

*Fall 2011*  
History 191F-1/201J-1

*From Venice and Istanbul to Isfahan and Madras:  
Explorations in Early Modern Armenian History, 1500-1800*

Professor Sebouh D. Aslanian

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Time: Th: 9:00AM - 11:50AM (Bunche 3178)

Office Hours Tu/Th: 1:00-2:00 PM or by appointment

This seminar is an attempt to rethink and (re)conceptualize early modern Armenian history in light of theoretical discussions in world/global history. The seminar will introduce students to the burgeoning field of “early modern world history” and will explore how the period from roughly 1500 to 1800 in Armenian history stands out as a remarkably coherent period, one that shares many of the characteristics that world historians in recent decades have identified as the “early modern world.” By working on a series of primary and secondary sources in English translation, we will study this period by examining the rise in Armenian history of two interconnected transregional networks: 1) a Catholic Armenian missionary network of the Mkhitarist Congregation based in San Lazzaro, Venice, and 2) a global mercantile network of Julfan Armenians headquartered in New Julfa, Isfahan, but with nodes and settlements stretching from London to Manila. By exploring how both networks reinforced and overlapped with one another and with other, larger early modern Europe-centered and Eurasia-based networks, we will seek to shed new light on how during the early modern period Armenian communities across the world became integrated with each other as well as with a larger early modern world. More specifically, by focusing on the circulation of New World silver moving west from the Indian Ocean basin and books or knowledge produced by Armenians in places such as Amsterdam and Venice moving east to Armenian communities in Eurasia, the seminar seeks to shed light on how the heretofore separately studied histories of Armenian diasporic centers in Amsterdam, Istanbul, Venice, Isfahan, Madras, and Calcutta for the first time became part of a larger early modern “connected world” stretching from the Mediterranean to the Indian Ocean. The readings for the seminar will be in English, which will necessarily limit some of our findings; however, for those students with some knowledge of Armenian, additional recommended readings in Armenian will be provided upon request. The format of the seminar will be lecture and discussion. Students will be expected to 1) lead weekly discussion sessions, 2) submit five 2-page reaction papers to weekly readings and 3) write a final term paper. Active student participation in weekly discussions is a vital part of the seminar and will be reflected in the final grade.

## REQUIRED TEXTS

Sebouh D. Aslanian, *From the Indian Ocean to the Mediterranean: The Global Trade Networks of Armenian Merchants from New Julfa*, Berkeley: University of California Press, 2011.

Vazken Ghougassian, *The Emergence of the Armenian Diocese of New Julfa in the Seventeenth Century*. Atlanta: Scholars Press, 1998.

Most readings for the seminar, marked by an asterisk below, will be made available, either in pdf. format or in jpeg files, for download from my own box.net account (to which you shall have access).

## POLICIES

### **THE SIGNIFICANCE OF THE SYLLABUS**

Enrollment in this course implies acceptance of all rules, policies, and requirements of this class. The syllabus serves as your contract for the course. 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.
- This is an upper-division course and, therefore, writing assignments must be free of serious grammatical and stylistic problems.
- 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.**

- 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 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, 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, or tampering with the academic work of other students. 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:*

|              |              |              |
|--------------|--------------|--------------|
|              | A = 93 – 100 | A- = 90 – 92 |
| B+ = 87 – 89 | B = 83 – 86  | B- = 80 – 82 |
| C+ = 77 – 79 | C = 73 – 76  | C- = 70 – 72 |
| D+ = 67 – 69 | D = 63 – 66  | D- = 60 – 62 |

## REQUIRED ASSIGNMENTS

***I. Participation in and leading of discussions:*** As this is a seminar course, your participation in every class meeting is essential and required. In addition to arriving in class each day and on time, your participation grade is also based on your contributions to class discussion. I will expect you to participate in class discussion. **[I will call on you.]** This includes coming to class on time having read and thought about the day's material and prepared to discuss it. Knowledge and understanding of readings will enable us to have productive class discussions. Attendance without participation will be insufficient and will be reflected in grades. Each week, a student will be responsible for leading seminar with an introductory 10-minute presentation. During this time, presenters will briefly summarize the authors' approach, argument, and evidence. The student will also share his/her own questions about the work in order to facilitate discussion. **20%**

***II. Writing Assignments:*** The final paper must be submitted **in hard copy and electronically** through **Turnitin** to ensure the authenticity of the presented written work. I will not grade assignments that have not been submitted to Turnitin on the same day that the hard copy is due.

