multilayered identities of Armenians in British intelligence through the lives of Mugerditchian and Safrastian, both of whom served as British dragomen, Vice Consuls, and Intelligence Officers. Through the course of their careers, Mugerditchian and Safrastian were able to assume a British layer of identity in addition to their Ottoman Armenian identities, thus inhabiting a unique middle ground between the Occident and Orient. Studying the lives of these Armenians provides interesting case studies into how and why they were able to identify as British on the periphery of the Empire and to what extent the British accepted them as such.

My paper will seek to bring a better understanding of what it meant to be “British” on the fringes of an increasingly diverse empire. Identities on the periphery of the British Empire were often fluid, allowing Armenians such as Mugerditchian and Safrastian to claim British identities. However, these identities were contested the closer one got to the center of the Empire.

I have collected the personal writings of my subjects as well as the memoirs of missionaries, diplomats, and locals who knew them. I have also researched the careers of Safrastian and Mugerditchian in the National Archives in London, as well as the attitudes their British superiors held towards them.
Asya Darbinyan's dissertation explores the Russian Empire’s response to the Armenian Genocide (Advisor: Dr. Taner Akçam). Previously, Darbinyan worked at the Armenian Genocide Museum-Institute, Yerevan, as a senior research fellow and the Deputy Director of the museum (2008-2013). She was awarded Calouste Gulbenkian Research Grant in Armenian Studies for two-month research in Moscow archives (2016), a European Holocaust Research Infrastructure (EHRI) Fellowship at Shoah Memorial, Paris (2013), and a Carnegie Research Fellowship at the UCLA (2011-12). Darbinyan has presented at a number of academic conferences: most recently, conferences of the International Network of Genocide Scholars (2016) and the International Association of Genocide Scholars (2015), Children and War Conference at Salzburg University (2016), and Violence and Memory Conference at O.P. Jindal University (2016). She has scholarly articles published in Armenian and in English, and a co-authored chapter in volume Plight and Fate of Children During and Following Genocide - Genocide: A Critical Bibliographic Review.

“The New Research Perspectives on Armenian Refugees in Imperial Russia (1914-1917)”

The front page of the 30 June 1916 issue of the Parisian newspaper Excelsior carried an illustration of a Russian soldier on horseback with a refugee child in his arms. The picture was titled “The Symbol of Protection of the Armenians by Russians.” “Russia” and “humanitarianism” are rarely coupled in the historical literature on the 20th century. Yet my paper emphasizes the importance of exploring imperial Russia’s reaction to the refugee crisis on the Caucasus battlefront of World War I. During the Great War and the Armenian Genocide, the Russian imperial government as well as a number of non-governmental organizations established in the Russian Empire provided assistance to hundreds of thousands of Armenian refugees.

My presentation aims at exploring how the recognition of an emergency situation by imperial authorities transformed political and public reaction into action: relief work. It also plumbs the motivations for humanitarian assistance and the Russian context of humanitarianism. What was the Russian imperial government’s vision with regards to the future of Ottoman-Armenian refugees? Did Russian authorities have a concrete plan for the occupied territories of eastern Turkey? Was the Russian relief work for Armenians humanitarianism or was it part of a larger imperial or colonization project? Or did these agendas overlap? Besides, to what extent were policies of Russian authorities towards Armenians general rather than specific?

Exploring primary sources from Russian State and Military-Historic archives for the first time, my paper offers new perspective on Russian policy towards Armenians during the Great War.
Péter Pál Kránitz is a graduate student at the Doctoral School of History at Pázmány Péter Catholic University, Budapest, Hungary. His researches focus on humanitarian and colonial discourses at the First Assembly of the League of Nations regarding the Armenian question. He is the author of the trilingual exhibition-catalogue titled Hungarians in the Caucasus, and numerous articles in peer-reviewed journals, such as Journal of Levantine Studies. He was awarded scholarships by the International Visegrad Fund, Central European Exchange Program for University Studies and by the Calouste Gulbenkian Foundation, and was a participant of international conferences in the United States of America, Germany, Armenia, Israel, Poland, Russia, Macedonia and Hungary.

"From Colonialist to Humanitarian? The Dissolution of the Armenian Question into the Discourse on Refugee Rights"

In the frameworks of the League of Nations the international political community (par excellence the Allied Powers) between 1920 and 1923 (shortly after the Treaty of Sèvres was signed and an independent Armenian state was established and recognized), began the process of dissolving the Armenian question, a question of self-determination and statehood, into a humanitarian question on human trafficking, minority rights and refugee affairs. Although international political discourse on the Armenian question was characterized by proclaimed sympathy and a sense of responsibility on grounds of humanitarian concerns and the “ unofficial” but unanimous recognition (at the League of Nation’s Assembly) of the Armenian genocide (in a pre-Lemkin sense), as the inevitable war in Turkey and the unwillingness of the Great Powers to protect Armenia became apparent, the discourse changed significantly, mitigating the Allies’ responsibility and rejecting every form of intervention or commitment on behalf of the Armenian state.

