



17<sup>TH</sup> ANNUAL  
**UCLA**

**COLLOQUIUM**  
*in* **ARMENIAN**  
**STUDIES**

FEBRUARY 15, 2019  
ROYCE HALL 314

**2019**

Welcome  
to the

**17<sup>TH</sup> ANNUAL**

**UCLA**

**COLLOQUIUM**

*in* **ARMENIAN**

**STUDIES**



**UCLA**



**FRIDAY, FEBRUARY 15, 2019**  
**ROYCE HALL 314**

*Cover image: Ceramic tile from the workshop of Marie Balian, Jerusalem*

# UCLA

## PROGRAM IN ARMENIAN STUDIES

Armenian Studies at UCLA is currently 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 D. 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 on Armenian music has been added, which is taught by Dr. Karenn Chutjian Presti, and a Research Program in Armenian Archaeology and Ethnography endowed by Ms. Zaruhi Sara Chitjian at the Cotsen Institute of Archaeology, directed by Dr. Kristine Martirosyan-Olshansky.



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UCLA offers instruction in all three major standards of the Armenian language: Dr. Anahid Aramouni Keshishian is lecturer in Eastern Armenian and Dr. Hagop Gulludjian in Western Armenian. Meanwhile, Dr. Shushan Karapetian,

Assistant Director of 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 offered in NELC, History, and Archaeology.

Over the last few years the Program has established memoranda of understanding between UCLA and various institutions including the American University of Armenia, the Matenadaran Institute of Manuscripts, the Institute of Archaeology and Ethnography, the National Library, and the Museum of Art and Literature in Yerevan. Currently, it is engaged in various collaborative projects, one being a joint annual Summer School Program with AUA.

**UCLA'S RICH  
ARMENOLOGICAL  
HOLDINGS WERE FORMED  
BY THE BEQUEST OF  
THE LIBRARY OF DR.  
K.M. KHANTAMOUR  
IN THE LATE 60S,  
AND SUBSEQUENTLY  
ENHANCED BY THE  
ACCESSION OF THE  
MINASIAN COLLECTION  
OF MANUSCRIPTS**

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 (recently digitized), the largest repository of its kind in the Americas, archives, and printed books that buttressed the Program's research capabilities.

Collection development has been facilitated by an endowment from the Friends of the UCLA Armenian Language and Culture Studies, a support group that provides a liaison with the Armenian community of Greater Los Angeles.



PROFESSOR  
**S. PETER  
 COWE**

**Narekatsi Chair  
 of Armenian Studies**

*Near Eastern Languages & Cultures  
 University of California, Los Angeles*

S. Peter Cowe is Narekatsi Professor of Armenian Studies at the University of California, Los Angeles where he serves as director of the Center for World Languages.

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), the Armenian kingdom of Cilicia in the context of state formation across the medieval Mediterranean, Muslim-Christian dialogue, for which he has written the later entries to the series *Christian-Muslim Relations: A Biobibliographical History* (Brill) 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 ten, 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 Association Internationale des Etudes Arméniennes. A recipient of the Garbis Papazian award for Armenology, he was inducted into the Accademia Ambrosiana, Milan, in 2015. Most recently, he was awarded a doctorate honoris causa by the Russian-Armenian University of Armenia. 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. He initiated the graduate colloquium in 2002.



PROFESSOR  
**SEBOUH  
ASLANIAN**

**Richard Hovannisian Chair in  
Modern Armenian History**  
*Department of History*  
*University of California, Los Angeles*

