



**California State University, Fresno  
Armenian Studies Program  
5245 N. Backer Ave. M/S 4  
Fresno, California 93740-8001**

## **Armenian Studies Program News Service**

**CSU Fresno Armenian Studies Program activities as reported in  
local, national, and international media.**

**Spring 1997**

**Vol. 12 Release #66  
January 1997-July 1997**

## Armenian Studies

### Dickran Kouymjian Honored at 20th Anniversary Banquet Receives Medal of St. Sahag-St. Mesrob From His Holiness Karekin I

**D**ickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies and Director of the Armenian Studies Program at California State University, Fresno was honored at a 20th Anniversary Banquet held on November 10, 1996. Kouymjian was appointed as Professor of Armenian Studies in 1977 and during the past twenty years has directed the growth in the Program. Today, through his efforts, there are three faculty teaching Armenian Studies at one university, a unique occurrence in the United States.

At the banquet Kouymjian was bestowed with the medal of St. Sahag-St. Mesrob, through an encyclical from His Holiness Karekin I, Catholicos of All Armenians, recognizing his years of service to the field of scholarship and to Armenian Studies in particular. Kouymjian was also honored with a congratulatory letter from His Holiness Aram I, Catholicos of the Great House of Cilica.

During the evening poet Jim Baloian read from his works and former students and colleagues remembered their interaction with Kouymjian.

In 1986 Kouymjian was voted as "The Outstanding Professor of the Year" at Fresno State and had received similar recognition at the American University in Cairo. In 1987 he was a Fulbright Senior Lecturer at Erevan State University in Armenia.

In 1988 Kouymjian was appointed as the first incumbent of the Haig and Isabel Berberian Endowed Chair of Armenian Studies. In 1990 he was appointed as the Director of the Kalfayan Center for Armenian Studies.

He has served four times as President of the Society for Armenian Studies and serves on the editorial boards of the *Journal of the Society for Armenian Studies*, *Revue des Etudes Arméniennes*, *Armenian Review*, *Journal of Armenian Studies*, and *Ararat*.

His publications include a dozen books on Armenian history, art, and literature and scores of scholarly articles. His most recent work, the *Arts of Armenia*, was published by the Calouste Gulbenkian Foundation of Lisbon. Currently he is part of an international team preparing a vast and definitive *Album of Armenian Paleography*. In 1995 he received a National Endowment for the Humanities grant to work on a sixth century Armeno-Greek papyrus.

In the fall of 1996 he was the William Saroyan Visiting Professor of Armenian Studies at the University of California, Berkeley.

### Armenian Studies at Columbia

**A**lthough Columbia University has offered Armenian studies, on and off, for the past half century, a permanent Chair of Armenian History and Civilization was not established until the late philanthropist, Gevork M. Avedissian, endowed a professorship in 1979.

The first holder of the Gevork M. Avedissian Chair was Professor Nina G. Garsoian, teaching Armenian medieval history and art until her retirement in 1993. She was assisted by the then Associate Professor Krikor Maksoudian, teaching Armenian language and literature. Beginning in 1984, Associate Professor S. Peter Cowe taught Armenian language and literature through June 1996.

Last summer Columbia University, after a three-year search, appointed Associate Professor Marc Nichanian to teach Armenian language and literature as well as introduction to Armenian history and civilization.

Now to further expand the scope of Armenian Studies, the University is planning to add such courses as ancient and modern Armenian history, history of Karabagh, history of the Transcaucasus, and Armenian art, architecture, and musicology through special courses to be taught by visiting professors beginning with the Spring 1997 semester.

In contrast to past practice, all courses in the Armenian Studies Program are now available to non-matriculated students along with graduates and undergraduates duly registered.

For a minimal fee, the non-matriculated adults will be able to learn about Armenian history, artistic heritage and traditions as well as Armenian relations with its neighbors in the region.

Further information on courses in Armenian Studies is available from Naomi Shin, Administrator of the Department of Middle East and Asian Languages and Cultures, at Columbia University.

### Armenian Studies at California State University, Fresno

The Armenian Studies Program is offering a wide variety of courses for the Spring 1997 semester. Those include four sections of Introduction to Armenian Studies, Modern Armenian History, Elementary Armenian Language, Arts of Armenia, Masterpieces of Armenian Literature, and a course on The Armenian Genocide.

The Armenian Studies Program has three faculty members: Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies, Barlow Der Mugardechian, and Isabel Kaprielian, who joined the faculty this year.

The courses are open to anyone interested in the study of Armenia and the Armenians. contact the Armenian Studies Program office at (209) 278-2669 for more information on courses.





SOURCE Society for Armenian Studies, Newsletter

DATE Winter 1997

SUBJECT Fresno; CA

Armenian Studies at CSU Fresno

PAGE Vol. XXI NO. 1

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## Conferences

### SAROYAN PLUS FIFTEEN

#### An International Conference on the Occasion of the Fifteenth Anniversary of the Death of William Saroyan (1908-1981)

An international conference on the occasion of the fifteenth anniversary of the death of William Saroyan (1908-1981) was held on the University of California, Berkeley campus, November 15, 1996. The conference was part of this year's William Saroyan Endowed Chair of Armenian Studies Program and jointly sponsored by the Center for Slavic and East European Studies, International and Area Studies, the English Department, Armenian Students Association, and the U.C. Berkeley Armenian Alumni Association. The all day event was coordinated by Dickran Kouymjian, William Saroyan Visiting Professor of Armenian Studies.

Panels of writers, scholars, and students were organized around three themes: 1) William Saroyan Fifteen Years Later, 2) Saroyan and the Beats, 3) Saroyan and the Critics. All lectures and discussions took place in the Maude Fife Conference Room, in Wheeler Hall, on the UC Berkeley campus, from 10 AM to 6 PM. Other activities for the day included the inauguration of the Krouzian Conference Room in the UC Berkeley Bancroft Library and a mini-festival of Saroyan works on film.

Among the scholars and Bay Area writers who participated were: Anthony Bliss (Curator of Rare Books and Literary Manuscripts at The Bancroft Library, UC Berkeley), David Stephen Calonne (Associate Professor of English, Siena Heights College), Edward Halsey Foster (Professor of Humanities, Stevens Institute of Technology, NJ), writer Barry Gifford, writer Herb Gold, Bonnie Hardwick (Librarian at The Bancroft Library), Micah Jendian (graduate student at San Diego State University), writer and attorney Aram Jack Kevorkian (Paris), Harry Keyishian (Professor of English, Fairleigh Dickinson University, NJ), Michael Kloster (English major, UC Berkeley), Dickran Kouymjian (Haig and Isabel Berberian Chair of Armenian Studies, California State University, Fresno), Michael Kovacs (English major, UC Berkeley), biographer John Leggett (Napa), Ronald Loewinsohn (Professor of English, UC Berkeley), Harold Aram Veaser (Wichita State), and Jon Whitmore (Provost, University of Iowa).

10:00 AM Opening of the conference

10:05-11:55 Panel I: William Saroyan after Fifteen

Herb Gold: *William Saroyan: A Late Friendship*

Barry Gifford: *Saroyan and the Sense of the Past*

Aram Kevorkian: *Saroyan the Hater*

Jon Whitmore: *Adios Muchachos: William Saroyan's Lost Manuscript*

Chair: Dickran Kouymjian (Berkeley & Fresno)

12:00-2:00: Lunch Break

2:00-4:00 Panel II: Saroyan, the Critics, Karl Jung, and the Immigrant

Harry Keyishian: *Immigrant Themes in Saroyan's Fiction*

John Leggett: *Saroyan's War with the Critics*

Micah Jendian: *I Am Both and I am Neither: A Jungian Approach to "My Name Is Aram"*

Harold Aram Veaser: *Performance Machine: Saroyan against Literature 'For All Time'*

Chair: Bonnie Hardwick (Berkeley)

4:00-4:30 Coffee break in the Lounge hosted by the UC Berkeley Armenian Alumni

4:30-6:30 Panel III: Saroyan and the Beats

Edward Halsey Foster: *Saroyan and Kerouac: Joy Is the Way I Live*

David Calonne: *Two on the Trapeze: Charles Bukowski & William Saroyan*

Michael Kovacs: *From Fresno to Lowell: Saroyan's Influence on Kerouac & the Beats*

Michael Kloster: *Saroyan and Kerouac on a Quest for It*

Ronald Loewinsohn: *Saroyan, Kerouac and the Beats*

Chair: Anthony Bliss (Berkeley)

6:30-7:15 Roundtable (All participants): What Now? The Future of Saroyan Studies

7:15 Closing remarks

7:15 - 8:15 Reception in the Lounge hosted by UC Berkeley Armenian Alumni

8:30 - 10:00 William Saroyan Films in the Maude Fife Room.

## Essays on Saroyan and Archie Minasian

The first review essay in this issue is Harold Aram Veesser's analysis of "The Last Two Plays of William Saroyan" (edited by Dickran Kouymjian). In these last plays, "Warsaw Visitor" and "Tales from the Vienna Streets," Veesser, who is an associate professor of English at Wichita State University in Kansas, finds the renowned Saroyan exuberance dampened by Saroyan's recognition of his imminent death and realization that "nothing works."

Reviewing several interpretations of Saroyan's life and meaning by the critics, Veesser finds the later

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Saroyan driven by a "non-European, anti-modernist, post-colonial" vision to a position Veesser describes as "pess-optimism."

In the second review essay, poet Harold Bond looks at the work of another Armenian-American poet, the late Archie Minasian, who "played a pivotal role in the genesis of Armenian-American poetry," according to Bond.

This issue of the journal includes reviews by Moorad Mooradian of two books by Edward Alexander, *The Serpent and the Bees* and *A Crime of Vengeance*; and a review by Nora Dudwick of the book *Armenia at the Crossroads: Democracy and Nationhood in the Post-Soviet Era*, edited by Gerard Libaridian.

# Armenian program awards scholarships

California State University, Fresno and the Armenian Studies Program have awarded more than \$10,000 in scholarships to students enrolled in Armenian Studies courses.

Winners of the Yervant, Rose, and Hovannes Levonian Education Grant was Tina Attashian. Winners of the Charles K. Pategian, Pansy Pategian Zlokovich Scholarships are Hakop Adjinian, Jason Ahronian, Jacqueline Arisian, Arline Ekmekji, David L. Emerzian, Jacklin Gharibian, Christopher Gooboian, Karen R. Karabian, Michelle Karabian, Joseph Krajekian, Robert Makertichian, Matthew Maroot, Denise L. McCroskey, Manuel Momjian, Corrine Ohannessian, Robin Peters, Stephenie Peters, Greg Tchapanian, Jaime Tikijian, An-

na Yergat and Peter Yerkanyan.

The Nerces and Ruth Azadian Memorial Scholarship winner was Sean Clark.

## UC Berkeley William Saroyan Conference, Part II

BERKELEY, CA - As reported in the Dec. 14 issue, an all-day conference on the 15th anniversary of the death of William Saroyan attracted well over 100 people to Wheeler Hall on the UC Berkeley campus Nov. 15. It was organized and coordinated by Dr. Dickran Kouymjian, this semester's William Saroyan Visiting Professor of Armenian Studies.

### PANEL II: SAROYAN, CRITICS, JUNG, THE IMMIGRANT

Bancroft librarian Bonnie Hardwick chaired the second panel; responsible for cataloguing the Saroyan archives for six years, she edited a 107-page guide "William Saroyan Papers 1926-81" and supervised their arrangement, description, and preservation. [The Saroyan Foundation has since moved the collection to Stanford University in Palo Alto.]

Napa Valley writer John Leggett was one of the few with the Foundation's permission to access the Saroyan collection. He spent some eight years and wrote the unpublished biography, *The Daring Young Man*. In his paper "Saroyan's War with the Critics" Leggett traced Saroyan's responses to reviews, and how he won supporters like George Jean Nathan when he took over direction of *The Time of Your Life*, together with its leading man, and turned it into a hit that opened to 27 curtain calls and won as Best Play of the Season and a Pulitzer.

A critic wrote, "The truth of its overtone of vibrant human music...its message is even clearer in retrospect, the end of innocence in 1939."

Leggett covered the other plays, the creation of the Saroyan Theatre from 1940-42, his Army stint, his three novels: "Only his short stories succeeded. His late-life triumphs were his nine biographical works which sustained him." He also read excerpts from his own Saroyan work.

Fresnoan Micah Jendian graduated from UCLA with a degree in Philosophy and is currently working towards his master's in Literature at San Di-

By Janet Samuelian  
Exclusive to TAR Int'l



Panel III participants, l. to r.: Ronald Loewensohn, David Calonne, Michael Kloster, Michael Kovacs, Edward Foster, and Anthony Bliss

ego State University. His paper "I Am Both and I Am Neither: a Jungian Approach to My Name is Aram" probed the lack of sustained critical attention to Saroyan. He is unfavorably placed in American literature today, said Jendian, as an immigrant or ethnic writer. That designation is unmerited, Jendian showed, by taking the Saroyan characters in the story, "The Summer of the Beautiful White Horse," and matching them to Jungian archetypes. Thus, Murad becomes the trickster, Aram the pure divine child, John Barrow the wise old man, and Aram's mother the kind, nurturing mother or anima. While emphasizing the microism, he attains universality. "He is introducing Armenians to America and uniting their humanity with Americans -- the voice of all mankind resounds in Saroyan, as in Jung's collective unconscious."

After commending Jendian's original approach, an independent woman scholar in the audience noted that his *anima* represents the unconscious feminine in a man, but that he had not included *animus*, the masculine component of a woman's personality. Later she added that it is difficult for women scholars to take up Saroyan studies without the issues of ethnicity and gender being connected and

placed in the forefront firmly. Another listener speculated if Saroyan's wife influenced the speech of his women characters, after her own 1955 novel, *The Secret in the Daisy*, was published.