Numerous designations and analyses of the Armenian question have been phrased by the secondary literature, however, few of them regards and analyses it as a discourse. Up until the end of 1920 the Armenian question could be characterized primarily as a colonial discourse, while from 1923 onwards, most essentially, as a humanitarian one.

The methodology of my paper is Critical Discourse Analysis, analyzing archival materials of the National Archives of Armenia, National Archives of Hungary, Archives of Modern Records in Warsaw, the Gulbenkian Library in Jerusalem and State Archives Agency in Sophia. It is a summary of a chapter of my work-in-progress dissertation to be concluded this year at Pázmány Péter Catholic University, Hungary.
PANEL 5  Genocide and Memory Contested in an Armenian and Turkish Context

CHAIR: ANI SHAHINIAN
Near Eastern Languages and Cultures, University of California, Los Angeles

3:10 PM – 3:30 PM  JENNIFER MANOUKIAN
Columbia University, New York
“Disrupting Literature in Diaspora: Zareh Vorpuni’s The Candidate and the Nouveau Roman”

3:30 PM – 3:50 PM  OKAN DOGAN
Bilkent University, Ankara

3:50 PM – 4:00 PM  DISCUSSION PERIOD

4:00 PM – 4:20 PM  COFFEE/TEA BREAK
Jennifer Manoukian is a translator of Western Armenian literature. She received her master’s degree from the Department of Middle East, South Asian and African Studies at Columbia University and her bachelor’s degree from the Departments of French and Middle Eastern Studies at Rutgers University. Her first translation—The Gardens of Silihdar, the memoir of Ottoman Armenian writer Zabel Yessayan—was published in 2014 and her second—The Candidate by Zareh Vorpouni—was published in 2016.

“Disrupting Literature in Diaspora: Zareh Vorpouni’s The Candidate and the Nouveau Roman.”

The Candidate by Zareh Vorpouni is one of the most masterful, psychologically penetrating novels in diasporan Armenian literature and allows for the greatest understanding of the figure of the survivor. Published in 1967 at a time of political awakening among the descendants of survivors of the Armenian genocide, the novel explores themes of trauma, forgiveness, reconciliation, friendship and sacrifice and examines the relationship between victim and perpetrator. In my paper, I argue that Vorpouni reconceptualizes the notion of genocide testimony through his experimentation with French theories of the nouveau roman. Alain Robbe-Grillet, one of the theory’s founders, describes the nouveau roman as striving to foster change by encouraging reevaluation in the reader as well as eliminating literary techniques that impose a particular interpretation of events. Vorpouni extends this literary aspiration into the political by encouraging the Armenian community to free themselves of the drive to exact vengeance for the Armenian genocide, reinterpret the effects of their memories and post-memories and diverge from conventional treatments of the Armenian genocide in literature. With his introduction of a new literary form into Western Armenian literature, Vorpouni—marginalized in his lifetime and excluded from the Western Armenian literary canon—attempted to bring about a new beginning in the Armenian diaspora’s relationship with trauma and its aftermath.
Okan Dogan is a Ph.D. candidate in the Department of Political Science and Public Administration, Bilkent University, Turkey. His dissertation research draws upon the literature on sociology of intellectuals and sociology of knowledge, and focuses on the ways in which Turkish scholars and intellectuals have debated the Armenian Genocide in the country’s recent history. He is expected to obtain his degree in 2017.


My research covers the debates in the Turkish public space about the recognition of the Armenian Genocide, with specific emphasis on a series of immense media events in the first decade of 21st century such as the 2005 Istanbul conference and the 2008 on-line apology campaign. Departing from the available accounts of the Turkish debate, in which the question of agency is not adequately taken up, I offer to contextualize these events as political activism conducted specifically by intellectuals. Employing concepts and methodological tools I derive from the French sociologist Pierre Bourdieu’s sociology of intellectuals, I examine how the Turkish intellectual field has functioned in the production and dissemination of alternative historical knowledge and dissident political attitude on the Armenian issue. This approach necessitates to inquire the autonomy of the space within which the dissident Turkish intellectuals tried to challenge the state’s viewpoint. By doing that very inquiry, I argue that in Turkey, intellectuals have so far failed to produce an alternative democratic approach to the Armenian issue that effectively challenges the Turkish state’s position; and that much of this inability has to do with the restraints and pressures originating from the intellectuals’ dependence on the Turkish state and the media, and constraining the autonomy of the intellectual field.
**PANEL 6**

**Yerevan’s Urban Landscape in Transition**

**CHAIR: ROSIE VARTYTER AROUSH**
*Near Eastern Languages and Cultures, University of California, Los Angeles*

4:20 PM – 4:40 PM

**VREJ HAROUTOUNIAN**
*University of Edinburgh, Scotland*

“Post-Soviet Yerevan: Changes and Developments after Independence”