Sebouh David Aslanian is the Richard Hovannisian Endowed Chair of Modern Armenian History and Associate Professor in the Department of History at UCLA. Aslanian specializes in early modern

world and Armenian history and is the author of *From the Indian Ocean to the Mediterranean: The Global Trade Networks of Armenian Merchants from New Julfa* (Berkeley: University of California Press, 2011) which was the recipient of the PEN Center's Exceptional UC Press First Book Award and winner of the Houshang Pourshariati Iranian Studies Book Award, Middle East Studies Association (MESA), 2011. His essay "Une vie sur plusieurs continents : Microhistoire globale d'un agent arménien de la Compagnie des Indes orientales (1666-1688)" is scheduled to appear in *Annales. Histoire, Sciences Sociales* in 2019. Aslanian is now completing his second book manuscript (under contract at Yale University Press) dedicated to early modern global print history and provisionally titled *Early Modernity and Mobility: Port Cities and Printers Across the Armenian Diaspora, 1512-1800*. He is also working on a manuscript on the global microhistory of the early modern Indian Ocean based on the voyage of a ship called the Santa Catharina.

PROFESSOR  
EMERITUS  
**RICHARD  
HOVANNISIAN**

*Department of History  
University of California, Los Angeles*



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 fourteen 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 Presidential 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. Dr. Keshishian has also been teaching an “Armenian Society and Culture” course at the American University of Armenia Summer program.



She is the founder and artistic director of the Los Angeles-based art organization, Arena Productions, through which she translates, directs and produces Armenian plays. Her solo autobiographical performance “Ka yev Chka” was successfully staged in the US, Armenia and Argentina and Lebanon. In 2015 Dr. Keshishian staged the Armenian national epic “The Daredevils of Sasun,” with the participation of her UCLA students.



## DR. HAGOP GULLUDJIAN

*Near Eastern Languages & Cultures  
University of California, Los Angeles*

Hagop Gulludjian has researched and published on medieval Armenian poetry, heritage language and language vitality, interactions between virtuality, culture and diasporas, and modern to postmodern Diaspora Armenian literature. Currently he is in charge of Western Armenian at UCLA, while working on a volume on the mystical poetry of Grigor Narekatsi, and researching and writing on Nigoghos Sarafian and Krikor Beledian. He has an extensive consulting background, having assisted both private and government entities on technology policy issues.

# DR. SHUSHAN KARAPETIAN

*Near Eastern Languages & Cultures  
University of California, Los Angeles*

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 nine years. 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 in 2015. 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. In 2018, she was the recipient of the Russ Campbell Young Scholar Award at the Third International Conference on Heritage/Community Languages in recognition for outstanding scholarship in heritage language research. Most recently, Dr. Karapetian has been appointed Associate Director of the Center for World Languages and the National Heritage Language Resource Center at UCLA.



## DR. KARENN CHUTJIAN PRESTI

*Herb Alpert School of Music  
University of California, Los Angeles*

Karenn Chutjian Presti teaches Armenian music and is a pianist faculty member of the voice department, performing with singers and teaching song interpretation and Italian, German, French, Spanish, and

English lyric diction to singers. Dr. Presti holds degrees in piano performance and collaborative arts from the San Francisco Conservatory and USC, and is a winner of the Armenian Allied Arts, Leni FéBland, MTAC Chamber Music, and US Open Music competitions. She has taught in four languages at the Munich International School, Artetonale Schule für Musik, Lark Musical Society, Pasadena Conservatory of Music, and the San Domenico School. Dr. Presti's compositions, translations, and arrangements can be heard in her recently released book and CD, *My First Armenian Songbook*.

# DR. KRISTINE MARTIROSYAN – OLSHANSKY

*Director of the Research Program  
in Armenian Archaeology and  
Ethnography*

*Postdoctoral Scholar/Cotsen  
Institute of Archaeology - UCLA*



Dr. Martirosyan-Olshansky directs the Chitjian Research Program for Armenian Archaeology and Ethnography at the Cotsen Institute of Archaeology (UCLA). She received her PhD in Archaeology from UCLA in 2019. Her research focus on the prehistoric societies of the Armenian Highlands and Southern Caucasus, namely the appearance of early sedentary agricultural societies. She uses geochemical methods to trace the geological origin of obsidian artifacts to address questions of prehistoric mobility, resource utilization, and interactions with the inhabitants of nearby regions.