The next panelist, Harry Keyishian, is an English professor at Fairleigh Dickinson University, Madison, NJ, editor of *The Literary Review* and director of Fairleigh Dickinson University Press. Besides Michael Arlen of 1976, he has written numerous times about Saroyan, and he is editor of *Critical Essays On William Saroyan*. In a warm, lively presentation he explored "Immigrant Themes in Saroyan's Fiction." "First," said Dr. Keyishian, "I endorse Jendian's Jung/Saroyan piece, it fits." While displacement from the old country is painful, he said, it is compensated by the lack of constraint so one can seek individualism. "Saroyan feared infection from the old world and was impressed with the redemptive power of the new world." Conflicting loyalties are illustrated in many Saroyan stories which Keyishian outlined. He wrote in his first book, "I want to lift [man] from the nightmare of history to the calm dream of his own soul."

Associate Professor Harold Aram Veecer of Wichita State University has written about Saroyan plays for *Ararat Quarterly* and *Journal of Armeni-*

*an Studies*. He received his Ph.D. in English and Comparative Literature from Columbia University, was a Visiting Scholar at Harvard, and has been awarded numerous fellowships and honors. Books include *The New Historicism and Confessions of the Critics*. His analysis "Performance Machine: Saroyan Against Literature 'For All Time'" showed the author to be ahead of his time. "Mine will be an outsider's view of an outsider -- how very disagreeable to have a father like Saroyan whose relationship was deepest with his typewriter...Saroyan of the 1930s was a performer, an act, and performance machine," began Veecer. "Politics of performance art has a radical overtone, it can't be sold or repeated. Eric Bogosian has learned from Saroyan." He examined Saroyan's relentless seven-say-a-week routine. "He didn't write for posterity, writing is living, he wrote..."

Kouymjian verified that Saroyan wrote between 2000-2500 words an hour, an unvarying ritual. "He never wrote more than 30 minutes on a page and the first draft was always the last...he raced the clock, wanted to excel." Veecer quoted others writing on Saroyan; i.e., Irwin Shaw, Edward Said, David Kherdian. Edward Halsey Foster observed that Saroyan's early work contributed to the real literature of freedom.

Before Panel III took its place the assembled moved down the hall to a half-hour reception hosted by the UCB Armenian Alumni Association. Auth Herbert Gold, while admiring Dr. Veecer's brilliant talk, said it was wrong. Certainly much discussion was provoked looking at Saroyan as an athlete performer or as the telegraph clocking in perhaps.

### PANEL III: SAROYAN AND THE BEATS

It's 4:30 p.m. The third panel commenced under the chairmanship of Anthony Bliss, the Bancroft Library's Curator of Rare Books and Literary Manuscripts. He curated the current library exhibit about Jibe Beat Generation writers including Ferlinghetti who said Saroyan was the first writer he read. Humanities Professor Edward I. Foster from Stevens Institute of Technology writes extensively on the avant-garde in American literature. Included in his 20 books are monographs on William Saroyan: *A Study of The Short Fiction* (1991). His paper "Saroyan and Kerouac: Joy Is the Way Live" compared the two writers as both belonging to an inconspicuous minority -- French-Cadian and Armenian.

Foster linked Saroyan to Walt Whitman as both achieved euphoric cadences. "Saroyan was moving towards a different aesthetic, into an unknown form...the writing and the words are inseparable, what matters are the words themselves, the art testimony," said Foster. "Spontaneity, accentuating the private moment, poetry woven through it...Kerouac and Saroyan are disobedient, avoid privilege and expectation." Kerouac said many times he had learned from Saroyan. Foster calls both authors principal links in the core American tradition of placing joy over pragmatic necessity -- expressionist, akin to jazz.

David Calonne also viewed Saroyan in relation to a late writer. Calonne is Associate Professor of English from Siena Heights College and Visiting Lecturer, Armenian Studies/English at University of Michigan Ann Arbor. His Ph.D. in English was earned at University of Texas in Austin, and he wrote often on Saroyan. In 1984 his *William Saroyan: My Real Work Is Being* was published. In his paper, "Two on the Tape: Charles Bukowski and William Saroyan," he noted





Panel II participants, l. to r.: 1st row, Harry Keyishian, John Leggett, Bonnie Hardwick; 2nd row, Micah Jendian, Dickran Kouymjian, and Harold Aram Veese

Bukowski's many references to Saroyan and influence in style -- heroic, romantic, non-conformist. He states that both writers knew Depression-era California, wrote of loss, both quite funny, and sought truth and clarity. Calonne compared their two works set in a bar; "both seek an inner affirmation of the poetic, recovery of the sacred in life, a life made bearable by art," concluded Dr. Calonne.

A UCB student majoring in English, Michael Kovacs continued on a similar vein with "From Fresno to Lowell: Saroyan's Influence on Kerouac and the Beats." Unconventional, Saroyan, said Kovacs, conveys the thing seen and felt at its moment of composition. "In 1961 Saroyan wrote of his influence on still-unpublished writers, and three years later Kerouac was published." Kovacs compared books by both with their catalogs of images. Poet Allen Ginsberg called theirs "the tradition of American writing that is completely personal." With conscientious scholarship, Kovacs proved Saroyan's effect on other writers' works.

English major at UCB, Michael Kloster is a Fresno native from a farming family. His essay, "Saroyan and Kerouac: On a Quest for It," utilized poetic examples and prose theory.

He said both writers search for a primary experience on the page. Both use the American idiom, spoken American-English, as their instrument. "Both writers used their eyes and ears and returned them to us for a new vision -- seeking the wild form for a growing wild heart," Kloster summed up.

Ronald Loewinsohn, UCB English Professor, grew up in San Francisco just in time for the Beat Generation. As a serious Beatnik poet, he hitchhiked around the country, eventually receiving his BA in English from UC Berkeley. His Ph.D. in English was from Harvard, and his first novel *Magnetic Field(s)* was in the top five for a National Book Critics Circle Award. He praised both Kovacs and Kloster, his students. His paper "Saroyan, Kerouac and the Beats" forced him to reread Saroyan, which he said "was a lot of fun." He noted their differences: "The last word of *The*

*Human Comedy* is home, wonder and delight against alienation. In contrast, Kerouac is in movement with the road, not with home base. He sees that Saroyan had a far less tormented relationship with his characters, and he articulated scenes from each of their books. Saroyan appraising ordinary people is much less self-conscious and strained than Kerouac who became the more alienated."

## ROUNDTABLE: WHAT NOW? FUTURE OF SAROYAN STUDIES

Dickran Kouymjian invited comments and added that now you, people may be set up to use Saroyan after recent neglect. Veese said the debate showed problems to be resolved. "So put some money on Saroyan, looks pretty good. Kerouac saw it, helps me understand my own interest in him."

Parisian Aram Kevorkian said, "William Saroyan was an outstanding humorist, he would have smeared the scholars...I don't know of anyone who excelled as he did in three forms: plays, novels, short stories, You spin all your theories, but what about his accomplishments? He'd laugh at all this. If he'd died at 26 like Keats, he'd still be considered an outstanding writer...Ignore the fads, look to the essential," he declared.

Kouymjian interjected, "Don't worry, Saroyan is not fragile, but very, very solid and can survive any forms of criticism." Foster said, "It's healthy being subjected to criticism. If things like this don't occur, he won't be discussed in the classroom." Kloster suggested study as way to be introduced to new readers, "Saroyan was ahead of his time, could put feelings into words...he's deep and it's possible to incorporate him in your life." Jendian: "How can a Saroyan renaissance take place? In my grad classes few have heard of Saroyan."

Kevorkian: "Isn't he read in high school anymore? NO was the response. Kouymjian: "In 20 years they've not performed a single Saroyan play." Loewinsohn: "When we commit to a writer, we make a claim...Saroyan's stock in trade is 'faith' -- he answers the extremely skeptical questions of our own time."

Calonne: "He is au courant with the multiculturalism today, as in "Days of Life and Escape to the Moon." Maybe he'll start getting back onto anthologies, be rediscovered."

Several students said they had never heard of Saroyan until now. Loewinsohn: "In 26 years of teaching here, I never saw

Saroyan -- there's been neglect, and I was not aware of his influence on other writers."

Comments turned to the Saroyan Collection which had been left to Bancroft Library. The burden of requesting access and being denied made some researchers turn to other authors, said one scholar. Robert Setrakian, head of the Saroyan Foundation, was both blamed and defended. "Promoting Saroyan was the job of the Saroyan Foundation," insisted another.

After a second round of refreshments again hosted by UC Berkeley's Armenian Alumni, die-hard Saroyan fans filed back to the Maude Fife Room and watched Saroyan films. Thanks to Dr. Kouymjian, a two-reeler "The Good Job" has been preserved. For it, Saroyan himself cast and directed it from one of his short stories, "A Number of Poor." Kouymjian also showed one of six TV films dating from 1953, "The Abra-Cadabra Kid." "Saroyan never unpacked them, he gave them to me in 1978."

No one should doubt the importance of reawakening interest in William Saroyan. In the recently published *New York Times 100 Years of Books Reviews*, there is no mention of Saroyan. He is also neglected in anthologies of great short stories. Among past writers he is mentioned less and less.



## \$10,000 in Armenian Studies Scholarships Awarded at Fresno State University

FRESNO, CA - More than \$10,000 in scholarships have been awarded through California State University, Fresno, and its Armenian Studies Program to students enrolled in Armenian Studies courses.

Twenty-three students were awarded Armenian Studies scholarships and grants for the 1996-1997 academic year. The recipients are all students at Fresno State and are required to enroll in Armenian Studies courses as part of their awards. The Armenian Studies Program Scholarship Committee, headed by Dr. Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies, announced the awards. Scholarship and grant recipients were introduced by Barlow Der Mugrdchian of the Armenian Studies Program at the 20th anniversary Banquet of the Armenian Studies Program in November.

**Yervant, Rose, and Hovannes Levonian Educational Grant:** Tina Attashian, Fresno, Mathematics, Senior.

**Charles K. Pategian and Pansy Pategian Zlokovich Scholarships:** Hagop Adjian, Fresno, Business Administration, Senior; Jason Ahronian, Fresno, Agricultural Business, Junior; Jacqueline Arikian, Fresno, Psychology, Sophomore; Aline Ekmekji, Sunnyvale, Sophomore, Biology; David L. Emerzian, Fresno, Accounting, Junior; Jacklin Gharibian, Fresno, Biological Sciences, Sophomore; Christopher Goobian, Fresno, Business Administration, Senior; Karen R. Karabian, Fresno, Mass Communication-Journalism, Junior; Michelle Karabian, Fresno, Undeclared, Freshman; Joseph Krajekian, Beirut, Lebanon, Biology/Chemistry, Junior; Robert Makertichian, Fresno, Computer Science, Freshman; Matthew Maroot, Fresno, Political Science, Freshman; Denise L. McCroskey, Fowler, Psychology, Senior; Manuel Momjian, Fresno, Biology, Junior; Corinne Ohannessian, Fresno, Mass Communication, Senior; Robin Peters, Fowler, Undeclared, Freshman; Stephanie Peters, Fowler, Liberal Studies, Senior; Greg Tchapanian, Fresno, Undeclared, Junior; Jaimie Tikijian, Fowler, Education, Freshman; Anna Yergat, Fresno, Sophomore, Business; Peter Yerkanyan, Fresno, Business Administration, Freshman.

**Nerces and Ruth Azadian Memorial Scholarship:** Sean Clark, Ahwahnee, Art, Junior.

Applications for scholarships and grants for the 1997-1998 academic year are now available through the Office of Scholarships and Grants. New and continuing students at Fresno State are eligible for the awards. The deadline for applications is February 3, 1997. Information or applications are available from the Scholarship Office, CSU, Fresno, Joyal Administration Building, Room 219, Fresno, CA 93740-0064.

SOURCE The Armenian Reporter, Fresh Meadows, NY

DATE January 25, 1997

SUBJECT Saroyan Conference at UC Berkeley

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## "SAROYAN PLUS FIFTEEN" COVERED COMPLETELY

Dear Editor:

I wish to commend **The Armenian Reporter Int'l**, its editors and correspondent Janet Samuelian for the complete coverage of the International Conference, "Saroyan Plus Fifteen," which took place November 15, 1996 at the University of California of Berkeley. It was well attended with prominent authors, critics and students airing their opinions, research and relationship to William Saroyan. Aram J. Kevorkian was present from Paris. His thoughts and comments were insightful and

challenging. The series read well and those not in attendance got a clear overview of a multi-faceted experience. Professor Di-kran Kouymjian carefully orchestrated the symposium which brought to life many of the aspects of the Saroyan legacy. May it act as an overture to 1997 programs, inviting, encouraging and endorsing interest in Saroyan across America.

Jacqueline Papazian  
Kazarian  
William Saroyan Library  
San Francisco, CA

## 20th Anniversary Banquet in Honor of Dickran Kouymjian

FRESNO - In an evening filled with memories and surprises no one was more overwhelmed than the honoree Dr. Dickran Kouymjian. Amazingly out of character Dr. Kouymjian seemed to be at a loss for words after the special presentations, decorations, tributes, and accolades. Truly it was one tribute after another, each one more esteemed than the last. Each one in its own way was neither superfluous nor bereft, they all befitted the man they were dedicated to: appropriate and distinct. From the former students and colleagues to the poet to the representatives of the Armenian Apostolic Church, each one reflected with respect and dignity the influence Dr. Kouymjian has had on their personal as well as academic life.

