The purpose of this course is to introduce students to the rich and cosmopolitan history of Armenia and the Armenian people from the medieval period to the early modern age, or roughly from the eleventh to the end of the eighteenth century. The course will provide a sweeping survey of Armenian history both from the perspective of local Armenian actors as well as imperial neighbors and civilizations. Our approach will be to examine how Armenia and Armenians creatively interacted with other states and civilizations in the larger Eurasian world and how these encounters, interactions, and local adaptations shaped the future trajectories of Armenian history. We will begin by briefly addressing the rise and collapse of an Armenian kingdom in Cilicia on the Mediterranean coast and move on to discuss the role of Armenians in the larger histories of the three Muslim “gunpowder Empires” (the Ottomans, Safavids, and Mughals) that came to dominate the Eurasian continent at the onset of the early modern period in world history (c. 1500-1800 C.E.). The course will highlight the history of the early modern Armenian “trade diaspora” with an emphasis on the most important center of that diaspora in New Julfa (Isfahan, Iran) and explore the role of Armenian merchants and missionaries in setting up printing presses and cultivating print culture in the early modern Armenian world. In addition to the textbooks assigned for the course, there will be a number of essay-length readings made available to students in pdf format, as well as excerpted selections of primary sources in English translations. Pdf readings are marked by an asterisk on the syllabus and are available for downloading.

THE SIGNIFICANCE OF THE SYLLABUS
Enrollment in this course implies acceptance of all rules, policies and requirements of this class. I reserve the right to make small changes to this syllabus in accordance with the specifics of the class dynamic.

Notes, Cautionary and Otherwise:
- I encourage you to come to my office hours, to discuss any questions about the issues raised, or to talk about assignments and/or problems you might be having (or just to give us an opportunity to get to know each other better), so that we can work together in providing sufficient explanations to questions and resolutions to problems. For most of you, this course covers unfamiliar regions and periods and will involve learning new concepts; please do not wait until the end of the quarter to see me.

- Students are expected to express themselves openly and participate in creating a non-intimidating classroom environment that contributes to open discussion. They are expected to think objectively and historically and to listen respectfully to others’ remarks.
In this course, as in others, each student is in charge of and responsible for his/her own education. In other words, what one gets out of this course depends on what one puts into it. This includes grades. Grades are not negotiable. All grades are earned; if you want an A and not an A-, then earn it. If you have an issue with a grade on an assignment and can explain in writing why your assignment deserves a different grade, I am willing to take a second look. Please be forewarned, however, that I will look at the assignment with a fresh eye; that means grades may be raised, lowered, or remain the same.

All assigned readings for the day must be completed before you come to class. You should be prepared to discuss the readings and participate in all the class discussions.

All assignments are due at the beginning of class on the day assigned. I will not accept an assignment if the student has not attended class that day. Exceptions may be made in rare cases. If I permit the late submission of an assignment, I will deduct points 5 points per day.

Electronic submission and late assignments will not be accepted without prior agreement.

Students are required to be present at every class session and to be prepared for class. Unexcused absences will be penalized. Students must contact the instructor if a conflict arises that will prevent them from attending class. Only students who have excused absences and approval from the instructor will be able to make up a missed assignment. I am not obligated to consider other absences except the following excused absences: illness or injury to the student; death, injury, or serious illness of an immediate family member or the like; religious reasons (California Education Code section 89320); jury duty or government obligation; university sanctioned or approved activities (examples include: artistic performances, forensics presentations, participation in research conferences, intercollegiate athletic activities, student government, required class field trips.) Please contact me immediately if a situation arises that forces your absence from class. If I do not hear from you, I will consider your absence unexcused.

This is an upper-division course. The written work you submit should be of the highest quality. All essays should be free of grammatical, spelling, typographical, and form errors. All papers should follow a standard format (typed, black ink, 12 font such as Times Roman, double-spaced, 1" margins), and have a title, bibliography, and footnotes. No late papers will be accepted (unless your absence falls under university regulations concerning excused absences). Paginate your essays (page numbers) and staple pages together. Your essays should have a title, an introduction, a thesis, supporting paragraphs, and a conclusion. You should consult a style manual for correct citation form; papers submitted without correct citation form will not receive credit. Historians use the University of Chicago Manual of Style, which is condensed in books by Kate Turabian, such as A Manual for Writers of Research Papers, Theses, and Dissertations (Chicago: University of Chicago Press, 2007, 7th edition). You may also find the following helpful: Purdue Online Writing Lab (https://owl.english.purdue.edu/owl/) and Chicago Manual of Style Online (http://www.chicagomanualofstyle.org/home.html).
• Consistent tardiness will not be acceptable and will result in a grade deduction. You need to let me know ahead of time if you are going to be late. If you are late to class beyond twenty minutes of class time, I will consider you absent for the day.

• Some class sessions will be discussion focused. Please bring appropriate readings and texts to class with you. Give yourself sufficient time to complete the reading and prepare before coming to class. Moreover, give yourself sufficient time to understand assignment guidelines, complete writing assignments accordingly, and seek help early if you are having difficulties.