Dr. Martirosyan-Olshansky has been conducting field research in Armenia since 2008. She has conducted research at as the Areni-1 Cave site and the medieval capital of Dvin, and she has directed a survey of the Arpa River Canyon focused on documenting cultural monuments. She is currently co-directing the Masis Blur Archaeological Project, which aims to reconstruct the socio-economic lifeways of the inhabitants of a Late Neolithic settlement (6000 BC) in the Ararat Plain. Dr. Martirosyan-Olshansky is also the principal director of an archaeological field school program, through which she engages young students with Armenia's material cultural heritage. She has also participated in archaeological research and excavations in Israel, Egypt, and Peru.

**BREAKFAST & OPENING REMARKS**

9:30 – 10:00 AM

**BREAKFAST**

10:00 – 10:10 AM

Director of the 2019 Graduate Student Colloquium in Armenian Studies

**JENNIFER MANOUKIAN**

*Near Eastern Languages and Cultures,  
UCLA*

Narekatsi Professor of Armenian Studies

**PROFESSOR S. PETER COWE**

*Near Eastern Languages and Cultures,  
UCLA*

**PANEL 1**

*The Role of Literature and the Press in Culture and Identity Formation*

CHAIR: Daniel Ohanian, History, UCLA

10:10 – 10:30 AM

**ARAM GHOOGASIAN**

*University of Chicago*

“The 1862 Zeytun Rebellion and the Armenian Press”

10:30 – 10:50 AM

**DEANNA CACHOIAN-SCHANZ**

*University of Pennsylvania*

“Dare (Again) Not to Speak its Name?  
Translating ‘Race’ into Early 20th Century  
Western Armenian Feminist Texts”

10:50 – 11:10 AM

**KHOREN GRIGORYAN**

*Institute of Archaeology and Ethnography,  
Yerevan*

“The Transformation of Collective Identity after  
1915: The Case of Musa Dagh”

# COLLOQUIUM PROGRAM: FRIDAY, FEB 15, 2019

11:10 – 11:25 AM

**DISCUSSION PERIOD**

11:25 – 11:40 AM

**COFFEE/TEA BREAK**

## **PANEL 2**

*Late Antique Religious Art*

CHAIR: Jesse Siragan Arlen, Near Eastern Languages and Cultures, UCLA

11:40 AM – 12:00 PM

**SIPANA TCHAKERIAN**

*Université Paris 1 Panthéon-Sorbonne*

“Stone Crosses before Khachkars: Early Christian Four-Sided Stelae from Armenia and Georgia”

12:00 – 12:10 PM

**DISCUSSION PERIOD**

12:10 – 2:00 PM

**LUNCH BREAK**

**PANEL 3**

*Early Modern Circulation of Art and Ideas between Europe and the Near East*

CHAIR: Lilit Ghazaryan, Anthropology, UCLA

2:00 – 2:20 PM

**ANI YENOKYAN**

*Matenadaran Institute of Ancient Manuscripts*

“Illustrations in Armenian Printed Books in the Context of Early Modern Armenian Culture: Printed Woodcuts and Armenian Miniature”

2:20 – 2:40 PM

**SARGIS BALDARYAN**

*Yerevan State University*

“An Armenian Trade Manual in Circulation: Constant of Julfa, His *Compendium* and the Dissemination of Information in the Julfan Trade Network”

2:40 – 3:00 PM

**XI YANG**

*Chinese Academy of Social Sciences, Beijing*

“How to Measure Sayat Nova’s Aesthetic and Poetic Achievement”

3:00 – 3:15 PM

**DISCUSSION PERIOD**

3:15 – 3:30 PM

**COFFEE/TEA BREAK**

**PANEL 4**

*Contemporary Sociopolitical Movements*

CHAIR: Anahit Pogossian, Education, UCLA

3:30 – 3:50 PM

**ARMEN ADAMIAN**

*UCLA*

“The *Azgagrakan* Movement: An Embodied Form of Armenian Nationalism”