However it was the personal remembrances that graced the evening with the sense of community. Fresno artist Ara Dolarian began the time of "Remembering Dr. K" by telling the story of his first encounter with Dr. Kouymjian and the history behind his hiring at Fresno State. Then four others, Flora Istanbulian, Bryan Bedrosian, Cindy Avakian, Guekguezian, all friends and students alike came to the podium to relieve their experience with the man of the hour. Each story was unique, some were funny, other insightful, all were heartfelt. Finally before the presentations, James Baloian presented a sampling of his poetry especially selected for the occasion. Following his solo performance he was joined

by musicians Michael Baloian and Jeremy Bluestein for additional poems, including one written about and for Dr. Kouymjian himself.

If titles make the man then Dr. Kouymjian is a giant. In addition to the entire page of achievements, degrees, and fellowships he has received he was further honored by a presentation of the Medal of St. Sahag - St. Mesrob from His Holiness Karekin I, Catholicos of All Armenians in Etchmiadzin, Armenia, as well as two very personal Encyclicals (Gontags) from both Karekin Catholicos and Aram Catholicos of the Great House of Cilicia in Antelias, Lebanon. The presentation of the Encyclicals was experience unto itself. Read aloud in Armenian like lyrics to a song by Sasoon Vartabed from St. Paul and Muron Vartabed from Holy Trinity, relayed the declarations of his respective Catholicos. It

was a significant gesture, these were not compulsory documents given out at random. Both Catholicos know Dr. Kouymjian well; Karekin I of Etchmiadzin was an advisory of Dr. Kouymjian's M.A. thesis received from the American University of Beirut, and Aram I was Dr. Kouymjian's student when he prepared his own M.A. at AUB.

That is part of the fascination around this man and why he deserves such recognition and respect. Fresno State is indeed fortunate to have a scholar so connected and ac-

complished as the director of our Program. Distinguishing himself with twenty years of building a program that has no equal. The ceremony on November 10th marked a milestone in a dream that has seen many obstacles and successes. This dream is on the collected consciousness of this community and this institution. The Armenian Studies Program at Fresno State represents so much and will be so much more, under the leadership of Prof. Dickran Kouymjian someday that dream will be fulfilled.



Left to right: Dr. Arnold Gazarian, Chairman of the Kalfayan Center for Armenian Studies, presenting a gift to Dr. Dickran Kouymjian.

## Dickran Kouymjian Uncharacteristically at a Loss for Words

By Sean Clark

Editor, Hye Sharzhoom

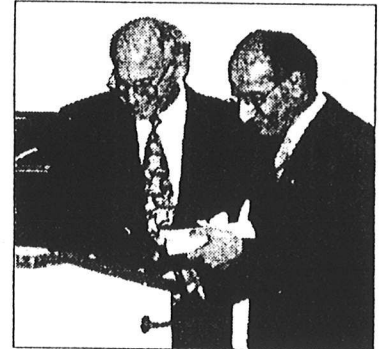
FRESNO, CA - In an evening filled with memories and surprises, no one was more overwhelmed than the honoree, Dickran Kouymjian, the Haig and Isabel Berberian Professor of Armenian Studies at California State University, Fresno. Amazingly out of character, Dr. Kouymjian seemed to be at a loss for words after the special presentations, decorations, tributes and accolades. Truly it was one tribute after another, each one more esteemed than the last. Each one in its own way was neither superfluous nor bereft, they all befitted the man to whom they were dedicated. From former students and colleagues to a poet to the representatives of the Armenian Church, each one reflected with respect and dignity the influence Dr. Kouymjian has had on their personal as well as academic life.

However it was the personal remembrances that graced the evening with the sense of community. Fresno artist Ara Dolarian began the time of "Remembering Dr. K" by telling the story of his first encounter with Dr. Kouymjian and the history behind his hiring at Fresno State. Then others, all friends and students alike, came to the podium to relive their experience with the man of the hour. Each story was unique, some were funny, others insightful, all were heartfelt. Finally before the presentations, James Balonian presented a sampling of his poetry especially selected for the occasion. Following his solo performance, he was joined by musicians Michael Balonian and Jeremy Bluestein for additional poems, including one written by Dr. Kouymjian himself.

If titles make the man, then Dr. Kouymjian is a giant. In addition to the entire page of achievements, degrees and fellowships he has received, he was further honored by a presentation of the Medal of St. Sahag-St. Mesrob from H. H. Karekin I, Catholicos of All

Armenians, as well as two personal Encyclicals (Gontags) from both Karekin Catholicos and Aram Catholicos of the Great House of Cilicia. The presentation of the Encyclicals was experience unto itself. Read aloud in Armenian, like lyrics to a song, by Sasoon Vartabed from St. Paul Church and Muron Vartabed from Holy Trinity, these were not compulsory documents given out at random. Both Catholicoses know Dr. Kouymjian well; Karekin I of Etchmiadzin was an advisor for Dr. Kouymjian's MA thesis received from the American University of Beirut, and Aram I was Dr. Kouymjian's student when he prepared his own MA at the University.

That is part of the fascination around this man and why he deserves such recognition and respect. Fresno State is indeed fortunate to have a scholar so connected and accomplished, distinguishing himself with 20 years of building a program that has no equal. The November 10 ceremony marked a milestone in a dream that has overcome many obstacles to achieve success. This dream is a part of the



Dr. Arnold Gazarian, Chairman of the Kallayan Center for Armenian Studies, presents a gift to Dr. Kouymjian.

collective consciousness of his community and this institution.

## Dr. Kouymjian Honored by Community At A.S.P.'s 20th Anniversary Banquet

*By Sean Clark*

A 20th anniversary banquet at California State University, Fresno in honor of Dr. Dickran Kouymjian was an evening filled with memories and surprises which overwhelmed the honoree, the long-time Director of the Armenian Studies Program.

Amazingly out of character, the scholar seemed to be at a loss for words after the special presentations, decorations, tributes and accolades.

From former students and colleagues to the poet to the representatives of the Armenian Apostolic Church, each one reflected with respect and dignity on the influence Dr. Kouymjian has had on their personal as well as academic life.

The personal remembrances graced the evening with a sense of community. Fresno artist Ara Dolarian began the time of "Remembering Dr. K." by telling the story of his first encounter with Dr. Kouymjian, and the history behind his hiring at Fresno State. Then four others, Flora Istanbulian, Bryan Bedrosian, Cindy Avakian,

Rev. Bernard Guekguezian, all friends and students alike came to the podium to relive their experience with the man of the hour.

Finally, before the presentations, James Balonian presented a sampling of his poetry, especially selected for the occasion. Following his solo performance, he was joined by musicians Michael Balonian and Jeremy Bluestein for more poems, including one written about and for Dr. Kouymjian himself.

In addition to the entire page of achievements, degrees, and fellowships he received, Dr. Kouymjian was further honored by a presentation of the Medal of St. Sahag-St. Mesrob from Catholicos Karekin I of Etchmiadzin, as well as two personal Encyclicals (Gontags) from both Karekin, and Catholicos Aram I of Antelias. Read by Sasoon Vartabed from St. Paul and Muron Vartabed from Holy Trinity, the declarations of the two catholicos reflected a personal knowledge of the honoree. Karekin was an advisory o Dr. Kouymjian's M.A. thesis received from the American University of Beirut, and Aram I was Dr. Kouymjian's student when he prepared his own M.A. at AUB.



## Dr. Dickran Kouymjian Receives Medal of St. Sahag-St. Mesrob

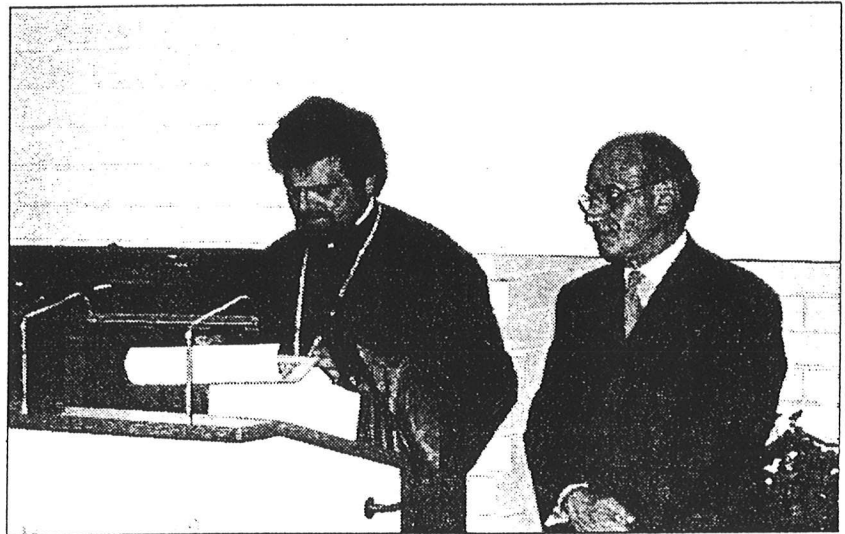
BY SEAN CLARK

In an evening filled with memories and surprises, no one was more overwhelmed than the honoree Dr. Dickran Kouymjian. Amazingly out of character, Dr. Kouymjian seemed to be at a loss for words after the special presentations, decorations, tributes, and accolades. Truly it was one tribute after another, each one more esteemed than the last. Each one in its own way was neither superfluous nor bereft, as they all befitted the man they were dedicated to. From the former students and colleagues to the poet to the representatives of the Armenian Apostolic Church, each award reflected with respect and dignity the influence Dr. Kouymjian has had on their personal as well as academic life.

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If titles make the man, then Dr.



*Very Rev. Muron Azhikian, Dean, Holy Trinity Armenian Church on the left reading the encyclical of His Holiness Aram I, and Dr. Dickran Kouymjian stands on the right.*

Kouymjian is a giant. In addition to the entire page of achievements, degrees, and fellowships he has received, he was further honored by a presentation of the Medal of St. Sahag-St. Mesrob from His Holiness Karekin I, Catholicos of All Armenians, in Etchmiadzin, as well as two very personal Encyclicals (Gontags) from both Karekin Catholicos and Aram Catholicos of the Great House of Cilicia in Antelias, Lebanon. The presentation of the Encyclicals was an experience in itself. Read aloud in Armenian lyrics to a song by Sasoon Vartabed from St. Paul and Muron Vartabed from Holy Trinity, it relayed the declarations of each Catholicos. Both Vehapars know Dr. Kouymjian well: Karekin I of Etchmiadzin was an advisory of Dr. Kouymjian's M.A. thesis received

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Fresno State University is indeed fortunate to have a scholar so connected and accomplished as the director of our program. He has distinguished himself with twenty years of building a program that has no equal. The ceremony on November 10, 1996 marked a milestone in a dream that has seen many obstacles and successes. This dream is on the collected consciousness of this community and the institution. The Armenian Studies Program at Fresno State represents so much and will be so much more. Under the leadership of Prof. Dickran Kouymjian someday that dream will be fulfilled.



## 20th Anniversary Banquet in Honor of Dr. Dickran Kouymjian

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Truly it was one tribute after another, each one more esteemed than the last. Each one in its own way was neither superfluous nor bereft, they all befitted the man they were dedicated to: appropriate and distinct. From the former students and colleagues to the poet to the representatives of the Armenian Apostolic Church, each one reflected with respect and dignity the influence Dr. Kouymjian has had on their personal as well as academic life.

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is on the collected consciousness of this community and this institution. The Armenian Studies Program at Fresno State represents so much and will be so much more, under the leadership of Prof. Dickran Kouymjian someday that dream will be fulfilled.

## *CSUF professor lends helping hand to Armenian farmers*

By Jennifer Brodie  
The Daily Collegian

A three person team of agricultural specialists from the Central Valley made a journey to Armenia last month and discovered that its agricultural economy was a bright spot on the horizon.

This team was a part of Fresno State's contribution to the U.S. De-

partment of Agriculture's Marketing Assistance Program that is being implemented in Armenia.

Juan Batista, professor of agricultural economics at Fresno State, Victor Sahatdjian of Victor Packing in Madera and Duke Golden, a local attorney and trade specialist, made the trip.

Batista, Sahatdjian and Golden all played important roles in the

implementation of the project. Batista was assigned to aid the Armenian Agricultural Academy in the planning of a western-style curriculum. Sahatdjian was able to provide guidance on farming techniques, while Golden focused on opportunities for Armenia to export its products.

Fresno State was chosen to provide the academic portion of this project. One aspect of the program was designed to teach academic administrators in Armenia about curriculum development, using lectures, laboratory exercises and field trips.

The second aspect of the program—designed for faculty at the Agricultural Academy in Armenia—will touch on the elements necessary to conduct agricultural business.

Armenian faculty spent two weeks here at Fresno State learning about finance, management, marketing and computer application. Four members of the Fresno State faculty gave lectures: Elizabeth Shields on finance, Victor Panico on business management, James Cothorn on computers in business and William Rice on marketing.

Batista said that each of the four lectures was designed with two purposes in mind: to give the participants an understanding of the subject matter and an overview of the available instructional materials on each topic.

"Following the completion of the courses," he said, "the participants will be able to take away enough knowledge and materials to enable him or her to incorporate all or part of the courses back at the Agricultural Academy," Batista said.

"Fresno State faculty is working with faculty [in Armenia] to improve curriculum for their students," said Barlow Der Mugrdechian, professor of Armenian studies at Fresno State.

These changes to the curriculum aim to positively affect Armenian society by improving curriculum taught in the Academy.

SOURCE The Armenian Observer, Hollywood, CA

DATE February 1997

SUBJECT Kouymjian Participates in Armenian Cruise

PAGE 1 of 1

## Armenian Cultural Legacy Cruise to Feature Four Armenologists

LOS ANGELES, CA - Following its well-received and highly successful inaugural cultural cruise in March 1995, the Armenian Heritage Society, under Armen Aroyan, is now offering its second cruise slated for February 23 to March 2, 1997. Featured in this mid-winter cruise along the Mexican Riviera will be four prominent Armenologists who will be making presentations in their areas of expertise.