• Classroom etiquette: please abide by the etiquette guidelines established on the first day of class.
  • NO recording of class sessions.
  • NO reading of extraneous material in class;
  • NO radios, headsets, iPods, or any other distractions;
  • NO conversations other than those directed at the class;
  • NO cell phones, no texting. If you must have one for any reason, see me before class.
  • NO packing up before class is dismissed.

• Academic Integrity and Honesty: Cheating and plagiarism are serious offenses and will not be tolerated. They are violations of university regulations. All students will be held to a high standard of academic integrity, which is defined as "the pursuit of scholarly activity free from fraud and deception." Academic dishonesty includes, but is not limited to, to the following: cheating; plagiarizing; fabricating of information or citations; facilitating acts of academic dishonesty by others; having unauthorized possession of examinations; submitting work of another person or work previously used without informing the instructor; tampering with the academic work of other students; the submission of a work, either in part or in whole, completed by another; failure to give credit for ideas, statements, facts or conclusions with rightfully belong to another; in written work, failure to use quotation marks when quoting directly from another, whether it be a paragraph, a sentence, or even a part thereof; or close and lengthy paraphrasing of another's writing or programming. Acknowledgement of an original author or source must be made through appropriate references, i.e., quotation marks, footnotes, or commentary. All acts of academic dishonesty will be subject to disciplinary action. All take-home written assignments for the course must be submitted electronically through Turnitin in order to ensure the authenticity of the presented written work. A single act of cheating or plagiarism by an undergraduate student will result in a failing grade on that assignment. A single act of cheating or plagiarism by a graduate student will result in a failing grade in the course, regardless of other graded course assignments.

**Grading:**

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COURSE REQUIREMENTS/ASSESSMENT
I. WRITTEN ASSIGNMENTS:
1) MAP QUIZ/IN-CLASS ID EXAM (35% TOTAL)
2) TAKE-HOME MID-TERM EXAM (8 PP., 25%)
3) FINAL EXAM (8 PP., 30%)

All written assignments must be typed, double-spaced, paginated, in black ink, 12-point font, and with one-inch margins.

II. CLASS PARTICIPATION AND DISCUSSION (10%)
This includes coming to class on time having read and thought about the week’s material and prepared to discuss it. Knowledge and understanding of readings will enable us to have productive class discussions as well as help you be prepared for other assignments. Attendance without participation will be insufficient and will be reflected in grades.

REQUIRED TEXTS:

The textbooks will be available for purchase at the bookstore.

Other readings will be available on electronic reserve in pdf. format and are marked with an asterisk below.

WEEK 1 (JAN. 7 AND 9): INTRODUCTION TO THE COURSE AND RECAP TO THE ELEVENTH CENTURY

Tuesday: Introductions

Thursday: General Methodological Approaches: “Ethnies,” “Nations” and “Autonomous” Versus “Interactive” Histories

Readings:

WEEK 2 (JAN. 14 AND 16): BETWEEN CRUSADERS AND SELJUK TURKS: THE ESTABLISHMENT OF CILICIAN ARMENIA

Tuesday: Global Waves: The Crusades and The Seljuk Expansion in Perspective

Readings:
Thursday: Local Variations/Inflections: The Founding of Cilician Armenia
Readings:

Week 3 (JAN 21 & 23): MONGOLS, MAMLUKS AND THE COLLAPSE OF CILICIA

Tuesday: Global Waves: The Mongols and Mamluks
Readings:

Thursday: Local Variations/Inflections: The Collapse of Cilicia
Readings:
- Angus Donal Stewart, “Epilogue: The Continued Decline and Eventual Fall of the Armenian Kingdom,” in The Armenian Kingdom and the Mamluks: War and Diplomacy during the Reign of Het’um II (1289-1307) (Leiden and Boston: Brill, 2001), 185-195*
- Dickran Kouymjian, “The Intrusion of East Asian Imagery in Thirteenth Century Armenia: Political and Cultural Exchange along the Silk Road,” The Journey of Maps and Images on the Silk Road, Philippe Forêt and Andreas Kaplony, eds. (Leiden: E. J. Brill, 2008), 119-133*

Primary Source Reading:
- Hetum Patmich (Hetum of Korikos), excerpt from A Lytell Cronyle, in Agop J. Hacikyan et als. Eds The Heritage of Armenian Literature, volume II, From the sixth to the Eighteenth Centuries (Detroit: Wayne State University Press, 2002), 576-583*
- Grigor Aknertsi, excerpt from History of the Nation of Archers, Hacikyan et als. Eds. The Heritage of Armenian Literature, volume II, From the sixth to the Eighteenth Centuries (Detroit: Wayne State University Press, 2002), 584-590*


**Recommended Readings:**


**Week 4 (JAN 28 AND 30): ARMENIA/NS AND THE “GUNPOWDER EMPIRES” OF ISLAMICATE EURASIA**

**Tuesday: Global Waves: The Rise of the Gunpowder Empires of The Ottomans, Safavids, and Mughals**

**Readings:**


**Thursday: Local Variations/Inflections: Armenia/ians and the Gunpowder Empires**

**Readings:**

• Dickran Kouymjian, “Armenia from the Fall of the Cilician Kingdom (1375) to the Forced Emigration under Shah Abbas (1604),” 1-51 (in Hovannisian textbook)