# COLLOQUIUM PROGRAM: FRIDAY, FEB 15, 2019

3:50 – 4:10 PM

## **STEFANIE KUNDAKJIAN**

*American University of Paris*

“Homemakings and Unmakings: Syrian-Armenian Women Integrating in the Homeland”

4:10 – 4:30 PM

## **GEVORG PETROSYAN**

*Institute of Oriental Studies, Yerevan*

“‘New Awakening’: Gezi Park and the Transformation of Armenian Youth Activism in Turkey”

4:30 – 4:45 PM

**DISCUSSION PERIOD**

## **GUEST SPEAKER**

4:45 – 5:00 PM

**PROFESSOR**

## **SEBOUH DAVID ASLANIAN**

*Richard Hovannisian Endowed Chair in Modern Armenian History,  
Department of History, UCLA*

5:00 – 7:00 PM

**RECEPTION  
(ROYCE HALL 306)**



# ARAM GHOOGASIAN

*University of Chicago*

aghoogasian@uchicago.edu

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Aram Ghoogasian is a graduate student in Middle Eastern Studies at the University of Chicago. After receiving his bachelor's degree in English and History from UCLA in 2016, he taught at the AGBU Vatche & Tamar Manoukian High School in Pasadena. His thesis project is a study of the 1862 Zeytun rebellion and its coverage in Armenophone newspapers in the Ottoman and Russian Empires. He is currently a Foreign Language and Area Studies (FLAS) fellow.

### **“The 1862 Zeytun Rebellion and the Armenian Press”**

Many historians of the development of Armenian nationalism in the nineteenth century cite the Zeytun rebellion of 1862 as a major milestone, with some even using it to mark the beginning of the Armenian revolutionary movement. However, the Armenian, Turkish, and English secondary literature rarely engages primary source material to try to parse out why this event in particular found such resonance among Armenian communities both inside and outside the Ottoman Empire. This paper uses articles from more than a dozen Armenian periodicals in circulation in the Ottoman and Russian empires in 1862 and the following years to help fill this lacuna. These journals—all of which were published in either Istanbul, Izmir, Tiflis, Moscow or St. Petersburg—provide valuable insight into how Armenians living across empires consumed the news coming out of Zeytun and nearby Marash, as well as examples of how the contemporary Armenian intelligentsia and even members of the reading public responded to the developments. Taken together, these articles create space for a challenge to the narrative that the rebels in Zeytun had a broad emancipatory—or even revolutionary—vision when they armed themselves in self-defense against the governor of Marash and his irregular army, revealing that their motives were more local in scope. Thus, this paper argues that the way contemporary intellectuals and journalists have interpreted the battle plays a heretofore underappreciated role in its mythologization.



## DEANNA CACHOIAN-SCHANZ

*University of Pennsylvania*

deca@sas.upenn.edu

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Born and raised in New York, Deanna Cachoian-Schanz received her laurea magistrale in Near Eastern Studies from the University of Venice Ca' Foscari and her MA in Cultural Studies from Sabancı University in Istanbul. An avid traveler and postcard writer, Deanna has also taken her pen to literary translation. Her research focuses on experimental contemporary Armenian queer/feminist literature and cultural production and its

intersections with its Turkish equivalents, approached through the lenses of critical theory, feminist and queer theory, gender and nationalism, translation, and archives. She has also dabbled in oral history projects about her family's history as genocide survivors and migrants. Currently, Deanna is a second-year PhD student in the Comparative Literature and Literary Theory program at the University of Pennsylvania.