Dr. Ara Avakian of Fresno State University will present **Armenian Folklore: Popular Tales, Legends and Epics.**

Dr. Dickran Kouymjian also of Fresno State University will discuss **Art in Armenia: Architecture and Manuscript Illumination.** He will also present and

comment on some Armenian films. Dr. Dennis Papazian of the University of Michigan will cover **The Emerging Republic of Armenia: Challenges & Prospects;** and **The Armenian Genocide in the Light of Recent Research.**

Dr. James Russell of Harvard University will lecture on **1700 Years of Christianity in Armenian Folk Literature and Folk Life: Hermits & Apostles, Saints & Martyrs, Prayers & the Cross and Pilgrimages.**

Reservations must be made early to assure getting space. For further information please contact Armen Aroyan, P.O. Box 2125, Monrovia, CA 91017. Tel (818) 359-9510, Fax (818) 359-6516. E-mail aroyan@earthlink.net.

## Second Anniversary of the Armenian Consulate in LA

### A Decade of Turmoil

By Dickran Kouymjian

*The following is the text of the address delivered on January 26, 1997 by Professor Dickran Kouymjian, Haig & Isabel Berberian Professor of Armenian Studies and Director of the Armenian Studies Program at California State University, on the occasion of the Second Anniversary of the Consulate of the Republic of Armenia in Los Angeles.*

Archbishop Vatche [Hovsepian], Very Reverend Mushegh [Mardirossian], Father Raphael [Andonian], Reverend Minassian, Mr. Consul General [Armen] and Mrs. Baibourtian, distinguished clergy and guests, ladies and gentlemen. What a wonderful occasion! Many of us have mixed memories of getting a visa for Armenia, arriving at the Soviet Consulate in San Francisco or another city to get a visa for Armenia, wondering if the FBI was photographing us from the building across the street, or if we would get in trouble with the American government for traveling there. Now it is a simple formality conducted between members of the same family. Surely this is part of today's celebration.

Today's banquet should inspire us to reflect on Armenia and the Armenians, homeland and diaspora, citizenship, responsibility, and above all history, the historical context of our lives, the lives of our parents and grandparents, and of future generations of Armenians. So much has happened to Armenians in recent years that even we, a people who have always respected history and interpreted our lives in historical terms, cannot assess fully the meaning of what has passed. It is at moments such as this, when we come together to commemorate and celebrate, that we offer ourselves the excuse to look at the past in larger terms.

#### GOING BACK A DECADE

I think back a decade ago to those relatively tranquil days of June 1987 in Armenia when I was fin-

ishing my term as a Fulbright professor in the Department of Foreign Languages and Literatures at Yerevan State University. The call by Mikhail Gorbachev for restructuring and transparency, perestroika and glasnost, had already caused a stir

in Armenia. A major petition had been circulating with hundreds of thousands of signatures asking for the union of Karabagh to Armenia; the ecology movement was expanding, reflecting the general concern in the population about the nuclear plant at Medsamor and the pollution from the large Nairit chemical complex in Yerevan itself; and growing nationalism in institutions like the Matenadaran, the Writers Union, and especially among university students were contributing to a major debate about Armenian leadership and the control of the country and various



*Dr. Dickran Kouymjian addressing the banquet in honor of the second anniversary of the Armenian Consulate in Los Angeles.*

unions by a small elite.

The stagnation of the Brezhnev period, denounced in the Soviet Union, was still felt in Armenia through the First Secretary of the Communist Party, Garen Demirjian, and the crony system he supported but open criticism was rampant and signs that things were changing included the resignation of Vartkes

Petrosian as head of the powerful Writers Union, caused in part by the protest against his most recent novel, *The Bloody Shirt*, by the students of the Polytechnic University, who were alarmed by its suggestion of dialogue with the Turks. But I emphasize, in Armenia during the summer of 1987, things were still calm, "normal" in the language of those days.

However, in the fall everything seemed to accelerate. The ecology and Karabagh movement got intertwined and in early 1988 engendered a series of ever larger, but peaceful, demonstrations, which confused Moscow, astonished the world, and even surprised Armenians by their solidarity, clarity of purpose, and determination. Who could have imagined the outcome would have been the barbarous pogroms of Sumgait and Baku precipitating a mass exodus of populations and leading to war. Who can forget the betrayal of Armenian hopes by a Gorbachev who refused to accept the consequences of the very "transparency" and "restructuring" he so aggressively initiated, a leader who could not or would not take the necessary decisions to stop the killing and referee an honest settlement between Azerbaijan and the Armenians over Karabagh, and who finally tricked the Armenian people through its own intellectuals into stopping the protest, into putting an end to the greatest popular, anti-government movement in the history of the Soviet Union.

## UNEXPECTED END TO 1988

Martial law was declared and Soviet tanks occupied Armenia's capital. Then at the very end of that year, 1988, the earthquake struck, unexpected and violent, merciless in its effect on the body and spirit of a nation just as it was collectively doing everything it could to show that through a united effort truth and justice could be made to prevail. Gorbachev himself, the architect of the future down-sizing of the Russian Empire, came from the UN in New York to Yerevan. But Armenians greeted him shouting "Karabagh mem el!" and the great Communist leader was taken aback by a people who, in the throes of tragedy and death, refused to forget that Karabagh was theirs. Working with local KGB agents, who had things carefully planned, Gorbachev quickly had all the members of the Karabagh Committee, Armenia's hope for a new future, arrested and imprisoned in Moscow in the worst manner of Soviet totalitarianism. Catastrophe, trauma, war, death - Armenia was devastated and occupied by Soviet tanks. There was war in Karabagh and a total blockade of the country. The nation's elected leadership was discredited, the people's leaders in prison. What difficult and uncertain days they were. But time never stopped.

Soon there were renewed proposals for a compromise on Karabagh; due to the pressure of western movements, the members of the Karabagh Committee were released and allowed to return to Armenia. There were parliamentary elections and Karabagh Committee representatives were swept into office. Levon Ter Petrossian was elected president of the Par-

liament. Finally, there was the dramatic dissolution of the Soviet Union undertaken fearlessly by a naive Gorbachev, and, in the following year, 1991, the declaration of Armenian independence. Levon Ter Petrossian was swept into office as the Republic of Armenia's first democratically and popularly elected president. Quickly the new Armenian Republic accepted the legacy of the old First Republic of 1918 and adopted its symbols: the Tricolor flag and the national anthem.

Armenian, however, continued to suffer war, a massive blockade, lack of power, fuel, food, even fear that together Azerbaijan and Turkey would overrun it while the Great Powers stood by. With Russian complicity, much of Karabagh fell to the Azeris. Finally, unexpectedly, the Armenians of Karabagh captured Shushi and the Lachin corridor: a clear victory by the embattled underdog and the turning of the tide. More conquest followed, leading to a cease-fire in May 1994. Armenians could at last settle down to the simple everyday miseries of survival, penury, darkness and cold, unemployment, and inflation, but also attend to rebuilding and looking to the future of an impoverished, but independent and democratic, country.

## EXTERNAL CONTRIBUTIONS

Throughout all of this we contributed in our way to the transformation and stabilization of Armenia. Numerous aid organizations were established, many continue to provide humanitarian help; the American University of Armenia was founded with the help of the University of California and the vision and energy of American Armenians, particularly Mihran Aghababian and Louise Simon; joint ventures were started; and help was generously given to put the medical and health sector on a sound basis. We witnessed the proliferation of Armenian Embassies and Consulates around the world, like the one in Los Angeles whose second anniversary we are celebrating today. We rejoiced in the leadership and friendship of

young and competent Armenian diplomats: Shugarian, Arzumanyan, Nanagulyan, Ter Ghevondian, Sarkissian, and our own Armen Baibourian.

Today, as Armenians, we must remain vigilant, mostly against our own complacency and arrogance. Nation building, as we have found out, is immensely difficult. For many new countries it has proved almost impossible. Even for Armenia we have all remarked at the regression in many sectors of life. But we have avoided civil war, when, during the same years other former Communist states unfortunately could not: Yugoslavia for example, or closer to home, Armenia's neighbors, Georgia and Azerbaijan experienced disruption and devastation through internal conflict. Was Armenia saved from civil war because of good leadership? Surely in part, yes, though all of us can think of moments of poor leadership. Was it saved because of luck? In part, yes, even though Armenians think of themselves as a particularly unlucky people with massacre, genocide, and earthquake only part of the tragic side of their own twentieth-century legacy.

Now at the end of the second year of the history of the Armenian Consulate in Southern California, the third year of cease-fire in the Karabagh, the sixth year of the Republic of Armenia, the seventh year of self-rule, and the tenth year of the transformation of the Armenian nation, we must look ahead with specific notions and ideas. What has been hardest for all of us, Armenians in Armenia and Armenians in the diaspora, is the giving up of our old dreams. How comfortable we were in our vision for the future when Armenia was still a "dependent" state, lacking the ability to decide for itself. How glorious the future independent and democratic Armenia would be, we thought, constructed in our minds in the most perfect manner we could imagine with our democratic notions of liberty, equality, fraternity. How sure we were that when self-determination came, Armenians would be



united in purpose and outlook, that the country would prosper through diligence and intelligence, and quickly become the Switzerland of the Caucasus. Little of this has yet to come true, and so many have become disillusioned. But such great ideals are seldom fully realized by any nation, at any time. Man, unlike any other species, is able to formulate plans and ideals, and is inspired by the struggle to achieve them. This is the human spirit and it is surely the Armenian spirit. In the midst of an imperfect reality we must still hold onto the idea of a perfectible one.

## GAINING POLITICAL MATURITY

The recent elections in Armenia have taught the Armenians in the homeland, something that Armenians in the democratic west have known for a long time. Despite everything, through elections, that is through the peaceful exertion of constitutional rights, a country can change its leadership or put pressure on the leadership to respect its wishes. Armenia now has a political system that is the envy of most post-Soviet Republics precisely because of the hotly contested election. There is a strong opposition and the process of alteration that we are so used to in the United States, with Democrats following Republicans, is surely to follow Armenia if Armenia is to develop into a normal democratic nation.

The experience has matured Armenians. Change can occur through non-violent means and though many of us fear change because we have gotten used to the system as it is, we have also learned how easy it is to adjust to change. Let us not forget that for many Armenians His Holiness Karekin I. Catholicos of All Armenians, was regarded not too long ago as an agent of a political party, and a threat to the Armenian nation, whereas now those same Armenians herald him as the champion of a revived spirituality in the church and nation. The lesson here is for Armenians to be careful and open to other Armenians who appear to have a different vision than their own, because inevitably one day it will be the turn of others to administer. In a healthy nation, everyone must feel enfranchised and useful. In a democracy, opposition parties serve to control the excesses of those in power. We have seen this over and again in the United States, France, even young countries like Israel. Armenia has been fortunate in having a president who, I believe, despite everything, understands this very well. We, too, must constantly remind ourselves of this reality.

We have also seen in recent months a new flexibility in the attitude of Armenia toward the diaspora. As diasporan Armenians, we too have understood that what we thought should happen so easily and naturally in terms of diasporan-Armenian relations is in fact very complicated. Fear is a terrible thing and Armenians in the homeland have lived under fear. But as fear declines through accomplishment and empowerment, self-confidence rises. With self-confidence people feel less threatened; they become more open. This is precisely what is

happening in Armenian-Diasporan relations. And at occasions such as this it is our duty to note that.

Ten years of momentous history are behind us. Have mistakes been made? Yes, by us and by Armenia's leadership. The more interesting question is: Who has not made a mistake? Have we learned from these mistakes? Yes. Have we corrected our errors? Only in part and slowly. Will we make the same mistakes again? Yes, as surely as we are human. Is this in part because of ignorance, selfishness, self-interest, laziness, and fear of change? Most certainly!

## A DECADE OF ACCOMPLISHMENTS

Armenia has survived civil conflict. In Yerevan there is a stable government. Dialogue has reopened. The people in Armenia now understand democracy better and see that through elections, parties can be voted out of power. There is an opposition that can rally close to half the vote, creating something close to the party system in the United States. There is talk of compromise again. Furthermore, a change of government took place and new faces have appeared. The relationship with the diaspora is becoming one of closer ties and better understanding on both parts. The mistakes are becoming history and slowly Armenia and Armenians are trying to learn how not to repeat them.

In time others will be entrusted with the burden of caring for the country; new figures will come to the fore. New heroes will replace those of yesterday. Former enemies will become friends. New parties will try their turn at governing and with some luck Armenia will strengthen its democratic institutions step by step, with minimal conflict, and without bloodshed.

We have come together today in secular communion with Armenia, distant geographically, but so close spiritually. It is not enough for us just to look back at history and record how it happened in these past two or six or ten years. Rather should we not also, each of us, ask and re-ask ourselves the question: What is my relationship to Armenia? What does the homeland expect of me? What do I expect from it?

And should not such questions lead immediately to the more creative ones: What should Armenia expect of me? What should I expect of it? And is not the answer to both questions simply that Armenians living on the land and we leaving with the spirit of the land want to know that "we" and "they" can speak to each other, that there exists a "we" and a "they" who listen to and understand each other.

Through such inquiry and reflection, I believe it is certain that the relationship between the diaspora and Armenia, the "we" and the "they," will evolve into a permanent dialogue between the "we" and the "we."

Getze Spiurke! Getze Haya-  
stan!





## Symposium on Armenians in Raisin Industry planned

A symposium on "Armenians in the Raisin Industry: 1890-1990" will be sponsored by the History Department and the Armenian Studies Program Saturday, April 5.