**Week 5 (FEB 4 AND 6): THE PROBLEM OF THE EARLY MODERN AGE**

**Tuesday:**

**Readings:**


• Jerry Bentley, “Early Modern Europe and the Early Modern World,” in Jerry Bentley and Charles Parker, eds. *Between the Middle Ages and Modernity* (2004): 13-33*


**Thursday:**

**IN-CLASS MAP QUIZ/ID EXAM: FEB. 6**
WEEK 6 (FEB 11 AND 13): ESTABLISHMENT OF NEW JULFA AND THE GLOBAL ARMENIAN DIASPORA

Tuesday: The Julfan Network, Correspondence and Partnership Contracts
Readings:

Primary Source Readings:
• Arakel of Tabriz, Excerpts from *The History of Arakel Davrzhetsi*, in Hacikyan et als. Eds. *The Heritage of Armenian Literature*, volume II, *From the sixth to the Eighteenth Centuries*, 812-816*

Thursday: Trust, Decline, and Comparison
Readings:

Recommended Reading:

WEEK 7 (FEB 18 AND 20): THE MKHITARIST CONGREGATION AND PRELUDE TO PRINT CULTURE IN THE DIASPORA

Tuesday: Survey of Mkhitarist History
Readings:
• Kevork Bardakjian, *The Mekhitarian contributions to Armenian culture and scholarship: notes to accompany an exhibit of Armenian printed books in the Widener Library, displayed on the 300th anniversary of Mekhitar of Sebastia*, 1676-1749 (Cambridge, Mass.: Middle Eastern Dept., Harvard College Library, 1976)*
• Razmik Panossian, “Merchants, Diasporan Communities, and Liberation Attempts, the 17th to the 19th Centuries,” *The Armenians: From Monarchs and Merchants to Commissars* (Columbia University Press, 2006), 75-109*

Thursday: Mkhitarists and Print Culture
Readings:
• Sebouh D. Aslanian, “Wings on their Feet and Wings on their Heads’: Reflections on Five Centuries of Global Armenian Print.” *Armenian Weekly*,(August 28, 2012), 7-12*
MID-TERM EXAM DUE FEB. 20 THROUGH TURNITIN AND IN HARDCOPY IN CLASS (Questions will be provided two weeks in advance)

WEEK 8 (FEB 25 AND 27): GLOBAL ARMENIAN PRINT CULTURE AND THE PRINTED BOOK AS AN ‘AGENT OF CHANGE’: FROM AMSTERDAM AND VENICE TO MADRAS AND CALCUTTA

Tuesday:
Readings:

Thursday:
Readings:

Recommended Readings:

WEEK 9 (MARCH 4 AND 6): HOMELAND VERSUS DIASPORA: THE NATIONAL ‘REVIVAL MOVEMENT IN VENICE, MADRAS, AND EJMIATSIN

Tuesday: Catholicos Simeon Yerevantsi and Ejmiatsin as “Center”
Readings:
- Sebouh Aslanian, Dispersion History and the Polycentric Nation: The Role of Simeon Yerevantsi’s Girk or Kochi Partavjar in the Armenian National Revival of the 18th Century (Venice: Bibliotheque d'armenologie “Bazmavep,” 39, 2004)*

Thursday: Madras and Venice as Peripheral Centers
Readings:
- Gerard Libaridian, The Ideology of Armenian Liberation: The Development of Armenian Political Thought Before the Revolutionary Movement (1639-1885), Ph.D. dissertation, University of California Los Angeles, 1987, chapters 1 and 2*
• Sebouh D. Aslanian, “The Cultural Flourishing of the Armenian Communities in India and Around the Indian Ocean and the Development of their Social and Political Thought,” in Armenia: Impronte di una civiltà eds. Levon B. Zekiyan, Gabriela Ulughogian, and Vartan Karapetian (Venice, 2011), 207-211*

Primary Source Reading:
• Shahamir Shahamirian, Excerpt from Book Called Snare of Glory in Agop J. Hacikyan et als. Eds The Heritage of Armenian Literature, volume III, From the Eighteenth Century to the Modern Times (Detroit: Wayne State University Press, 2002), 160-167*


Tuesday: Joseph Emin
Readings:
• Sebouh D. Aslanian, “A Reader Responds to Joseph Emin’s Life and Adventures: Notes toward a ‘History of Reading’ in Late Eighteenth Century Madras,” Handes Amsorya (Vienna/Yerevan, 2012), 363-418*

Primary Source Reading:

Thursday: The Madras Group
Readings:
• Vazken Ghougassian, “The Quest for Enlightenment and liberation: The Case of the Armenian Community of India in the late Eighteenth Century.” In Enlightenment and Diaspora: The Armenian and Jewish Cases, ed. Richard G. Hovannisian and David N. Myers*

FINAL EXAM DUE MARCH 18 BY ELECTRONIC SUBMISSION

(Questions Will Be Provided to You Two Weeks in Advance)