### **“Dare (Again) Not to Speak its Name?: Translating ‘Race’ into Early 20th Century Western Armenian Feminist Texts”**

Crossing the threshold between theory and praxis, this paper interrogates the translator's ethical parameters as a faithful mediator of the past, creative fabricator and queer resistor in the present when called upon to translate racist nationalist texts. How might the translator—a political subject who passes readers through the liminal threshold from one language and temporality to the next—disrupt the historical continuity of the racist structures upon which the texts she is translating are predicated? This self-reflective theoretical expository takes one of my current translation projects as the subject of its critique: a forthcoming anthology of 12 Armenian feminist authors from early-20th century Istanbul. While the authors of the anthology seek to define the “new” Armenian woman in the wake of 1915, their texts espouse the paradoxical fervor of feminist revolution and a fear of ethno-cultural extinction that informs their nationalism and subsequent racialized othering. Thinking translation theory with “passing” in trans studies, this paper discusses translation as an embodied engagement heavily imbued with its translator's subjectivity. Embodying queer political orientations that seek to go beyond heteronationalist and racist frames, I explore my (Marxist) praxis of making innocuous racial slurs in the original Armenian explicit in English translation: an act of “not passing on.” Does the translator threaten infidelity to the original's opaque racism by exposing its latent structural oppressions? Or, does she act as a creative agent who re-grounds the ethical stakes of her present? I suggest that the translator mediates a powerful embodied site for transformative struggle that re-orient emerging historiographies as Armenian Studies scholars write them from the archives.



## KHOREN GRIGORYAN

*Institute of Archaeology and  
Ethnography, Yerevan*

khorenethnography@gmail.com

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Khoren Grigoryan is a PhD student at the Institute of Archaeology and Ethnography in Yerevan. His dissertation is entitled “The Identity of Musa Dagh Inhabitants in Ainjar.” His research interests include diaspora studies, identity studies, and cultural perceptions of Syrian refugees in Armenia. His latest article is entitled “The Formation of the Ethnonym ‘Musalerts’ and its Transformation,” which was published in *Haigazian Armenological Review* in 2018. He has also participated numerous international conferences in the United States, Russia, Lebanon and Poland.

### **“The Transformation of Collective Identity after 1915: The Case of Musa Dagh”**

During the Armenian genocide, Armenian villages in the sanjak of Iskenderun (Alexandretta) were not exempt from exile. Armenian villagers climbed Musa Dagh, resisted the Turkish regular troops and, with the help of French ships, were able to move to Port Said in Egypt. After the defeat of the Ottoman Empire in World War I, the sanjak of Iskenderun was surrendered to the French, who returned the Armenians who had been sheltered in Port Said. In 1938, before World War II, France gave the sanjak of Iskenderun to the Republic of Turkey and helped the Armenians living there move to Lebanon and establish the village of Ainjar, also known as the village of Musaler-Haush Musa. Only about twenty years after the foundation of the village, this group of Armenians began to reassess the heroic episode in their past. After the self-defense battles of August-September of 1915, inhabitants of the Armenian villages of Samandagh-Suetia had to present their story to members of the broader society. A number of authors from Musa Dagh began to relay their own interpretation of the battles of Musa Dagh, since at that time the novel, *The Forty Days of Musa Dagh* by Franz Werfel, had not yet been published. In this paper, I will try to present the symbolic phenomena in those publications, which has become part of the collective identity and memory of people from Musa Dagh today.



## SIPANA TCHAKERIAN

*Université Paris 1 Panthéon-Sorbonne*

sipana.tchakerian@gmail.com

Sipana Tchakerian is a PhD candidate at the Université Paris 1 Panthéon Sorbonne and Université d'Aix-Marseille, where she studies Byzantine archaeology with a focus on the art and architecture of early Christian Georgia and Armenia. She is also a 2016 graduate of the Université Paris 1 Panthéon-Sorbonne, where she majored in the archaeology of historical periods. Her current research focuses on the cross-bearing, four-sided stela monuments erected in Armenia and Georgia from Late Antiquity to the Early Middle Ages.