The program will be held from 9:15 a.m. to 1 p.m. in the Alice Peters Auditorium of the University Business Center.

As a joint venture between the university and the Armenian community, the symposium will include speakers from both constituencies.

Topics will deal with the role of Armenians in developing the grape and raisin industry in the Central Valley. Papers will focus on an overview of Armenian settlement and work in the San Joaquin Valley, family histories in the region, the contributions of Armenian women to the farming economy, the part played by the Raisin Bargaining Association and a perspective on Armenian agrarians by a non-Armenian.

Seminar participants will include Bryan Bedrosian, Berge Bulbulian, Victor Davis Hanson, Vaughn Koligian, Margaret Ohanesian, Vincent Petrucci and Victor Sahatdjian.

Isabel Kaprielian, Henry S. Kazan professor of Modern Armenian history and immigration and coordinator of the symposium, said, "For over 100 years, Armenians have made significant contributions to the development of the San Joaquin Valley, especially in the raisin industry. Similarly, farming and packing have given Armenians in the area a prosperous living. The story of this relationship has yet to be examined. This symposium is a step in that direction.

"Hopefully," she said, "this type of endeavor will be repeated in other areas in an effort to study the Armenian role in building up North America. We would also like to use such activities as vehicles to encourage students to research the experiences of Armenians in America."

SOURCE Monday Report; CSU Fresno, CADATE March 17, 1997SUBJECT Kouymjian HonoredPAGE Vol.72, No. 27/1779

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## Publications

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Dickran Kouymjian (Haig and Isabel Berberian Professor of Armenian Studies) has published "Identifying the Apostles in Armenian Narrative Miniatures," *From Byzantium to Iran: Armenian Studies in Honour of Nina G. Garsoian*, Jean-Pierre Mahe and Robert W. Thomson, editors, Columbia University, Suren D. Fesjian Academic Publications, No. 5, Atlanta: Scholars Press, 1997, pp. 453-474.



# ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE Monday Report; CSU Fresno, CA

DATE March 17, 1997

SUBJECT Special Exhibit on Fresno in Library

PAGE Vol. 72, No. 27/1779

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## Events Calendar

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### Exhibit

Armenians in America: Fresno as  
"Refuge," Special Collections  
materials and artifacts from  
Dickran Kouymjian and Sarkis and  
Meline Kalfayan, through May,  
Sanoian Special Collections Library,  
fourth floor, Madden Library.

## April 5 Symposium at CSUF Will View Role of 'Armenians in Raisin Industry'

FRESNO - The Armenian Studies Program and the History Department at California State University, Fresno, have joined forces to sponsor an April 5 symposium entitled "Armenians in the Raisin Industry: 1890-1990." The lecture will be held in the Alice Peters Auditorium, University Business Center, from 9:15 a.m. to 1 p.m.

Topics will deal with the role of Armenians in developing the grape and raisin industry in the Central Valley.

Papers will focus on an overview of Armenian settlement and work in the San Joaquin Valley, family histories in the region, the contributions of Armenian women to the farming economy, the part played by the Raisin Bargaining Association, and a perspective on Armenian agrarians by a non-Armenian.

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drobian, Berge Bulbulian, Victor Davis Hanson, Vaughn Koligian, Margaret Ohanesian, Vincent Petrucci, and Victor Sahatdjian.

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Kaprielian, who was recently appointed as the first Henry S. Kazan professor of Modern Armenian History and Immigration at Fresno State, added: "Hopefully, this type of endeavor will be repeated in other areas in an effort to study the Armenian role in building up North America. We would also like to use such activities as vehicles to encourage students to research the experiences of Armenians in America."

Admission is free and parking restrictions have been lifted.

## Mexican Riviera Becomes an Armenian Classroom

By Jack Bournazian

And it came to pass that a fearless band of 100 hearty Armenians, rejecting inhospitable winter weather and escaping the doldrums of everyday events, boarded the Carival cruise ship *Jubilee* for a trip to the Mexican Riviera with visits to Puerto Vallarta, Mazatlan and Cabo San Lucas. After checking with their taste buds and accepting that pilaf and refried beans were compatible, they eagerly participated in the second Armenian Cultural Legacy Cruise and Pilgrimage Reunion on February 23 to March 2. Twenty-one of the participants shipped over from last year's adventure once being reassured that the "Popeye the Sailor" walk was not contagious.

The featured Armenian cruise attractions represented an intellectual power play, pure and simple. Impresario Armen Aroyan stacked the lineup with such veteran Armenian Studies speakers as Arra Avakian, Dickran Kouymjian, Dennis Papazian, and James R. Russell, along with Angele Kapoian Kouymjian and Mary Arshagouni Papazian. Aroyan was playing long ball, and because the baseball season was upon us, he sensed that these scholars would hit the ball out of the *Jubilee* ball park. To the delight of the "happy hundred," that's exactly what they did.

Dennis R. Papazian, Director of the Center for Armenian Research at the University of Michigan, Dearborn, spoke on "The Emerging Republic of Armenia" and "Recent Research on the Armenian Genocide." His presentations were graphic, organized and filled with keen insight. Papazian jogged through the old dangerous Caucasus neighborhood, explaining the demography and the political self-interest game of power politics played by major powers. He compared small Armenia to a surf-board whose rider skillfully dodges the cruise ships (major powers). He gave the audience confidence that Armenian diplomats understand the political game of "on the table - off the table," "public proposal-private proposal," "quid-pro-quo," and the "now you see it - now you don't" magic of international politics.

"Return to Roots II" Many participants in Aroyan's last six pilgrimages were present to view video clips of their visits to historic Armenia. Richard Darmanian was seen in Mush, where he spoke of the legendary fedayee Kevork Chavoush and also of his own father, a deacon in the Armenian church. Darmanian added, "I feel better that I've been here and have walked the same earth." Pilgrim after pilgrim gave personal testimony, and Nazik Messerlian waded fully clothed into Hazar Lake (Kharpert), a true Armenian Baptist. Avedis Derderian got the urge to play capitalist and jumped aboard an araba loaded with watermelons and hawked his wares. The horse, uncooperatively, walked around in circles - no sale.

Dickran Kouymjian, Director of the Center for Armenian Studies at California State University at Fresno, spoke on "Armenian Architecture" and "Armenian Illuminated Manuscripts." Armed with a microphone and a carousel of slides, he gave a survey of Armenian architectural development beginning in the formative years (5th to 7th centuries) with the Ereruk Basilica and moved throughout our history. He explained the numerous styles and changes undertaken, including the building of Holy Etchmiadzin atop an Armenian pagan temple, and eventually on to the 1957-58 excavations of Alexander Sahinian. The professor also mentioned Joseph Strzygowski's theory of Armenian architectural influence upon Europeans. Kouymjian urged Armenians to "shake off" building all Armenian churches with domes just for national-religious identity, and encouraged more innovation. The professor's informative presentations revealed that stone, mortar and design are another way of examining the flesh and blood of Armenia's civilization.

Show Time: The *Jubilee's* show band was energetic, talented and had sock. While all shows were entertaining, one memorable performer was a country-western violinist, a former member of Sons of the Pioneers. He plucked his strings out for us

and left them hanging - literally in shreds. He finished his song and tossed the tattered bow away - like it was too hot to hold. Great show biz. Ah, the bravado. I was reminded of the old "B" movies of yesteryear (Coolidge Theater) when a fighter pilot had returned home from a dangerous mission. He would finish his drink and toss the champagne glass into the fireplace. "L'Chaim!" shouted the young Jewish patrons seated in the first three rows.

James R. Russell, Mashtots Professor of Armenian Studies at Harvard University and the workhorse of the intellectual stable, made four presentations. His series on Armenian Christianity included "Hermits and Apostles," "Saints and Martyrs," "Prayers and the Cross" and "Pilgrimages." His impressive presentations were complete, thorough and demandingly rewarding. The man from Harvard came prepared to teach and seemingly used every gun in his arsenal. The huge mounted paper pad on the stage could not hold what Dr. Russell wanted to share. Watching this intellectual south-paw slashing away with his felt pen may have confused passer-bys - a graffiti thing with a background of rap? Not so. The professor was drawing maps, jotting and quoting Narek's prayer verses, and scribbling away in Persian, Hebrew, Syriac, Georgian, or Gujarati (Indo-European Indic). He held his Russian, French and Turkish in reserve.

Those who are predisposed to spiritual and visionary encounters of an Armenian kind may, nay must, purchase the video "Pilgrimage to Vaspurakan." To this writer, one of the special scenes of the film is where Russell stands on the historic site of Narek's former home, faces scenic Aghtamar on Lake Van, and reads Narek's prayers in classical Armenian.

Arra Avakian, the professor who initiated the Armenian Studies Programs at California State University, Fresno, and the American Armenian International College at La Verne, spoke on "Armenian Folklore" and "Komitas: The Paragon of Armenian Musicians." Story after story reminded the learned audience of tales and true adventures from their childhood: Tamerlane and the Armenian monk Ohan; Mesrob Mashdots and St. Gregory; and David of Sassun and Little Mher. Avakian spoke affectionately about the tragic life and brilliant deeds of Komitas. As a youngster, the professor had met Komitas in Paris, just two months before the legend's death. Professor Avakian ended his presentation by directing the singing of a Komitas song.

Mary Arshagouni Papazian, professor at Oakland University (Michigan), jumped headlong into Armenian poetry translated into English by vigorously sharing the work of Karabagh poet Artem Haroutinian's *Letter to Noah*. She compared his work to John Milton's "Paradise Lost," which deals with evil and suffering in a world created by God. Milton's poem, written during a violent period (civil war), was similar to the violence experienced in Haroutinian's Karabagh, said Papazian. The professor read a few poems which revealed the poet's depression and anguish for his people and "about God, exhausted and not caring." In the poem "Shushi" Haroutinian said, "I was free to die." Later, after "the rain," and the cleansing, Papazian read "I hear my father's voice to come home." It was an example, said the professor, of courage and renewal. Dr. Papazian's enjoyable presentation was delivered with gusto. Let us, however, permit Milton to have the final word: "The mind is its own place, and in itself can make a heaven of hell, a

hell of heaven."

**Photography Exhibition: "Armenian Churches in Eastern Turkey - A Legacy for Humanity"**

What a treat to have had Richard and Barbara Elbrecht, California attorneys, present their photographs of Armenian churches. Not only were all Armenians flattered that non-Armenians have a sincere interest in our culture, but that they have turned their labor of love into a historic art form. Their articulate presentation revealed their travels into the hinterlands of Eastern Anatolia, tracking down their sacred targets on foot, by car, or by tractor. Since 1994 they have shared their work with seven churches/centers in California.

Angele Kapoian Kouymjian, an intellectual loan from France, is an author, lecturer and research scholar in Armenian and Islamic studies. She spoke on "A Travel Account by Simeon Lehatsi (17th century)." The manuscript was written in the mid-1600's, and was edited and published into book form by Father Akenian in 1936. The Russian version came into print in 1965. The professor related Simeon's travels and interspersed her presentation with humorous and sad, but relevant, accounts of the author's visits to Italy, the Ottoman Empire, and to the Holy Land. Lehatsi knew where the "happy hours" were held and spoke of "tonirs large enough to hold bulls." He joined Armenian pilgrimages and told of such religious relics as the finger of the Apostle Peter and the lance which pierced Jesus. He was impressed with the Dikranagerdtsis, who were "tall and strong, polite and generous, and whose children were well mannered." Besides, they were great cooks and spread a good table - next to Lehatsi's native Poland. Angele Kouymjian's address, given in a pleasant French

accent, added to the flavor of Legatsi's worldly peregrinations. After all, the manuscript and the attentive audience themselves were products of our international world. Merci, Madame. Somewhere, somehow, Charles de Gaulle must be smiling.

"Beyond the Bridge" This film shows "Cecil B." Aroyan at his probing best. He sought out Armenian Muslims from a remote village of Hamshen (between Artvin and Ardahan). By using his camera as a magic wand, he tapped into their psyche to extract supposedly forgotten Armenian words and phrases. The village teacher down-played use of the Hamshen dialect (Armenian), obviously adhering to the Turkish school-board policy, but the villagers kept jumping in with Armenian phrases. There was typical Armenian gift-giving: the mountaineers gave our pilgrims corn and hazel nuts, and Avedis Derderian distributed greenbacks (was that Jefferson Davis' picture I saw?).

**Armenian Technological Group:** Sarkis Sahatdjian, the organic raisin man from Fresno (Victor Packing), showed a video of a team of Armenian and non-Armenian American agricultural experts who visited Armenia to share knowledge and expertise in wheat cultivation, machinery, increasing alfalfa acreage yield and awareness of animal health. The final video scene showed Americans and Armenians breaking bread and singing "God bless Armenia, my home sweet home." Sahatdjian's final remarks amply sum up the sentiments of our Cultural Legacy Cruise participants as well. His heartfelt thanks went out to both the Armenians and non-Armenians who went to Armenia and also to those aboard the cruise who shared their knowledge and special skills. All of us know that when our scholars shine their light, we are all uplifted.



SOURCE The Armenian Reporter, Fresh Meadows; NY

DATE March 22, 1997

SUBJECT Symposium on Armenian Raisin Industry

PAGE 1 of 1

## ***Symposium on Armenians in Raisin Industry Set***

FRESNO, CA - A symposium on "Armenians in the Raisin Industry: 1890-1990" will be sponsored by the History Department and the Armenian Studies Program at California State University, Fresno on Saturday, April 5.

The program will be held from 9:15 a.m. to 1 p.m. in the Alice Peters Auditorium of the University Business Center, Leon S. Peters Building located on Woodrow Avenue north of Shaw (far east side of campus). Admission is free and parking restrictions have been lifted.