This is an upper-division/graduate-level course. The written work you submit should be of the highest quality. All essays should be free of grammar, spelling, typographical, and form errors. All written work should be typed, double-spaced, with 12-point font size. Fonts such as Times and Times Roman are acceptable. Be sure to have 1" margins. Paginate your essays (page numbers) and staple pages together. Your essays should have a title, an introduction, a thesis, supporting paragraphs, and a conclusion.

### ***Weekly Response Papers***

Throughout the semester, you are responsible for five response papers to the week's readings. These are two-three pages, double-spaced, 12-point font (Times or Garamond), one-inch margins. If your response papers go over three pages, I will not read the rest of the pages and whatever you write will not count towards your grade. You must clearly state, in the following order, (1) the thesis/argument of the book/articles; (2) the sources it uses/they use; (3) why the arguments and evidence are convincing or why they are not. Use the three points above as headings for each section. For the sake of succinctness and precision, do not stray from the above structure. You may choose when during the semester to write your response papers. **35%**

### ***Final Paper***

**Review essay or historiography paper.** The paper must demonstrate knowledge of the topic, argue effectively, and support arguments with evidence. The paper of about 20 pages must be well-structured, well-written, and well-supported. I must approve the topic of the paper. The paper must have footnotes and bibliography appropriate to the discipline of history, that is, Chicago Manual of Style (see quick online guide: [http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)). *Any final paper that fails to use citations or footnotes will be downgraded half a letter grade from what it would have earned originally.* If you wish to purchase a book outlining how this style works, I suggest the following: Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations*. University of Chicago Press, 2007.

Final paper due December 15???: **45%**

## **SCHEDULE**

### **MEETING 1: INTRODUCTION TO THE COURSE**

STUDENTS WILL SIGN UP FOR WEEKLY PRESENTATIONS AND DISCUSSION SESSIONS

### **MEETING 2 (SEPT. 29): THE NOTION OF THE EARLY MODERN WORLD AND PERIODIZATION IN WORLD HISTORY**

#### *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.\*

Joseph Fletcher, "Integrative History: Parallels and Interconnections in the Early Modern Period, 1500-1800." in *Studies on Chinese and Islamic Inner Asia*, by Joseph Fletcher, edited by Beatrice Forbes Manz, Variorum, (1995): 1-46.\*

Sanjay Subrahmanyam, "Connected Histories: Notes towards a Reconfiguration of Islamic Eurasia," *Modern Asian Studies*, Vol. 31, No. 3, Special Issue: The Eurasian Context of the Early Modern History of Mainland South East Asia, 1400-1800. (Jul., 1997): 735-762.\*

John F. Richards, "Early Modern India and World History," *Journal of World History* (8/2,) (1997): 197-209\*

Sebouh D. Aslanian, "The 'Treason of the Intellectuals'? Reflections on the Uses of Revisionism and Nationalism in Armenian historiography." *Armenian Forum* 2.4: 1-37.\*

### **MEETING 3 (OCT. 6): THE JULFAN ARMENIAN MOMENT IN EARLY MODERN ARMENIAN HISTORY 1 - FROM OLD JULFA TO NEW JULFA AND THE JULFAN NETWORK**

Dickran Kouymjian, "From Disintegration to Reintegration: Armenians at the Start of the Modern Era," *Revue du Monde Armenien* 1 (1994): 9-18\*

Baltrusaitis, Jurgis and Kouymjian, Dickran. "Julfa on the Arax and its funerary Monuments," *Armenian studies etudes Armeniennes in memoriam Haig Berberian* (Lisbon, 1986), 9-54\*

Ghougassian, Vazken. *The Emergence of the Armenian Diocese of New Julfa in the Seventeenth Century*. Atlanta: Scholars P, 1998, pp. 1-32.

Herzig, Edmund. "The Rise of the Julfa Merchants in the Late Sixteenth Century." *Pembroke Papers* 4 (1996): 305-22.\*

Aslanian, Sebouh. *From the Indian Ocean to the Mediterranean: The Global Trade Networks of Armenian Merchants from New Julfa*. (Berkeley: The University of California Press, 2011), chs. 1-4.

