



Տարեթիվ	Մարտի	Ապրիլ	Մայիս	Յուլի	Օգոստոս	Սեպտեմբեր	Օկտոբեր
2022	2022	2022	2022	2022	2022	2022	2022
2021	2021	2021	2021	2021	2021	2021	2021
2020	2020	2020	2020	2020	2020	2020	2020
2019	2019	2019	2019	2019	2019	2019	2019
2018	2018	2018	2018	2018	2018	2018	2018
2017	2017	2017	2017	2017	2017	2017	2017
2016	2016	2016	2016	2016	2016	2016	2016
2015	2015	2015	2015	2015	2015	2015	2015
2014	2014	2014	2014	2014	2014	2014	2014
2013	2013	2013	2013	2013	2013	2013	2013
2012	2012	2012	2012	2012	2012	2012	2012
2011	2011	2011	2011	2011	2011	2011	2011
2010	2010	2010	2010	2010	2010	2010	2010
2009	2009	2009	2009	2009	2009	2009	2009
2008	2008	2008	2008	2008	2008	2008	2008
2007	2007	2007	2007	2007	2007	2007	2007
2006	2006	2006	2006	2006	2006	2006	2006
2005	2005	2005	2005	2005	2005	2005	2005
2004	2004	2004	2004	2004	2004	2004	2004
2003	2003	2003	2003	2003	2003	2003	2003
2002	2002	2002	2002	2002	2002	2002	2002
2001	2001	2001	2001	2001	2001	2001	2001
2000	2000	2000	2000	2000	2000	2000	2000

The 20th Annual

UCLA GRADUATE STUDENT COLLOQUIUM IN ARMENIAN STUDIES

FEBRUARY 18 & 25, 2023

10AM PST via Zoom

Co-sponsored by:
 The Promise Armenian Institute at UCLA
 National Association for Armenian Studies and Research (NAASR)
 ARPA Institute

Day 1: February 18th, 2023 @ 10am (PST)

Zoom link: bit.ly/armcolloquiumfeb18

PANEL I: OTTOMAN HISTORY

Panel Chair: Jennifer Manoukian



Hazal Ozdemir

Bureacratic Violence and Border-Building in the Ottoman Empire



Sarine Agopian

Urban Modernization of Late Ottoman Kadıköy Istanbul, through Memoirs of Hovhannes Kalfa Stepanian



Yağmur Karaca

The Diuzian Family and Transformation of the Amiras in the Nineteenth-Century

PANEL II: ALEXANDER ROMANCE

Panel Chair: Nora Bairamian



Rob Kuntner

Alexander Romance: Some Remarks on the Origin of the Armenian Version

Day 1: February 18th, 2023

PANEL I: OTTOMAN HISTORY

Hazal Ozdemir

On August 1, 1906, Kalaycioglu Mardiros, his wife Agavni, and their children, Samire and Mikail were photographed in Sivas by a studio photographer, Aoutyoun Ancabanian. At the back of the visual, it was written that the family was emigrating to the United States by renouncing their Ottoman subjecthood and vowing to never return and this photograph was distributed to the Internal and Foreign Affairs, Police ministries, and ports. I examine how and why the Hamidian government denaturalized Armenians, archived their photographs, and engineered a migrant database to track their movement. The government pursued this as an attempt to scare Armenians and dissuade them from returning, and to demonstrate that the modern state has the tools and skills to monitor the mobility of each subject. Through employing photographs, denaturalization documents in Ottoman Turkish, Armenian newspapers, and naturalization petitions in the U.S.; I study the understudied ways in which the government eliminated its Armenian population – not only through massacres but also through bureaucratic channels. Denaturalization is an outstanding example of how Armenians were singled out as an ethnoreligious community by the pretext of sedition, disloyalty, and threat. Gathering and producing knowledge about Armenians and making them legible enabled the Ottoman government to develop bureaucratic techniques that could be used in the governance of other ethnoreligious communities. I highlight the continuities between Hamidian policies about emigration, and the forced nationalist homogenization and genocide carried out by the Committee of Union and Progress and the citizenship regime of the Republic of Turkey.

Sarine Agopian

Agopian's research explores one of the earliest urban planning experiences in the modern Middle East: the case of nineteenth-century Kadıköy, Istanbul. It is primarily based on the memoirs of Hovhannes Kalfa Stepanian, a master builder and a resident of late Ottoman Kadıköy. It specifically focuses on the urban modernization of Kadıköy from a small agricultural village to one of the key seaports in the Eastern Mediterranean – a direct outcome of the interplay between imperial regulations, global capitalism, and local dynamics.