As a joint venture between the university and the Armenian community, the symposium will include speakers from both constituencies.

Topics will deal with the role of Armenians in developing the grape and raisin industry in the Central Valley. Papers will focus on an overview of Armenian settlement and work in the San Joaquin Valley, family histories in the region, the contributions of Armenian women to the farming economy, the part played by the Raisin Bargaining Association and a perspective on Armenian Agrarians by a non-Armenian.

Seminar participants will include Bryan Bedrosian, Berge Bulbulian, Victor Davis Hanson, Isabel Kaprielian (moderator), Vaughn Koligian, Margaret Ohanesian, Vincent Petrucci (moderator) and Victor Sahatdjian.

Isabel Kaprielian, coordinator of the symposium, said, "For over 100 years, Armenians have made significant contributions to the development of the San Joaquin Valley, especially in the raisin industry. Similarly, farming and packing have given Armenians in the area a prosperous living. The story of the relationship has yet to be examined. This symposium is a step in that direction.

"Hopefully," she said, "this type of endeavor will be repeated in other areas in an effort to study the Armenian role in building up North America. We would also like to use such activities as vehicles to encourage students to research the experiences of Armenians in America."

More information on the symposium may be obtained by calling (209) 278-2669 or (209) 278-2153.

## *Appeal to Aid Fresno Armenian Studies Issued by Dr. Kouymjian*

FRESNO, CA - In a letter sent last month to friends of the Armenian Studies Program and Kalfayan Center, Director Dickran Kouymjian thanked the many who responded generously to the Armenian Studies Program Annual Fund drive. He went on to state that while nearly half of the \$30,000 goal has been collected, the balance, nevertheless, is essential for the continuation of the Program during the coming ten months.

In his letter, Kouymjian proceeded by stating that, during the banquet saluting the first 20 years of the Armenian Studies Program at California State, Fresno, many of its friends generously decided that all funds over and above banquet expenses would be placed into a special endowment fund. Revenue from the fund will be used to give an annual cash prize for the best term paper or essay on an Armenian subject in any course in the university during the previous year. In this way the Armenian Studies Program intends to encourage excellence in writing.

Kouymjian further informed that Dr. Isabel Kaprielian, newly appointed as the first Henry S. Khanzadian Kazan Professor of Modern Armenian and Immigration History, jointly in the Armenian Studies Program and the History Department, is already on campus, along with Barlow Der Mugrdchian, thus bringing the teaching staff in Armenian studies to three full-time professors, occupying two endowed positions, the Berberian Chair and the Kazan Professorship.

Kouymjian also expressed the hope of being able to announce later this spring a third endowment for a position in Armenian-American literature. This expansion in personnel, he noted, would require more resources for the day-to-day operation of the Program which does not directly benefit from either of the endowments or the university's extensive scholarship funds.

University financing has gone still further in the direction of do-it-yourself funding, Kouymjian pointed out, saying "Our small annual academic budget granted through state funds is the same as last year and does not even cover our postage bill for one semester. Our half-time secretary is still paid entirely from donations to the Annual Fund. Furthermore, the Armenian Students Organization (like other campus groups) has for the first time in twenty years received no funding from the Associated Students."

Finally, to ensure that various activities in teaching, research, and public service may continue uninterrupted, Prof. Kouymjian issued an appeal, asking those who have not yet given to this year's annual fund to please do so.

Donations may be sent to: Armenian Studies Program, Calif. State Univ., Fresno, 5245 N. Backer Ave. M/S 4, Fresno, CA 93740-8001. Further information may be obtained by calling (209) 278-2669.

## A Decade of Turmoil: We Have Learned to Adjust to Change

**By Dr. Dickran Kouymjian**

Archbishop Vatche, Very Reverend Mushegh, Father Raphael, Reverend Minassian, Mr. Consul General and Mrs. Baibourtian, distinguished clergy and guests, ladies and gentlemen. What a wonderful occasion! Many of us have mixed memories of getting a visa for Armenia, arriving at the Soviet Consulate in San Francisco or another city to get a visa for Armenia, wondering if the FBI was photographing us from the building across the street, or if we would get in trouble with the American government for traveling there. Now it is a simple formality conducted between members of the same family. Surely this is part of today's celebration.

Today's banquet should inspire us to reflect on Armenia and the Armenians, homeland and diaspora, citizenship, responsibility, and above all history, the historical context of our lives, the lives of our parents and grandparents, and of future generations of Armenians. So much has happened to Armenians in recent years that even we, a people who have always respected history and interpreted our lives in historical terms, cannot assess fully the meaning of what has passed. It is at moments such as this, when we come together to commemorate and celebrate, that we offer ourselves the excuse to look at the past in larger terms.

I think back a decade to those relatively tranquil days of June 1987 in Armenia when I was finishing my term as a Fulbright professor in the Department of Foreign Languages and Literature at Yerevan State University. The call by Mikhail Gorbachev for restructuring and transparency, perestroika and glasnost, had already caused a stir in Armenia. A major petition had been circulating with hundreds of thousands of signatures asking for the union of Karabagh to Armenia; the ecology movement was expanding, reflecting the general concern in the population about the nuclear plant at Medsamour and the pollution from the large Nairit chemical complex in Yerevan itself; and growing nationalism in the institutions like the Matenadaran, the Writers Union, and especially among university students were contributing to a major debate about Armenian leadership and the control of the country and various unions by a small elite.

The stagnation of the Brezhnev period, denounced in the Soviet Union, was still felt in Armenia through the First Secretary of the Communist Party, Garegin Demirjian and the crony system he

supported, but open criticism was rampant and signs that things were changing included the resignation of Vartkes Petrossian as head of the powerful Writers Union, caused in part by the protest against his most recent novel, *The Bloody Shirt* by the students of the Polytechnic University, who were alarmed by its suggestion of dialogue with the Turks. But I emphasize, in Armenia during the summer of 1987 things were still calm, "normal" in the language of those days.

However, in the fall everything seemed to accelerate. The ecology and Karabagh movements got intertwined and in early 1988 engendered a series of ever larger, but peaceful demonstrations, which confused Moscow, astonished the world, and even surprised Armenians by their solidarity, clarity of purpose, and determination. Who could have imagined the outcome would have been the barbarous pogroms of Sumgait and Baku precipitating a mass exodus of populations and leading to war. Who can forget the betrayal of Armenian hopes by Gorbachev who refused to accept the consequences of the very "transparency" and "restructuring" he so aggressively initiated, a leader who could not or would not take the necessary decisions to stop the killing and referee and honest settlement between Azerbaijan and the Armenians over Karabagh, and who finally tricked the Armenian people through its own intellectuals into stopping the protests, into putting an end to the greatest popular, anti-government movement in the history of the Soviet Union.

### Martial Law Was Declared

Martial law was declared and Soviet tanks occupied Armenia's capital. Then at the very end of that year 1988, the earthquake struck, unexpected and violent, merciless in its effect on the body and spirit of a nation just as it was collectively doing everything it could to show that through a united effort truth and justice could be made to prevail. Gorbachev himself, the architect of the future downsizing of the Russian Empire, came from the UN in New York to Yerevan. But Armenians greeted him shouting "Karabaghe mern ei" and the great Communist leader was taken aback by a people who, in the throes of tragedy and death, refused to forget that Karabagh was theirs. Working with local KGB agents, who had things carefully planned, Gorbachev quickly had all the members of the Kara-

bagh Committee, Armenia's hope for a new future, arrested and imprisoned in Moscow in the worst manner of Soviet totalitarianism. Catastrophe, trauma, war, death -- Armenia was devastated and occupied Soviet tanks. There was war in Karabagh and a total blockade of the country. The nation's elected leadership was discredited, the people's leaders in prison. What difficult and uncertain days they were. But time never stopped.

Soon there were renewed proposals for compromise on Karabagh; due to the pressure of western governments, the members of the Karabagh Committee were released and allowed to return to Armenia. There were parliamentary elections and Karabagh Committee representatives were swept into office. Levon Ter Petrossian was elected president of the Parliament. Finally, there was the dramatic dissolution of the Soviet Union undertaken fearlessly by naive Gorbachov, and, in the following year, 1991, the declaration of Armenia's independence. Levon Ter Petrossian was swept into office as the Republic of Armenia's first democratically and popularly elected president. Quickly the new Armenian Republic accepted the legacy of the old First Republic of 1918 and adopted its symbols: the Tricolor flag and the national anthem.

Armenia, however, continued to suffer war, a massive blockade, lack of power, fuel, food, even fear that together Azerbaijan and Turkey would overrun it while the Great Powers stood by. With Russian complicity, much of Karabagh fell to the Azeris. Finally, unexpectedly, the Armenians of Karabagh captured Shushi and the Lachin corridor: a clear victory by the embattled underdog and the turning of the tide. More conquests followed, leading to a cease-fire in May 1994. Armenians could at last settle down to the simple every day miseries of survival, penury, darkness and cold, unemployment, and inflation, but also attend to rebuilding and looking to the future of an impoverished, but independent and democratic country.

## We Contributed to the Stabilization of Armenia

Throughout all of this we contributed in our way to the transformation and stabilization of Armenia. Numerous aid organizations were established, many continue to provide humanitarian help; the American University of Armenia was founded with the help of the University of California and the vision and energy of American Armenians, particularly Mihran Aghababian and Louise Simon; joint ventures were started; and help was generously given to put the medical and health sector on a sound basis. We witnessed the proliferation of Armenian Embassies and Consulates around the world, like the one in Los Angeles whose second anniversary we are celebrating today. We rejoiced in the leadership and friendship of young and competent Armenian diplomats: Shugarian, Arzoumanian, Nanagoulia, Ter Ghevondian, Sarkissian and our own Armen Baboutian.

Today, as Armenians we must remain vigilant, mostly against our own complacency and arrogance. Nation building, as we have found out, is immensely difficult. For many new countries it has proved almost impossible. Even for Armenia we have all remarked at the regression in many sectors of life. But we have avoided civil war, when, during the same years other former Communist states, unfortunately could not: Yugoslavia for example, or close to home,

Armenia's neighbors, Georgia and Azerbaijan experienced disruption and devastation through internal conflict. Was Armenia saved from civil war because of good leadership? Surely in part, yes, though all of us can think of moments of poor leadership. Was it saved because of luck? In part, yes, even though Armenians think of themselves as a particularly unlucky people with massacre, genocide, and earthquake only part of the tragic side of their own twentieth century legacy.

Now at the end of the second year of the history of the Armenian Consulate in Southern California, the third year of cease-fire in the Karabagh, the sixth year of the Republic of Armenia, the seventh year of self-rule, and the tenth year of the transformation of the Armenian nation, we must look ahead with specific notions and ideas. What has been hardest for all of us, Armenians in Armenia and Armenians in the diaspora, is the giving up of our old dreams. How comfortable we were in our vision for the future when Armenia was still a "dependent" state, lacking the ability to decide for itself. How glorious the future independent and democratic Armenia would be, we thought, constructed in our minds in the most perfect manner we could imagine with our democratic notions of liberty, equality, fraternity. How sure we were that when self-determination came, Armenians would be united in purpose and outlook, that the country would prosper through diligence and intelligence, and quickly become the Switzerland of the Caucasus. Little of this has yet to come true, and so many have become disillusioned. But such great ideals are seldom fully realized by any nation, at any time. Man, unlike any other species, is able to formulate plans and ideals, and is inspired by the struggle to achieve them. This is the human spirit and it is surely the Armenian spirit. In the midst of an imperfect reality we must still hold on to the idea of a perfectible one.

The recent elections in Armenia have taught the Armenians in the homeland something that Armenians in the democratic west have known for a long time. Despite everything, through elections, that is through the peaceful exertion of constitutional rights, a country can change its leadership or put pressure on the leadership to respect its wishes. Armenia now has a political system that is the envy of most post-Soviet Republics precisely because of the hotly contested election. There is a strong opposition and the process of alteration that we are so used to in the United States, with Democrats following



High-rise buildings in Yerevan.



Republicans, is surely to follow in Armenia if Armenia is to develop into a normal democratic nation.

The experience has matured Armenians. Change can occur through non-violent means and though many of us fear change because we have gotten used to the system as it is, we have also learned how easy it is to adjust to change. Let us not forget that for many Armenians His Holiness Karekin I, Catholics of All Armenians, was regarded not too long ago as an agent of a political party, a threat to the Armenian nation, whereas now those same Armenians herald him as the champion of a revived spirituality in the church and nation. The lesson here is for Armenians to be careful and open to other Armenians who appear to have different vision than their own, because inevitably one day it will be the turn of others to administer. In a healthy nation, everyone must feel enfranchised and useful. In a democracy, opposition parties serve to control the excesses of those in power. We have seen this over and again in the United States, France, even young countries like Israel. Armenia has been fortunate in having a president, who, I believe despite everything, understands this very well. We, too, must constantly remind ourselves of this reality.

We have also seen in recent months a new flexibility in the attitude of Armenia toward the diaspora. As Diaspora Armenians, we too have understood that what we thought should happen so easily and naturally in terms of diasporan-Armenian relations is in fact very complicated. Fear is a terrible thing and Armenians in the homeland have lived under fear. But as fear declines through accomplishment and empowerment, self-confidence rises. With self-confidence people feel less threatened; they become more open. This is precisely what is happening in Armenian-Diasporan relations. And at occasions such as this it is our duty to note that.

Ten years of momentous history are behind us. Have mistakes been made? Yes, by us and by Armenia's leadership. The more interesting question is: Who has not made a mistake? Have we learned from these mistakes? Yes. Have we corrected our errors? Only in part and slowly. Will we make the same mistakes again? Yes, as surely as we are human. Is this in part because of ignorance, selfishness, self-interest, laziness, and fear of change? Most certainly!