Kévonian, Keram, and Michel Aghassian. 1999. "The Armenian Merchant Network: Overall Autonomy and Local Integration." *Merchants, Companies and Trade: Europe and Asia in the Early Modern Era*. Ed. Sushil Chaudhury and Michel Morineau. Cambridge: Cambridge UP, 1999. 74–94.

Khachikian, Levon. "The Ledger of the Merchant Hovhannes Joughayetsi," *Journal of the Asiatic Society*, VIII/3, Calcutta, 1966, 153-186. (A French version of this essay also appeared in *Annales, Economies. Sociétés. Civilizations*, II, 1967, 231-278.)\*

*Recommended Reading:*

Aslanian, Sebouh. "Trade Diaspora versus Colonial State: Armenian Merchants, the East India Company and the High Court of Admiralty in London, 1748-1752," *Diaspora: A Journal of Transnational Studies* 13, 1 (2006): 37-100.\*

Leo [Arakel Babakhanian]. *Khojayakan Capital'e ev nra kaghakakan-basarakakan der'e hayeri mej* [*Khoja Capital and Its Socio-political Role among the Armenians*]. Yerevan: Petakan Hratarakchutyun, 1934, pp. 51-121.

Aram Yeremian, "Jughahay ev Hndkahay Kapital'e" [Julfan Armenian and Indo-Armenian Capital] in *Baykar*, 1951, pp. 200-2007\*

Davrizhet'si, Arakel. *Girk patmunteants* [*Book of Histories*]. Amsterdam, 1669. 2nd ed. Vagharshapat, 1896 (original or Bournoutian translation, vol. 1), pp. 1-58 (in translation)

Baghdiantz McCabe, Ina. *The Shah's Silk for Europe's Silver: The Eurasian Trade of the Julfa Armenians in Safavid Iran and India, 1530–1750*. Atlanta: University of Pennsylvania Armenian texts series/Scholar's Press, 1999. pp. 35-78.

Herzig, Edmund. "The Armenian Merchants from New Julfa: A Study in Premodern Trade." Diss. St. Antony's College, University of Oxford, 1991, pp. 119-153\*

Khachikian, Shushanik. "Hay-rusakan arevtrakan paymanagir'e ev Nor Jughayi inknavar marminner'e [The Armenian–Russian Commercial Ageement and the Autonomous Organizations of New Julfa]." *Haykazean Hayagitakan Handes* [*Haigazian Armenological Review*] (1980): 259–88.\*

**MEETING 4** (OCT. 13): THE JULFAN ARMENIAN MOMENT IN EARLY MODERN ARMENIAN HISTORY 2  
— ORGANIZATIONAL BUILDINGBLOCKS OF TRADE (INFORMATION AND CREDIT NETWORKS, PARTNERSHIPS, AND "TRUST") AND DECLINE

Aslanian, Sebouh. *From the Indian Ocean to the Mediterranean: The Global Trade Networks of Armenian Merchants from New Julfa*, chs. 5-9.

Herzig, Edmund. "The Family Firm in the Commercial Organization of the Julfa Armenians." *Études safavides*. (Ed. L. Calmard. Paris: Inst. Français, 1993): 287–303.\*

\_\_\_\_\_. “The Commercial Law of the Julfan Armenians,” in Kévonian Kéram, and Chaudhuri, Sushil. Eds. *Les Arméniens dans le Commerce Asiatique au début de l'ère Moderne* (Paris, 2007): 63-82.\*

Baghdiantz McCabe, Ina. *The Shah's Silk for Europe's Silver: The Eurasian Trade of the Julfa Armenians in Safavid Iran and India, 1530–1750*. Atlanta: University of Pennsylvania Armenian texts series/Scholar's Press, 1999, pp. 199-240.\*

Ghougassian, Vazken. *The Emergence of the Armenian Diocese of New Julfa in the Seventeenth Century*. Atlanta: Scholars P, 1998, pp. 157-168.

#### *Recommended Reading:*

Khachikian, Shushanik L. *Nor Jughayi hay vacharakanut'yun'e ev nra arevratntesakan kaperē Rusastani het XVII–XVIII darerum [The Armenian Trade of New Julfa and its Commercial and Economic Ties with Russia in the Seventeenth and Eighteenth Centuries]*. Yerevan: Haykakan SSH GA Hratarakchutyun, 1988, pp.??