In addition to contemporary newspapers and the existing scholarly literature on Ottoman urban modernization, the memoirs and maps of Hovhannes Kalfa Stepanian constitute the core source of Agopian's research. Stepanian's memoirs contain precious visual and textual material including hand-drawn maps, property transactions, records of local stakeholders, and patterns of transformation of agricultural fields into real estate commodities. Agopian puts Stepanian's hitherto untapped memoirs into historical perspective and offers a narrative of late Ottoman urban modernization that centers on Kadıköy's residents and the dynamics of the real estate market rather than the imperial and communal perspectives and practices.

The importance of this research is twofold. First, it shows the gap between the imperial regulations concerning urban modernization and the actual practices of urbanism on the ground whereby these regulations were constantly negotiated with local dynamics. Second, it offers an in-depth study of the modernization of a plural Ottoman district which could provide important clues for understanding the modernization of other similarly mixed districts in Istanbul and the empire at large.

Day 1: February 18th, 2023

PANEL I: OTTOMAN HISTORY

Yağmur Karaca

The amiras—an elite class of Armenian merchants and money lenders—through their alliances with the Ottoman state elite enjoyed significant influence in the Ottoman Empire. While they wielded it most visibly in their own communities, where they controlled communal finances and much of the Armenian Church hierarchy, that influence extended to the rest of imperial society, governance, and economy in the late eighteenth and early nineteenth centuries. A series of structural transformations, brought forth by the overlapping Age of Revolutions and the Ottoman Age of Reform, undermined their bases of power. As such, contenders within the Armenian community quickly eclipsed the amiras, who largely disappeared from the political and social scene of the nineteenth century. Or so the conventional narrative suggests.

This paper will follow the history of the Diuzian family to challenge that conventional narrative. Across several generations, the family served the Ottoman state, most notably in the imperial Mint. In the late 19th century, the Duzians dispersed among different professions, primarily bureaucracy and industrializations. They began to project themselves as socioeconomically more self-sufficient actors and intensified their social activities. Thus, their economic capital began to manifest itself as social capital.

Duzian case offers new venues of thinking to situate the amiras within broader changes in the Armenian communal and Ottoman imperial spaces. More importantly, it exemplifies the shifting trajectories within the amiras from moneylenders to bureaucrats and helps to reorient the scholarship from narrations of sudden disappearance

PANEL II: ALEXANDER ROMANCE

Rob Kuntner

The Armenian Alexander Romance, being one of the oldest attested versions of this popular literary work, is considered crucial for the reconstruction of the Greek archetype. It has nevertheless not been studied sufficiently to date. One of the major unsolved problems surrounding the Armenian Alexander Romance is its "genetic" relationship to the remaining early versions, most notably to the Greek A text (as attested in Par. Gr. 1711), the Greek β text and the Latin translation by Julius Valerius. I investigate the nature of the interrelationships of these texts by collating selected passages, applying traditional methodological approaches of textual criticism (Lachmann's Method) with G. Bolognesi's adaptations developed particularly for Armenian translations of Greek texts.

In the paper I outline preliminary results of my research focusing particularly on the Armenian text of the Nectanebo episode (arm. A 1.1-25) which seems to show closest affinity to the Latin translation by Julius Valerius (Jul. Val. 1.1-12). I demonstrate this by referencing passages where both translations agree in error against all other early witnesses of the Alexander Romance, indicating a common ancestor different from the attested Greek versions. Positing a common ancestor of Armenian and Latin translations could contribute to a more accurate knowledge about the earliest versions of the Alexander Romance and reinitiate a scholarly debate on the nature of the Urtext.

Day 2: February 25th, 2023 @ 10am (PST)

Zoom link: bit.ly/armcolloquiumfeb25

PANEL I: EARLY SOVIET HISTORY

Panel Chair: Lori Pirinjian



Oğul Tuna

*Nationalism and Socialism
Between Revolutions: Nariman
Narimanov and Armenians*



Arpine Haroyan

*Soviet-Armenian Women's Magazine
"Hayastani Ashkhatavoruhi" (Female
Worker of Armenia) and Gender
Construction in the Early 1920s*

PANEL II: LANGUAGE

Panel Chair: Alexia Hatun



Annika Topelian

*Knowledge of morphological
case and null-overt subjects in
heritage Western Armenian*



Emma Santelmann

*Examining the Maintenance of Dialect
Features in Regional Urban Armenian
Speech via Sociolinguistic Analysis of
Vowels in Gavar, Armenia*