Armenia has survived civil conflict. In Yerevan there is a stable government. Dialogue has reopened. The people in Armenia now understand democracy better and see that through elections, parties can be voted out of power. There is an opposition that can rally close to half the vote, creating something close to the party system in the United States. There is talk of compromise again. Furthermore, a change of government took place and new faces have appeared. The relationship with the diaspora is becoming one of closer ties and better understanding on both parts. The mistakes are becoming history and slowly Armenia and Armenians are trying to learn how not to repeat them.

In time others will be entrusted with the burden of caring for the country; new figures will come to the fore. New parties will try their turn at governing and with some luck Armenia will strengthen its democratic institutions step by step, with minimal conflict, and without blood shed.

We have come together today in secular communion with Armenia, distant geographically, but so close spiritually. It is not enough for us just to look back at history and record how it happened in these past two or six or ten years. Rather should we not also, each of us, ask and re-ask ourselves the question: What is my relationship to Armenia? What does the homeland expect of me? What do I expect from it?

## What Should Armenia Expect of Me?

And should not such questions lead immediately to the more creative ones: What should Armenia expect of me? What should I expect of it? And is not the answer to both questions simply that Armenians living on the land and we living with the spirit of the land want to know that "we" and "they" can speak to each other, that there exists a "we" and "they" who listen to and understand each other.

Through such inquiry and reflection, I believe it is certain that the relationship between the diaspora and Armenia, the "we" and the "they", will evolve into a permanent dialogue between the "we" and the "we".

Getze Spiurke! Getze Hayastan!





# 4UB

## ARMENIAN STUDIES

## PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE The Fresno Bee, Fresno; CA

DATE March 30, 1997

SUBJECT Armenian Raisin Industry Symposium

PAGE 1 of 1

### Armenians, raisins to be discussed

A symposium, "Armenians in the Raisin Industry: 1890-1990," will be held from 9:15 a.m. to 1 p.m. Saturday at the Alice Peters Auditorium at California State University, Fresno.

The free event is sponsored by Fresno State's Armenian Studies Program and History Department. Speakers include Bryan Bedrosian, Berge Bulbulian and Victor Davis Hanson.

Details: 278-2669 or 278-2153.



## ARMENIAN STUDENTS ORGANIZATION EVENTS FOR APRIL 1997

**Date:** April 19, Saturday \* 6:30 PM

**Location:** Hagopian Center, at: 7249 E. Kings Canyon Rd.

-Join us to relive Armenian Genocide's Historical Memories. Play and rally. We need your support!

**Date:** April 20, Sunday \* 1PM

**Location:** Ararat Cemetery

- Short program to include invited guests Congressman George Radanovich and other elected officials  
- Commemoration Ceremony. Madagh will be served.

**Date:** April 22, Tuesday \* 8AM-Noon

**Location:** By the water fountain across from Kennel Bookstore

- Table set up for free coffee and distribution of information on Genocide. Stop by and bring your friends

**Date:** April 23, Wednesday \* 7:30PM

**Location:** By the fountain across from Kennel Bookstore

- Candlelight Vigil. Need support and help passing out fliers at preceding recital and candles afterwards.

**Date:** April 24, Thursday \* 11AM-1PM

**Location:** Free speech area

- Pass out fliers and ribbons  
- Commemorative Rally in the Free Speech area.  
Guest speaker: Steve Samuelian

**Date:** April 30, Wednesday \* 10AM-Sellout

**Location:** By the fountain

- Come join us for a fund-raiser. Bring friends for an excellent shish-kebab lunch!

**Date:** April 30, Wednesday \* 7:30PM-9:00PM

**Location:** Holy Trinity Armenian Church Social Hall

-Lecture by Vahakn N. Dadrian on his recent, highly acclaimed book "German Responsibility in the Armenian Genocide".



SOURCE CSUF Flyer

DATE April 1997

SUBJECT Kouymjian Speaks at CSUF

PAGE 1 of 1

## National Phi Kappa Phi Week

April 13-19, 1997

### Listen to the Carillon Bells

The Phi Kappa Phi Ceremonial March of Excellence will be played throughout the week

### Piano Recital

### Andreas Werz

Tuesday, April 15, 4-5 p.m., Wahlburg Recital Hall

Parking will be available in Lots D and E between the Library and the Amphitheatre

### University Honors and Awards

Recognizing Academic Excellence achieved by Fresno State students  
Rodman and McNair Scholars  
and awards presented to the University Scholar and Artist

Wednesday, April 16, 5-7:30 p.m., Residence Dining Facility  
Refreshments will be served

Parking will be available in Lot G, located behind the student dormitories,  
and Lots D and E, located by the Library

### Lecture Presentation

### Dickran Kouymjian

Haig and Isabel Berberian Professor of Armenian Studies

"Who Reads Saroyan Today?"

Thursday, April 17, 4-5 p.m., Alice Peters Auditorium

Parking will be available in the University Business Center Lot,  
located in front of the University Business Center and the Peters Business Building

For further information, contact Sandra Griffing at 278-2283 or Neil Kuykendall at 278-2977

CELEBRATING 100 YEARS OF PROMOTING ACADEMIC EXCELLENCE

Journal of Armenian Studies, Vol. V, No. 2, Winter/Spring  
1995-96, NAASR

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SOURCE AIEA Newsletter, Leiden; Holland

DATE April 1997

SUBJECT Kouymjian and Film

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### Armenian Film Course

On Monday evening October 21, from 8:15-10 pm, Professor Dickran Kouymjian showed Dimitri Keusseyan's 1977 film *The Soldier and the Elephant*. The viewing took place on the UC Berkeley campus. Each week from 7-10 pm films by Armenian directors were shown as part of the course Film Studies 160, National Cinema: Armenian Film.

On Monday November 11, there was a special showing of *Gore Vidal: The Man Who Said No*, a 1982 film by Gary Conklin. The film is a documentary based on Vidal's campaign for president in the 1980 election. Director Conklin was present and introduced the

film. Also on the program was Conklin's 1970 movie *Paul Bowles in Morocco*.

Classes included films by Sergei Paradjanov, Artur Peleshian, Atom Egoyan, Nigol Bezjian, Frunze Dovlatian, and Roxanne Bezjian.

For more information:  
[dickrank@violet.berkeley.edu](mailto:dickrank@violet.berkeley.edu).

Dickran Kouymjian



SOURCE AIEA Newsletter, Leiden; Holland

DATE April 1997

SUBJECT Kouymjian Honored at CSUF Banquet

PAGE 1 of 1

## Dr. Dickran Kouymjian honored

On Sunday 10 November 1996 at California State University, Fresno, Dr. Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies, was honored at the twentieth anniversary of the Armenian Studies Program, which

Armenian Studies at the University of California at Berkeley.

After having received his Ph.D. in Armenian Studies in 1967 from Columbia University, Dr. Kouymjian taught at several universities, and in 1987 was chosen Fulbright Senior Lecturer in the Department of Foreign Languages and Literature at Yerevan State University, Armenia.

was celebrated with a banquet, hosted by the Advisory Board of the Kalfayan Center for Armenian Studies.

For the Fall 1996 Semester, doctor Kouymjian taught as the William Saroyan Professor of

Dr. Kouymjian was a founding member of the Association Internationale des Etudes Arméniennes and of the Society for Armenian Studies.

During the last twenty years the Armenian Studies Program at California State University has been extended with 2 faculty members.

From *Hye Sharzhoom* Vol 18, No 1,(55), November 1996

## Armenian agricultural accomplishments topic of symposium

The critical role played by Armenians in developing the Central Valley's grape and raisin industry will be the topic of an upcoming symposium featuring several local experts and university professors.

The Armenian studies and history departments are co-sponsoring "Armenians in the Raisin Industry: 1890-1990." The free event will be held Saturday, April 5, from 9:15 a.m. to 1 p.m. in the Alice Peters Auditorium.

The speakers will explore a variety of issues related to the topic, Isabel Kaprielian, Henry S. Kazan professor of modern Armenian his-

tory and immigration and coordinator of the symposium, said.

"Armenians are one of many groups which made significant contributions to the raisin industry," she said.

Armenians immigrated to the Central Valley, and ended up holding a majority of the field work jobs in the raisin industry, Kaprielian said.

The work was not easy, she said, pointing out that workers would spend long hours in the fields in the hot, dry Valley heat.

Eventually, some of them saved up money and combined resources to take higher positions, giving

some Armenians a prosperous living, she said.

The symposium will explore topics such as "Armenian Agrarians as seen by non-Armenians," by Victor Davis Hanson. He is also the author of a book on the topic entitled "Fields Without Dreams."

Other topics include family histories, the role of women in the industry, and Armenian cultural customs.

Two of the university's professors also have a role to play in the event.

Dickran Kouymjian, professor of Armenian studies, will open the symposium. Warren Gade, chairman of the history department will close the proceedings.

Kaprielian said cultural history should be explored by events such as these. She said various ethnic groups can identify with the con-

tributions made by their ancestors, giving them pride in their achievements.

Kaprielian said if this event goes well, she hopes other symposiums can be held exploring different areas of cultural history.

"Hopefully this type of endeavor will be repeated to examine contributions of other ethnic groups," she said.

The ethnic diversity of the Valley is something Kaprielian said she enjoys.

Kaprielian said her move to Fresno from Toronto opened her eyes to how the raisin industry works.

"I just thought raisins were something that came in a box," she said.

Kaprielian has lived in Fresno for about a year. She made the move to fill the Henry S. Kazan professor of modern Armenian history, and immigration slot.

## Symposium Entitled "Armenians in the Raisin Industry: 1890-1990" At Fresno State

The History Department and the Armenian Studies Program at California State University, Fresno, will be sponsoring a symposium entitled, "Armenians in the Raisin Industry: 1890-1990," on Saturday, April 5, 1997.

As this is a joint-venture between the University and the Armenian community, the symposium will include speakers from both constituencies. Topics will deal with the role of Armenians in developing the grape and raisin industry in the Central Valley.

Papers will focus on an overview of Armenian settlement and work in the San Joaquin Valley, family histories in the region, the contributions of Armenian women to the farming economy, the part played by the Raisin Bargaining Association, and a perspective on Armenian agrarians by a non-Armenian. Speakers will include Bryan Bedrosian, Berge Bulbulian, Victor Davis Hanson, Vaughn Koligian, Margaret Ohanesian, and Victor Sahatdjian-

"For over 100 years, Armenians have made significant contributions to the development of the San Joaquin Valley, especially in the raisin industry; similarly, farming and packing have given Armenians in the area a prosperous living. The story of this relationship has yet to be examined. This symposium is a step in that direction," said Isabel Kaprielian, coordinator of the symposium. "Hopefully, this type of endeavor will be repeated in other areas in an effort to study the Armenian role in building up North America. We would also like to use such activities as vehicles to encourage students to research the experiences of Armenians in America."

The symposium will take place in the Alice Peters Auditorium, University Business Center, Leon S. Peters Building (far east side of campus) on April 5, 1997, 9:15 A.M. to 1:00 P.M.

*Admission is free and parking restrictions have been lifted.*

### Yerevan State University Sociology Department Head Visits CSU, Fresno

FRESNO - Dr. Ludmila Haroutunian, Chair of the Department of Sociology at Yerevan State University was a guest of the Armenian Studies Program and International Studies Program at California State University, Fresno, the week of Feb. 10-15. Dr. Haroutunian had visited CSU Fresno last year to initiate a plan of activities between the two universities and returned this year to follow up on those plans.

Dr. Haroutunian met with APO Director Dr. Dickran Kouymjian, and other CSU officials including Dr. Peter Klassen, and former CSUF President Dr. Harold Haak who had helped to arrange her trip to Fresno.

During the week, Dr. Harou-

tunian addressed two Armenian Studies courses, Barlow Der Mugrdechian's Introduction to Armenian Studies, and Dr. Isabel Kaprielian's Armenian History class.

The Yerevan scholar also met with chairpersons of other departments, and was hosted by students of the Armenian Students Organization at a dinner and an informal discussion of issues facing students in Armenia and the United States.

After her stop in Fresno, Dr. Haroutunian visited faculty and students at California State Poly University, Pomona for a week, and then returned to Armenia.

SOURCE Nor Gyank, Glendale; CA

DATE April 10, 1997

SUBJECT L. Haroutunian in Fresno

PAGE 1 of 1

## Dr. Ludmila Haroutunian At Fresno State

Dr. Ludmila Haroutunian, Chair of the Department of Sociology at Yerevan State University was a guest of the Armenian Studies Program and International Studies Program at California State University, Fresno the week of February 10-15, 1997. Dr. Haroutunian had visited CSU Fresno last February to initiate a plan of activities between the two universities and returned this year to follow up on those plans.

During her stay in Fresno Dr. Haroutunian had the opportunity to meet with Dr. Dickran Kouymjian, Director of the Armenian Studies Program, to discuss cooperative activities between the Program and Yerevan State University. CSU Fresno and Yerevan State University have an exchange agreement in place and new avenues for mutual cooperation were explored during this visit.

Dr. Haroutunian met with Dr. Peter Klassen, Director of the International Programs Office and Dean of the School of Social Sciences, and also with former CSU Fresno President Dr. Harold Haak who had helped to arrange her trip to Fresno.

During the week Dr. Haroutunian spoke to two Armenian Studies courses. On Wednesday she spoke to Barlow Der Mugrdechian's Introduction to Armenian Studies class and on Friday she spoke to Dr. Isabel Kaprielian's Armenian History class.