#### **MEETING 5 (OCT. 20): THE MEKHITARIST ORDER 1 — OVERVIEW.**

Bardakjian, Kevork. *The Mekhitarist 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, *The Armenians: From Monarchs and Merchants to Commissars* (Columbia University Press, 2006), 75-109\*

Marc Nichanian, “Enlightenment and Historical Thought,” *Enlightenment and Diaspora: The Armenian and Jewish Cases*, pp. 87-123.\*

#### *Recommended Readings:*

Leo [Arakel Babakhanian], *Hayots Patmutyun [History of the Armenians]*, pp.471-522.\*

Ormanian, *Azgapatum*, vol.2 pp.??\*

Agonts, Step'annosi Giwvēr. *Patmut'ivn kenats' ev varuts'Teaṙn Mkbit'aray Sebastats'woy Rabunapeti ev Abbayi / bōrineal Step'annosi Givvēr Agonts' Arbiepiskoposi ev Abbayi*. (Venice, San Lazzarro, 1810)

Sargissian, Barsegh. *Yerkharuyramea Krtakan Gortsuneyut'yun Mekhitarian Miyabanutyun [Bicentennial of the Educational Enterprise of the Mekhitarist Congregation]* vol. 1 (Venice: San Lazzarro, 1936).

Sargissian, Barsegh. *Yerkharuramea Grakan Gortsuneyut'yun Mekhitarian Miyabanutean [Bicentennial of the Literary endeavours of the Mekhitarist Congregation]* (Venice: San Lazzarro, 1936).

Abbot Mkhitar. “Foreword” *Bargirk Haykazian Lezvi* (Dictionary of the Armenian Language), volume 1, (Venice: Antoni Bortoli, 1749)\*

Chamchian, Mikayel, *Hayots Patmutiun*, volume 1, "Introduction."

Chemchemian, Mikayel *Chamchian yev ir Hayots Patmutiun'e* (Venice, San Lazzarro, 1983)

Teotorian, Sargis. *Patmut'yun Murat Rapayelian Varzharani* [History of the Moorat Raffael College] 4 vols, (Paris, 1870) vol. 1

Torossian, Hovhannes. *Vark Mkhitara Abbayi Sebastyo* [The Life of Abbott Mkhitar of Sebastia] (Venice, San Lazzarro, 1932) (selections)

**MEETING 6 (OCT. 27): THE PRINTING REVOLUTION, THE EARLY MODERN WORLD, AND THE HISTORY OF READING**

Elizabeth Eisenstein, *The Printing Revolution of Early Modern Europe* (2<sup>nd</sup> revised edition), pp. 1-123, 313-358.

Darnton, Robert. "First Steps Toward a History of Reading," *Kiss of Lamourette*, pp. ??\*

Darnton, Robert. "What is the History of Books?" *Kiss of Lamourette*, pp. ?? \*

*Recommended Reading:*

Febvre, Lucien, and Martin, Henry-Jean. *The Coming of the Book: The Impact of Printing 1450-1800*, (London, Verso Press, 1997)

Martin, Henry-Jean. *The History and Power of Writing* (Chicago, University of Chicago Press, 1995) (Selections)

Roger Chartier, *The Order of the Book*.

**MEETING 7 (NOV. 3): ARMENIAN PRINTING — STANDARD SURVEYS IN ENGLISH 1**

M. Pehlivanian, "Mesrop's heirs: the early Armenian book printers," *Middle Eastern Languages and the Print Revolution: A Cross-cultural Encounter*, eds. E.Hanebutt- Benz, D. Glass, G. Roper. Westhofen, WVA-Verlag Skulima, 2002, pp. 53-92.\*

Jean-Pierre Mahe, "The Spirit of Early Armenian Printing: Development, Evolution, and Cultural Integration," *Catalogue des "incunables" arméniens (1511/1695), ou, Chronique de l'imprimerie arménienne*, Raymond Kévorkian. (Genève : P. Cramer, 1986), pp. vii-xxii.\*

Nersessian, Vrej, ed. *Catalogue of early Armenian books, 1512-1850* [for the British Library and the Bodleian Library] (London, The British Library, 1980), 9-40.\*

E. Schutz, “The Evolution of Armenian Typographic art in the West European Period,” *Atti del quinto simposio internazionale di arte armena*, Venice, 1991, pp.449-458.\*

*Recommended readings for those who can read Armenian:*

Ishkhanian, Raffael. *Hay Girki Patmutyun [History of the Armenian Book]*. Yerevan: Hayastan Hratarakchutyun, 1977.