Day 2: February 25th, 2023

PANEL I: EARLY SOVIET HISTORY

Oğul Tuna

Nariman Narimanov, the most prominent Azerbaijani Bolshevik and the first leader of Soviet Azerbaijan, played a significant role in the transnational revolutionary history of the region and the demarcation of the borders between Armenia and Azerbaijan. Raised in a multiethnic environment, Narimanov, as a young socialist, was an Armenophile in the Azerbaijani intelligentsia and favored a cosmopolitan society where the workers of different ethnic origins struggled over a unique nationalist movement and against local and imperialist exploiters. However, his view on Armenians gradually changed as the revolutionary struggle and the ethnic clashes in South Caucasus intensified following the Bolshevik Revolution. An exploration of Narimanov's relationship to Armenians departing from his "Apology," addressed to Stalin and the Central Committee of the Russian Communist Party (Bolsheviks), provides a vehicle through how his transformation from socialism to nationalism took place and the intellectual and revolutionary roots of the decades-long Armeno-Azerbaijani conflict in the South Caucasus have been shaped. To understand the prevalence of the national question, the early Soviet nationalities policy, and their impact on current global affairs, it is crucial to examine this historical text, which remained unknown and neglected in academia. By cross-reading his works and documents, memoirs, and periodicals from his time, this paper examines how Narimanov's revolutionary and cosmopolitan worldview evolved into a nationalism characterized by both aggressiveness and defensiveness.

Arpine Haroyan

The thesis examines the process of gender construction through the Soviet-Armenian women's magazine "Hayastani Askhatavoruhi" (Female Worker of Armenia) during the first five years of its publication (1924-1929). The magazine was the official body of the Woman's Department of the Armenian Communist Party that aimed to promote the New Soviet Woman's image and introduce Armenian women to socialist values and lifestyle. The focus of the thesis is the magazine's Writings and Arts section. By conducting archival research and juxtaposing content and thematic analysis, I examined around 103 short stories and poems in the section and sought to understand how the gender construction process worked and what were the characteristics of the New Soviet [Armenian] Woman the magazine aimed to construct. I have found that from 1924 to 1929, the Writing and Arts section constructed gender through representations of 4 categories of women: the "hero woman," the "emancipated woman," the "victim woman," and the "backward woman". I argue that by contrasting these categories, the magazine constructed the New Soviet [Armenian] Woman and called its readers to accept and embrace this new social category. The key conceptual frameworks informing my research include the work of Teresa De Lauretis on technologies of gender and Stuart Hall's work on representation. The thesis further argues that the fictional stories and poems proposed a "desirable subjectivation," a process during which magazine's readers willingly became subjects of the Soviet state in order to mirror the New Soviet [Armenian] Woman, thus becoming active members of the Soviet society.

Day 2: February 25th, 2023

PANEL II: LANGUAGE

Annika Topelian

As Western Armenian is predominantly spoken in bilingual diaspora communities, many Western Armenian speakers fit the profile of heritage speakers, those who grow up speaking a minority language in addition to the dominant language. Previous research reveals inflectional morphology, such as case, is a particularly vulnerable feature in heritage language grammars. Additionally, heritage speakers of null subject languages, or languages in which sentences without a subject pronoun are permissible, produce and accept more null and overt subjects in appropriate contexts.

The study investigated 16 Western Armenian heritage speakers' knowledge of morphological case and distribution of null and overt subjects using three experiments. Experiment 1 asked participants to listen to and rate the acceptability of sentences in Armenian involving nouns with standard and non-standard case forms. Experiment 2 asked participants to describe a picture designed to elicit nouns with certain case forms. Experiment 3 presented participants with an illustrated story narrated in Armenian and asked them to rate the acceptability of a sentence summarizing the story involving appropriate or inappropriate uses of null and overt subject pronouns based on the context given by the story.

Results show participants accept and produce sentences with nouns with non-standard case forms. They also find sentences with null subjects more acceptable than those with overt subjects regardless of appropriate based of context. These results lend support to the claim that these feature tend to be more vulnerable in heritage language grammars.

Emma Santelmann

Although Hodgson has claimed that a "quasi-standard colloquial language" has spread to most Armenian cities, with regional dialects remaining primarily in villages, this claim has not been systematically investigated. Furthermore, the ways in which language varies according to demographic and attitudinal factor is understudied in places like Armenia, where the legacy of Soviet language policies coexisted with diglossia (i.e. the use of standard and colloquial/dialectal language in clearly separated contexts, cf. Karapetian (2014)). Accordingly, the present study considers variation in the vowels produced by residents of Gavar – a suitable location for investigation of the given questions thanks to the numerous dialectological works with which the findings can be compared. Katvaljan (2016) and Mkrtchjan (2015) argue that speakers in Gavar have maintained dialect features such as vowels, but their data sources are not explicitly described. The present study, which seeks to address this lack of transparent and quantitative analysis, focuses on vowels because of numerous differences between the dialect's vowel system (described by Katvaljan (2016)) and that of Standard Eastern Armenian, and because of the possible social salience of some vowels. The data come from 31 sociolinguistic interviews conducted by a local research assistant in July 2022. Quantitative analysis is currently underway, but a preliminary analysis of five participants reveals considerable variation in speakers' adherence to the dialectal vowel system. Though generalization about factors correlating with variation cannot yet be made, factors, such as gender and parental status, seem potentially relevant.