4:40 PM – 4:50 PM

**DISCUSSION PERIOD**

4:50 PM – 5:20 PM

**PIANO RECITAL BY**
*HAROUT SENEKEREMIAN*

5:20 PM – 5:35 PM

**15TH ANNIVERSARY UCLÁ COLLOQUIA IN ARMENIAN STUDIES RETROSPECTIVE**

5:35 PM – 5:45 PM

**GUEST SPEAKER:**
*DR. LILIT KESHISHYAN*
*UCLA and East LA City College*

5:45 PM – 7:45 PM

**RECEPTION**
*Royce Hall 306*

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**FEB. 25**

Merdinian School
13330 Riverside Dr, Sherman Oaks, CA 91423

2:00 PM

**ARPA REPRISE OF THREE GRADUATE COLLOQUIUM PAPERS**
Vrej Haroutounian is currently a Landscape Architecture PhD student at ESALA (Edinburgh School of Architecture & Landscape Architecture) within the college of Art. In 2012 after graduating from Cal Poly Pomona with a masters in Landscape Architecture he moved to Yerevan Armenia where he co-founded Four Peaks Landscape + Architecture studio. He regularly publishes his writing in numerous outlets about all things related to Armenia’s landscape. His current research interests are focused on spatial justice, post-Soviet cities, and the impacts of spatial justice on the built human and natural landscape.

“Post-Soviet Yerevan: Changes & Developments After Independence”

This paper discusses the effects of post-Soviet independence on the urban landscape of Armenia’s capital city of Yerevan. This study looks at the urban landscape as a by-product of cultural, political, and economic value systems, and examines changes in the landscape through empirical research. Rephotography, or repeat photography, of the same site during different time periods, was used to document the city’s physical changes over time, creating a “then” and “now” view. Semi-structured interviews with relevant stakeholders were used to gain a deeper understanding of local experiences and realities. Finally, thematic content analysis was the method of analysis for the data corpus.

The literature review thoroughly addresses the ideologies, principles, and planning practices that influenced the urban landscape of Yerevan— including the Garden City Movement, the City Beautiful Movement and the City of Socialist Man— and provides an understanding of the ideals that would continue to influence the development of Yerevan until the end of the Soviet period. In addition, the process of globalization and neoliberal economic policies have also had significant impacts on the urban landscape of Yerevan in the period following independence. This study found that there have been major areas of change in the urban landscape. These changes can be seen in the conversion of public spaces to profit-generating space, increase in automobile traffic, increase in advertisement billboards and signage, along with the gentrification of downtown Yerevan. Evidence for these changes can be seen both in the photographic record and in the semi-structured interview responses.
Harout Senekeremian was born on November 1st, 1982. He began playing the piano at the age of four with the encouragement and guidance of his father. His first teacher was Vatche Mankerian from the University of Southern California (USC). Harout built and solidified his technique under Mr. Mankerian’s supervision. At age nine, Harout began studying under the tutelage of Dr. Louise Lepley at the prestigious Colburn School of Performing Arts in downtown Los Angeles. While studying at the Colburn School, he participated in many master classes with world renowned pianists including Yefim Bronfman, Robert Levin, and Earl Wild, among others. In 1997, Harout performed Mendelssohn’s Piano Concerto No. 2 with the Glendale Symphony. He also actively collaborated in chamber music groups, one of which gave a live performance of Brahms C Minor Quartet on 91.5 KUSC.

Upon high school graduation, Harout entered the Oberlin Conservatory of Music in Ohio, studying piano with Alvin Chow. In his freshman year at Oberlin he played all of Liszt’s Transcendental Etudes, and in his sophomore year he held a two-night recital performing all ten Scriabin Sonatas. At Oberlin, Harout performed Rachmaninoff’s Second Piano Concerto in C Minor, Op. 18 with the conservatory orchestra. Upon graduation, Harout began his graduate studies under Arkady Aranov at the Manhattan School of Music.

Harout has widely participated in international competitions. He played a significant role in the Maj-Lind International Piano Competition Finland in 2007, the Long-Thibaud International Piano Competition in Paris in 2007, the Corpus Christi International Competition for Piano and String in 2006, the Hilton Head Piano Competition in 2006, the Iowa Piano Competition 2006, and others.

In 2015 for the Centennial, with the support of AGBU, Harout traveled to Yerevan, Armenia, where he performed two recitals at the Aram Khachadourian House Museum. During his visit, Harout visited the Komitas State Conservatory where he met talented Armenian musicians. Harout is invested in the Armenian-American community in Southern California, and seeks opportunities to teach and assist other aspiring artists.

Mr. Senekeremian will be performing:

Elegie Impromptu
Dance of Vagharshabad
Arno Babadjanian (1921-1983)

Sassoon Dance
Alexander Harutyunyan (1920-2012)

Tristesse, Echoes from childhood
Tatev Amiryan b.1983

Sad Waltz
Edvard Mirzoyan (1921-2012)

Toccata
Aram Khatchadourian (1903-1978)
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