\_\_\_\_\_. *Hay Girke, 1512–1920*. [The Armenian book, 1512–1920]. Yerevan: SSH GA hratarakch‘ut‘yun.

Levonian, Garegin. *Hay girke ev tpagrutean arvest‘e: patmakan tesutiwn skegbbits minchev xx dar [The Armenian Book and the Craft of Printing: A Historical Survey from the Beginning until the Twentieth Century]*. Yerevan: HSSR GA Hratarakchutyun, 1946.

Chemchemian, Sahak *Hay tpagrutiwn‘e ew Hrom (ZbE. dar) [Armenian Printing and Rome in the Seventeenth Century]*. Venice: San Lazzaro, 1989.

Chemchemian, *Mkbitar Abbabor Hratarakchakan Arakelutiun‘e*, [Abbot Mkhitar’s Publishing Mission] Venice, San Lazzaro, 1984

Leo, [Arakel Babakhanian], *Hay Tpagrutyun‘e [Armenian Printing]* (Tiflis: 1913

Vosganyan, Ninel, et. al. (eds) *Hay Girke, 1509-1800*

#### **MEETING 8** (NOV. 10): ARMENIAN PRINTING 2—STANDARD SURVEYS IN ENGLISH 2

Vazken Ghougassian, *The Emergence of the Armenian Diocese of New Julfa in the Seventeenth Century*. Atlanta: Scholars Press, 1998, pp. 169-200.

René Bekius, “Polyglot Amsterdam printing presses: a comparison between Armenian and Jewish printers,” (unpublished paper)

Zekian, Boghos Levon. “The Armenian Way to Modernity: The Diaspora and Its Role.” *Enlightenment and Diaspora: The Armenian and Jewish Cases*. Ed. Richard G. Hovannisian and David N. Myers. Atlanta: Scholars P, 1999. 45–85.\*

Baghdiantz McCabe, Ina. “Merchant Capital and Knowledge: The Financing of Early Printing Presses by the Eurasian Silk Trade of New Julfa.” *Treasures in Heaven: Armenian Art, Religion, and Society*. Ed. T.F. Mathews and R.S. Wieck. New York: Pierpont Morgan, 1998. 58–73.\*

#### **MEETING 9** (NOV. 17): BETWEEN VENICE AND MADRAS 1: JOSEPH EMIN, SIMEON YEREVANTSI, THE MEKHITARISTS, AND THE ARMENIAN ‘REVIVAL’ MOVEMENT

Émin, Joseph. *The Life and Adventures of Joseph Émin, an Armenian. Written in English by Himself*. London, 1792.\*

Aslanian, Sebouh. *Dispersion History and the Polycentric Nation: The Role of Simeon Yerevantsi's Girk or Kochi Partavjar in the Armenian National Revival of the 18<sup>th</sup> Century* (Venice: Bibliotheque d'armenologie "Bazmavep," 39, 2004).

Libaridian, Gerard. *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.

**NO CLASS – NOV. 24 (THANKSGIVING)**

**MEETING 10 (TBA): BETWEEN VENICE AND MADRAS 2 —“THE MADRAS GROUP”**

Tololyan, Khachig. “Textual Nation: Poetry and Nationalism in Armenian Political Culture.” *Intellectuals and the Articulation of the Nation*. Ed. Ronald G. Suny and Michael D. Kennedy. Ann Arbor: U of Michigan P, 1998. 79–105.

Aslanian, Sebouh. “Silver, Missionaries, and Print: A Global Microhistory of Early Modern Networks of Circulation and the Armenian Translation of Charles Rollin’s History of Rome,” *Diaspora: A Journal of Transnational Studies* (forthcoming in 2012)

Ghougassian, Vazken. “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. Atlanta: Scholars Press.\*

*Recommended readings:*

Shahamirian, Shahamir, *Nor Tetrak vor Kochi Hordorak*, (Madras, 1772/1773) Modern Eastern Armenian translation (Yerevan, 1992) (selections)

Shahamirian, Shahamir, *Girk vor kochi vorogayt parats* (Book Entitled the Snare of Glory) (1787/8?) Eastern Armenian translation, (Yerevan, 1992) (selections)

Avdalbekian, Tatevos. *Hayagitakan betazotut'yunner* (chapter selections)