Armenian historical thinking and historiography took shape in the immediate aftermath of Armenia's conversion to Christianity in the early fourth century and the invention of its script a hundred years later. During its formative period from the mid-fifth century to the arrival of Islam in the seventh century, Armenian historical writing was deeply influenced by the newly founded Church's attempts to distinguish its flock from Armenia's southern neighbor and now "civilizational other," Iran. One of the main interests of Armenian historians was to drive a wedge between Christian Armenia and its Zoroastrian/Mazdaist imperial lords and neighbors with whom the Armenians had shared a common religious and cultural cosmos until the rupture of the fifth century caused in part by historians and religious proselytizers. The purpose of this seminar is to explore key texts produced in this formative period and to explore through these texts several themes that were integral to the making of Armenian identity and history, including Armenia's early christianization and the invention of its alphabet, its tense relationship with its pagan past and the Iranian "substratum" of its culture, its "feudal" nakharar social structure, and the theme of martyrdom for its new faith. The classical histories and texts that we will read and discuss include Koriwn's Life of Mashtots', Agathangelos's History of the Armenians, the Epic Histories attributed to Pawstos Biwzand, Yeghishe Vardapet's History of Vardan and the Armenian War, and Ghazar P'arpets'i's and Movses Khorenats'i's History of Armenians. In addition, modern studies by scholars like Garsoian, Adontz, Manandian, Van Lindt, Mahe, Vacca, and others will also be assigned. Students are expected to read the classical texts in their English translations, although original grabar editions will also be available for those wishing to read the originals.

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:

- 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.

- 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.

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<td>D+ = 67 – 69</td>
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**COURSE REQUIREMENTS/ASSESSMENT**

I. *WRITTEN ASSIGNMENTS:*
   1) TWO REACTION PAPERS (30%)
      Students are expected to submit two two-page reaction papers in the
   2) FINAL PAPER (50%) The final paper should be between 15 and 20 pages in length and
      must be on a topic previously agreed upon with the professor.

II. *CLASS PARTICIPATION AND DISCUSSION* (20%)
   This includes coming to class on time having read and thought about the week’s material and prepared
to discuss it. Attendance without participation will be insufficient and will be reflected in grades.
   Students are expected to lead at least one discussion during the quarter.

**REQUIRED TEXT:**
- All other readings - classical histories and secondary sources – will be made available as pdfs on
  the course page.

**WEEK 1 (October 2): INTRODUCTION TO THE COURSE AND THE EMERGENCE OF THE ARMENIAN ALPHABET**

*Readings:*
- Sebouh Aslanian, “The Treason of the Intellectuals: Reflections on the Uses of


**Week 2 (October 9): From the Emergence of Armenia to the Marzpanate**

**Readings:**


**Week 3 (October 16): The Nakharar Social Structure**

**Readings:**

- Hakob Manandyan, “Shinakannerê ew ramiknerê” and “Kaghak’neri bnakhuch’yanê, arhastavornerê, ew struknerê,” in *Feodalizmê bin Hayastanum: Arshakunineri ew marzbanat’yan shjian* (Feudalism in ancient Armenia: In the period of the Arsacids and the Marzbanate) (Yerevan: Pethrat, 1934), 148-211, 212-240.* (optional for graduate students)

**Week 4 (October 23): Armenia’s Early “Christianization”**

**Readings:**

- Felipe Fernández-Armesto, “Conceptualizing Conversion in Global Perspective: From Late Antiquity to Early Modern,” in *Conversion to Christianity: From Late Antiquity to the*


**FIRST REACTION PAPER DUE**

**WEEK 5 (OCTOBER 30): THE INVENTION OF THE SCRIPT AND KORIWN**

**Readings:**


**FIRST WRITING ASSIGNMENT DUE**

**WEEK 6 (OCTOBER 30): WILD BOARS, THICK INTERPRETATIONS AND ‘PAGAN’ SYMBOLS: AGATHANGELOS AND CULTURAL HISTORY**

**Readings:**


**WEEK 7 (OCTOBER 13): YEGHISHE VARADAPET AND THE VARDANANTS’ PARADIGM**

**Readings:**


SECOND REACTION PAPER DUE

WEEK 8 (NOVEMBER 20): YEGHISHE VARDAPEST AND THE VARDANANTS’ PARADIGM

Readings:
• Yeghishe Vardapet, *The History of Vardan and the Armenian War*, 57-191*

WEEK 9 (NOVEMBER 27): YEGHISHE VARDAPEST AND THE VARDANANTS’ PARADIGM

Readings:
• Yeghishe Vardapet, *The History of Vardan and the Armenian War*, 191-248*.

WEEK 10 (DECEMBER 4): THE “PATMAHAYR” AND HIS CONTROVERSIES


WEEK 11 (DECEMBER 11): THE “PATMAHAYR” AND HIS CONTROVERSIES


FINAL PAPER DUE BY ELECTRONIC SUBMISSION ON DECEMBER 18, 2018