### **“Stone Crosses Before *Khachkars*: Early Christian Four-Sided Stelae from Armenia and Georgia”**

Over the past three years, I have dedicated my research to four-sided stelae from Armenia and Georgia, monuments of major interest for the reconstruction of the South-Caucasian landscape from Late Antiquity to the high Middle Ages. Inheriting its architectural elevation (stylobate, base, pillar, capital) from Antiquity, this Christian construction stands out with two innovations: the addition of a stone cross at its top and the sculptural ornament of its different elements. This unique monument, combining the custom of erecting stone stelae with the art of ornamental sculpture for the purpose of glorifying the symbol of the cross, will generate the well-known khachkar. This interdisciplinary topic of study, situated at the intersection of archaeology, art history, architecture and epigraphy, requires particular attention. Although noteworthy research have been done both by Armenian and Georgian researchers as well as by international scholars, there are still many grey areas. My doctoral research addresses some of the gaps that deal with the disregard of less sophisticated stelae and the unfortunate tendency towards nationalistic approaches. In the first part of my presentation, I shall introduce four-sided stelae, their characteristics and the historical context in which they evolved. I will mention challenges encountered in order to understand their exact functions and chronology. Then, I will present the results of my research so far, which aims to realize a comprehensive study of four-sided stelae from both Armenia and Georgia; this exhaustive corpus is recorded in a geolocated database to create a GIS.



## ANI YENOKYAN

*Matenadaran Institute of Ancient Manuscripts*

aniyenokyan5@gmail.com

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Ani Yenokyan is a PhD student at the Armenian State Academy of Fine Arts. Her dissertation is entitled “Illustrations in Armenian Printed Books from the 16th to the 18th Century.” She received her bachelor’s and master’s degrees from the same institution. She is currently working at the Matenadaran where she is employed as a researcher in the Department of Art History and Scriptorium Studies. Her research interests include art history in the early modern period, illustrations in old printed books, Armenian printing and late period miniatures, and the history and art of Armenian communities.

### **“Illustrations in Armenian Printed Books in the Context of Early Modern Armenian Culture: Printed Woodcuts and Armenian Miniatures”**

My research focuses on the history of the Armenian printed book illustration system from the 16th to 18th centuries. Having originated and developed in the Armenian communities of Europe, the illustration system of the Armenian printed book combines different principles of both European and Armenian art. While using the plates of the European masters for figurative compositions and portraits, Armenian publishers incorporated some features of their own traditional manuscript illuminations for the ornamental decorations. Armenian printing centers were certainly not operating separately and independently, but were connected to one another through complex economic, ideological and cultural linkages. My paper is based on the comparative analysis of book production and its iconographic system. Making use of less studied manuscripts and paintings from the 17th and 18th centuries, I show the reciprocal impact of both Armenian manuscripts and printed books, which developed in parallel. Comparing constructive (title-pages, paleography, colophons) and iconographic systems allows me to highlight the following aspects: a) the influence of Armenian manuscripts on printed books, and vice versa; and b) the introduction of European engravings into Armenian manuscripts through Armenian printing. The early modern period of Armenian art sought to represent itself in a new way, and the spirit of the time can be found in artistic investments, in the iconographic system and in separate features of miniature and printed art.



## SARGIS BALDARYAN

*Yerevan State University*

sargis.baldaryan@gmail.com

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Sargis Baldaryan is a PhD student in Armenian History at Yerevan State University. He holds a BA and an MA in history from the same university. He is currently an Erasmus student at Ca' Foscari University in Venice in the context of his PhD research project entitled “The Most Precious Good’ in Merchant Manuals and Letters: The Circulation of Commercial Information in the Early Modern Julfan Trade Network.” In 2018, he published a monograph in Armenian, titled *From New Julfa to Yerevan and Erzurum: Jesuit Missionaries in 17th-18th Century Armenian Settlements*. His research interests include early modern Armenian history in general and the history of the Armenian trade diaspora in particular.

**“An Armenian Trade Manual in Circulation:  
Constant of Julfa, His *Compendium* and the Dissemination of Information  
in the Julfan Trade Network”**

A considerable number of publications has been dedicated to early modern Armenian merchants in the recent decades, but their trade manuals still remain entirely unstudied. One of the main objectives of my research is to prepare a critical edition and annotated translation of *The Compendium Concerning Commercial Advice to the Adolescent and to Young Merchants*, written by Constant of Julfa in 1687, which was not only used as a textbook in a commercial school in New Julfa but was also carried by merchants during their business trips as a valuable guidebook. This presentation aims to show how this merchant manual circulated in the Julfan trade network in the context of what Claude Markovits calls the “circulation of men and things.” A profusion of notes scribbled by merchants on different pages of the manuscript copies of this manual helps us to gain a good understanding of the destinations this manual reached. Another piece of evidence of the circulation is the remarkable influence of the *Compendium* on other early modern Armenian commercial handbooks. My presentation explores the *Compendium* in the context of other trade manuals written in Amsterdam, Astrakhan, Shamakhi, and New Julfa and discusses how their authors made use of Constant’s *Compendium*. My work is largely based on a careful examination of over fifteen Armenian manuscripts stored in Yerevan, New Julfa, and Oxford.

## XI YANG

*Chinese Academy of Social Sciences*

achadiae@hotmail.com

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Xi Yang received his PhD degree in 2016 from the Department of Near Eastern Languages and Cultures at UCLA. His dissertation focused on the Armenian *ashugh* bardic tradition and its most accomplished representative in the early modern period: Sayat Nova. He is now working at the Chinese Academy of Social

Sciences (CASS) and taking an interest in the literary and cultural interactions among Eurasian peoples.

### **“How to Measure Sayat Nova’s Aesthetic and Poetic Achievement”**

This early modern bard is, to some extent, the victim of his own success. As a cultural icon, he has been exploited in service of various ideologies. In the popular mind, he is a figure of tragic romance. Artistically, he is portrayed as an individualist, writing his personal experience like a 19th century Romantic. Meanwhile, the scholarly approach has largely been bifurcated along linguistic lines, with Armenians studying his Armenian output and Azerbaijanis studying his poems in Azeri. In contrast, my paper seeks to analyze his poems within his own cultural and artistic context, as an ashugh or bard who composed within a very distinct tradition developed in the 16th century in a largely urban environment in the eastern Ottoman Empire and Southern Caucasus. I argue that there exists a unitary structure of instruction, composition, and performance practice without regard to language and ethnicity that continued into the 19th century. Subsequently, I discuss the characteristics of different ashugh genres, including theme, prosody, stylistic features and tropes, which marked the criteria on which a bard’s skill was measured and which he would display in bardic contests.

Employing these more objective metrics, I would like to examine afresh Sayat Nova’s aesthetic achievement in the realm of love, contrasting typical examples from the same genres in Armenian and Azeri, while also comparing his technique with that of contemporary bards composing in those languages.



## ARMEN ADAMIAN

UCLA

adamianarmen@gmail.com

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Armen Adamian is a PhD candidate in Ethnomusicology at UCLA. After graduating with a BA in Psychology and Music Composition from Humboldt State University, Armen pursued graduate studies at UCLA where he has recently received a MA in Ethnomusicology. Interested in examining the socio-political aspects of performative aesthetic cultures, he conducts research in the domains of Armenian music and dance. Alongside his academic studies, Armen practices duduk locally in Los Angeles where he has established an ensemble devoted to the performance of Armenian folk musics.

### **“The *Azgagrakan* Movement: An Embodied Form of Armenian Nationalism”**

Folklore revival movements have played an immense role in the shaping of ethnic and national identities throughout the 20th century. In the case of Soviet Armenia, ethnographic or *azgagrakan* folk ensembles that emerged in the 1970s proliferated national consciousness through a performative culture informed by Armenian oral traditions in opposition to the aesthetic ideals institutionalized by the Soviet state. By observing the concept of folklore and revival within discourses of nationalism, dance studies and ethnomusicology, I examine the ways in which Armenian *azgagrakan* ensembles signify ethno-national sentiments sonically through music and bodily through dance. Supplemented with audio-visual samples amassed from fieldwork in Armenia, this presentation will discuss key features in the contemporary life of what I term the “*azgagrakan* movement,” a collective network of decentralized agents active in the practice, spread and development of staged and socio-participatory performances of *azgagrakan* music and dance. Contextualizing this movement within the histories of genocide, sovietization, independence and the conflict of Nagorno-Karabakh, I conceptualize the *azgagrakan* movement as a socio-aesthetic phenomenon that mobilizes, through its expressive capacities, sentiments of a decolonial and irredentist cultural nationalism.



# STEFANIE KUNDAKJIAN

*American University of Paris*

stefaniekundakjian@gmail.com

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Stefanie Kundakjian has spent the last five years working in women's organizations and domestic violence shelters in Armenia, France, and the Dominican Republic. She was a Fulbright English Assistantship recipient in Yerevan from 2013-2014. She received her master's degree in International Affairs,

Conflict Resolution, and Civil Society Development from the American University of Paris and the Université Paris 1 Panthéon-Sorbonne in 2018. She received her bachelor's degree in History and Spanish from Grinnell College in 2013. Her research interests include gender, reproduction, migration, diaspora, and Western Armenian.

### **“Homemakings and Unmakings: Syrian-Armenian Women Integrating in the Homeland”**

What does it mean to lose a home? What does it mean when a person is forced to leave their home/community to find refuge in their “homeland”? How is a home (re) created? What gendered processes are involved in this homemaking and unmaking? Following Iris Marion Young's reevaluation of the home and the preservative activity it entails, this presentation explores the struggles, accomplishments, and tensions that characterize Syrian-Armenian women's “homecoming” in Armenia. I explore the experiences of twelve Syrian-Armenian women as they recreate their lives and attempt to secure their livelihoods in Armenia after escaping war in Syria. Through semi-structured interviews, this research unravels a more complex story that complicates stereotypical accounts of Syrian-Armenian women as “mere housewives,” unwilling or unable to find employment in Armenia, and the highly mediatized accounts of diasporic return. This case study will present diverse ways of thinking about integration, highlighting novel questions on cultural reproduction, home-making, and livelihoods as they pertain to diasporic groups. Additionally, these findings further the understanding of groups that sustain endangered languages, because as Young states, “when things and works are maintained against destruction, but not in the context of life activity, they become museum pieces.”



## GEVORG PETROSYAN

*Institute of Oriental Studies, Yerevan*

gevorgerc@gmail.com

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Gevorg Petrosyan is a PhD Candidate in History at the Institute of Oriental Studies in Yerevan. His dissertation focuses on the emergence of Turkish intelligence services from 1923 to 1965. He received his master's degree from Yerevan State University. His research interests include modern Turkish

history, media, politics, intelligence services, the military, and Turkish-Armenian relations. He is also the head of the Euphrates Research Center, the founder of the academic website Turkological Portal, and an adviser to the Armenian Minister of Diaspora.

### **“New Awakening’: Gezi Park and the Transformation of Armenian Youth Activism in Turkey”**

In 2013, when the Gezi Park protests began, young representatives of the Armenian community actively participated from the very first day. Historically, Armenians played a vital role in the social and economic life of the Ottoman Empire. Since the founding of the Turkish Republic, the importance and influence of Armenians have been less, but the Gezi protests was one of the breaking points in the political and social life of Armenians in Turkey. Among the active participants in the protests in Gezi Park were members of the Armenian group Nor Zartonk (“New Awakening”), a leftist, progressive youth organization. Armenian participation in the Gezi protests was unprecedented and underlined the ongoing changes and transformations in minority activism in Turkey. In my paper, I show the reasons for the involvement of Armenians in the Gezi protests by focusing on the activities of Nor Zartonk, as it is the most active Armenian organization in Turkey. I show the influence of the Gezi protests on the transformation processes within the Armenian community, especially on younger generations. The participation of Armenian youth in the Camp Armen protests, which followed the Gezi protests, is also included in the paper as a bold example of Gezi transformation.

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