Dr. Haroutunian met with Dr. Elizabeth Nelson, Chair of the CSU Fresno Sociology Department and with other faculty in the department. They discussed arranging an electronic-mail (e-mail) conference involving faculty and students from both universities.

She also spoke to a Political Science class for Dr. Al Evans on the issue of Russian foreign policy. On Thursday she was a guest in Dr. Bob Fischer's course on Sociological Theory.

Later that evening students of the Armenian Students Organization hosted Dr. Haroutunian for dinner and an informal discussion of issues facing students in Armenia and the United States. The interesting conversation focused on gender issues as well as on every-day life in Armenia..

After her visit to Fresno, Dr. Haroutunian continued to California State Polytechnic University, Pomona where she spent a week meeting with faculty and students and then returned to Armenia.



## UCLA to Host International Conference on Van/Vaspurakan

LOS ANGELES - UCLA will host the first in a series of conferences on historic Armenian cities and provinces on the weekend of May 17-18. The inaugural conference will be on Armenian Van/Vaspurakan from antiquity to the 20th century and will be interdisciplinary in scope.

The conference has been organized by Prof. Richard Hovannisian, Armenian Educational Foundation Chair in Modern Armenian History, in cooperation with the Grigor Narekatsi Chair and visiting associate professor of Armenian language and literature, Peter Cowe.

The international conference on Armenian Van will be held in 1200 Rolfe Hall on campus, May 17 from 9:30 a.m. to 5:30 p.m., and the next day, from 1:30 to 5:30 p.m.

Participants and their topics are:

**May 17, 9:30 a.m. - 12:30 p.m.**

- "Introduction: Armenian Van," Richard Hovannisian, UCLA; "Van and the Persistence of Memory," James Russell, Harvard University; "The Kingdom of Vaspurakan and its Historian," Robert Thomson, Oxford University; "Interrelations between the Kingdoms of Vaspurakan and Ani," Peter Cowe, UCLA; "The Art of the Lake Van Region," (illustrated) Alice Taylor, Los Angeles; "Van under Mongol-Turkmen Domination," Dickran Kouymjian, CSU, Fresno.

**May 17, 2-5 p.m. - "Khrimian Hairik and Van Provincial Literature,"** Rubina Perroomian, UC-

LA; "Armenian Responses to the Van Famine of 1880-81," Ara Sarafian, Columbia University; "The Armenian Revolutionary Societies and the 1895-96 Defense of Van," Stephan Astourian, UCLA; "Demography of Van Province, 1848-1914," Sarkis Karayan, Camarillo State; "Van at the Turn of the 20th Century" (illustrated) Anahid Ter-Minassian, University of Paris (in French, with English summary).

**May 18, 1:30-5:30 p.m. -**

"Pictorial Memories of Armenian Van," (illustrated) Dickran Kouymjian, CSU, Fresno; "The Self-Defense of Armenian Van in 1915," Anahid Ter-Minassian (in Armenia, with English summary); "Turkish Sources on Armenian Van," Clive Foss, University of Massachusetts, Boston; "Gurgen Mahari and the Flames of Van," Marc Nishanian, Columbia University; "The Architectural Heritage of Vaspurakan and the Preservation of Memory Layers," (illustrated) Nairy Hampikian, Cairo, Egypt; "Summary and Discussion," Richard Hovannisian.

There is no admission charge. Parking will be available in structure # 3 or 5, with access to the UCLA campus from the Sunset-Westwood entrance and the Hilgard-Wynton entrance.

For more information, call Prof. Hovannisian (310) 825-3375, or Prof. Cowe, (310) 825-1307.

## UCLA to Host Conference On Historic Armenian Cities

UCLA will host the first in a series of conferences on historic Armenian cities and provinces on the weekend of May 17-18, 1997. The inaugural conference will be on Armenian Van/Vaspurakan from antiquity to the twentieth century and will be interdisciplinary in scope.

The conference has been organized by Professor Richard Hovannisian, Armenian Educational Foundation Chair in Modern Armenian History at UCLA, in cooperation with the Grigor Narekatis Chair and visiting associate professor of Armenian language and literature, Peter Cowe.

The international conference on Armenian Van will be held in 1200 Rolfe Hall on the UCLA campus on Saturday May 17 from 9:30 a.m. to 5:30 p.m. and on Sunday, May 18, from 1:30 p.m. to 5:30 p.m. in the afternoon.

Presenting segments on Saturday will be Hovannisian ("Introduction: Armenian Van"), James Russell of Harvard University ("Van and the Persistence of Memory"), Robert Thomson of Oxford University ("The Kingdom of Vaspurakan and Its Historian"), Peter Cowe of UCLA ("Interrelations between the Kingdoms of Vaspurakan and Ani"), Alice Taylor of Los Angeles ("The Art of the Lake Van Region") and Dickran Kouymjian of CSU Fresno ("Van under Mongol-Turkmen Domination").

Saturday afternoon's program will feature presentations by Rubina Peroomian of UCLA ("Khrimian Hairik and Van Provincial Literature"), Ara Sarafian of Columbia University ("Armenian Responses to the Van Famine of 1880-81"), Stephan Astourian of UCLA ("The Armenian Revolutionary Societies and the 1895-96 Defense of Van"), Sarkis Karayan of Camarillo State Hospital ("Demography of Van Province, 1848-1914"), and Anahid Ter-Minassian of the University of Paris ("Van at the Turn of the Twentieth Century").

Sunday's list of speaker include Kouymjian ("Pictorial Memories of Armenian Van"), Ter-Minassian ("The Self-Defense of Armenian Van in 1915"), Clive Foss of the University of Massachusetts-Boston ("Turkish Sources on Armenian Van"), Marc Nichanian of Columbia University ("Gurgen Mahari and the Flames of Van"), Nairy Hampikian of Cairo, Egypt ("The Architectural Heritage of Vaspurakan and the Preservation of Memory Layers"), and Hovannisian with a summary and discussion in conclusion.

There is no admission charge to attend the conference, and parking will also be available in structures 3 or 5. For more information, call (310) 825-3375, or (310) 825-1307.

## UCLA to Host International Conference on Armenian Van/Vaspurakan

LOS ANGELES, CA - UCLA will host the first in a series of conferences on historic Armenian cities and provinces on the weekend of May 17-18, 1997. The inaugural conference will be on Armenian Van/Vaspurakan from antiquity to the twentieth century and will be interdisciplinary in scope. The conference has been organized by Professor Richard Hovannisian, Armenian Educational Foundation Chair in Modern Armenian History, in cooperation with the Grigor Narekatsi Chair and visiting associate professor of Armenian language and literature, Peter Cowe.

The international conference on Armenian Van will be held in 1200 Rolfe Hall on the UCLA campus on Saturday, May 17 from 9:30 a.m. to 5:30 p.m. and on Sunday, May 18, from 1:30 to 5:30 in the afternoon. The list of participants and their topics is as follows: Saturday morning, May 17, 9:30-12:30 - "Introduction: Armenian Van" by Richard Hovannisian, UCLA; "Van and the Persistence of Memory" by James Russell, Harvard University; "The Kingdom of Vaspurakan and Its Historian" by Robert Thomson, Oxford University; "Interrelations between the Kingdoms of Vaspurakan and Ani" by Peter Cowe, UCLA; "The Art of the Lake Van Region" (illustrated) by Alice Taylor, Los Angeles; "Van under Mongol-Turkmen Domination" by Dickran Kouymjian, CSU, Fresno.

The topics and participants for Saturday afternoon, May 17, 2:00-5:30 p.m. are: "Khrimian Hairik and Van Provincial Literature" by Rubina Perroomian, UCLA; "Armenian Responses to the Van Famine of 1880-81" by Ara Sarafian, Columbia University; "The Armenian Revolutionary Societies and the 1895-96 Defense of Van" by Stephan Astourian, UCLA; "Demography of Van Province, 1848-1914" by Sarkis Karayan, Camarillo State Hospital; "Van at the Turn of the Twentieth Century" (illustrated) by Anahid Ter-Minassian, University of Paris (in French, with English summary).

The topics and participants for Sunday, May 18, 1:30-5:30 p.m. are: "Pictorial Memories of Armenian Van" (illustrated) by Dickran Kouymjian, CSU, Fresno; "The Self-Defense of Armenian Van in 1915" by Anahid Ter-Minassian, University of Paris (in Armenian, with English summary); "Turkish Sources on Armenian Van" by Clive Foss, University of Massachusetts-Boston; "Gurgen Mahari and the Flames of Van" by Marc Nishanian, Columbia University; "The Architectural Heritage of Vaspurakan and the Preservation of Memory Layers" (illustrated) by Nairy Hampikian, Cairo, Egypt; "Summary and Discussion" by Richard Hovannisian, UCLA.

The public is cordially invited to attend the international conference. There is no admission charge. Parking will be available in structure number 3 or 5, with access to the UCLA campus from the Sunset-Westwood entrance and the Hilgard-Wyton entrance. Further information may be obtained by calling Professor Hovannisian at (310) 825-3375, or Professor Cowe at (310) 825-1307.

## UCLA International Conference on historic Armenian cities and provinces to be held

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ciate professor of Armenian language and literature, Peter Cowe.

The international conference on Armenian Van will be held in 1200 Rolfe Hall on the UCLA campus on Saturday, May 17 from 9:30 a.m. to 5:30 p.m. and on Sunday, May 18, from 1:30 to 5:30 p.m.

Some of the conference participants include James Russell of Harvard University, Peter Cowe of UCLA, Alice Taylor of Los Angeles, Dickran Kouymjian of CSU, Fresno, Ara Sarafian of Columbia University, Anahid

Ter-Minassian of the University of Paris Rubina Perroomian of UCLA and Marc Nichanian, Columbia University.

The public is cordially invited to attend the international conference. There is no admission charge. Special parking areas for the conference will be made available. For further information, telephone Professor Hovannisian at (310) 825-3375, or Professor Cowe at (310) 825-1307.

—UCLA news release

## Two Major Supporters of Armenian Studies Pass Away

### Dickran Kouymjian

*Haig & Isabel Berberian Professor of Armenian Studies  
Director, The Sarkis and Melind Kalfayan Center for  
Armenian Studies*

Within a week during the last days of February and the first days of March death came to Isabel Berberian and Meliné Kalfayan. Their names were familiar to hundreds of students and supporters of the Armenian Studies Program. The first endowed chair in Armenian Studies and the first chair to become operative on the campus of California State University, Fresno bears the name of Haig and Isabel Berberian. I have had the honor to be the first incumbent of that chair, named after the Berberians thanks to a most generous donation from Isabel and Haig's daughter Dianne and son-in-law Dr. Arnold Gazarian.

Next year will mark the tenth anniversary of the Berberian endowment.

Mrs. Berberian had been in failing health for many months. Her husband had passed away in 1987 and she continued her life in Modesto surrounded by the Gazarians and her four grandchildren: Janalee married to Brian Melikian, Michelle married to Dr. John Arakelian, Rena married to Wayne Rutledge, and Alyssa. The Berberians, both Isabel and Haig, were characterized by discretion and gentleness. Their attachment to the Fresno community, including Armenian institutions like the church and the Armenians Studies Program and their generosity to it, is reflected in the continuing public service of the Gazarians. Arnold Gazarian serves as the Chair of the Armenian Studies Program Advisory Board and together with Dianne have stood behind us at all times. I also had the good fortune to teach two of Isabel Berberian's grandchildren, Rena and Alyssa.

In one of those unlucky coincidences that life seems to reserve for us, Meliné Kalfayan passed away the day of Mrs. Berberian's funeral. She had been in and out the hospital frequently these past months, but seemed each time to bounce back with her perennial optimism. She and her husband Sarkis (Sam) Kalfayan established a special endowment fund in 1991 for the support of the newly created Center for Armenian Studies on the CSU

Fresno campus the Sarkis and Meliné Kalfayan Center for Armenian Studies includes in it the John Garabedian Director's office, the Sahatdjian Library, and the Avedian Archives.

As the first Director of the Kalfayan Center and the Armenian Studies Program it houses, I have felt assured of the future of Armenian Studies at Fresno State due in part to the Kalfayan endowment which will continue to profit in the year and decades to come through the Kalfayan's estate.

Sarkis Kalfayan served for six years as the first Chair of the Armenian Studies Program Advisory Board and he and Meliné have stood steadfast in their support of Armenia and Armenian Studies. More than once in difficult moments, whether it been the need for computers at our sister institution, Yerevan State University, or aid to bring over exchange students from Armenia, Sarkis and Meliné were ready to help.

Meliné was active in community affairs as member of the Eastern Star, Daughters of the Nile, and Daughters of the Vartan. I had the pleasure of Meliné's gracious hospitality more than once. I also had met her father, the scholar Hovanness Babessian, at the Cilician Catholicosate in Antelias, Lebanon while he was doing research in the late 1950s.

On behalf of the Armenian Studies Program, its faculty, staff, and students, and in the name of the Advisory Board, I would like to extend our deepest condolences to Dianne and Arnold Gazarian and their family and to Sarkis Kalfayan, and to thank them for their constant support of our work.



## Isabel Berberian, Meliné Kalfayan Two Major Supporters of Armenian Studies

**By Dickran Kouymjian**

FRESNO, CA — Within a week during the last days of February and the first days of March, death came to Isabel Berberian and Meliné Kalfayan. Their names were familiar to hundreds of students and supporters of the Armenian Studies Programs. The first endowed chair in Armenian Studies and the first chair to become operative on the campus of California State University, Fresno, bears the name of Haig and Isabel Berberian. I have had the honor to be the first incumbent of that chair, named after the Berberians thanks to a most generous donation from Isabel and Haig's daughter Dianne and son-in-law Dr. Arnold Gazarian. Next year will mark the tenth anniversary of the Berberian endowment.

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lished a special endowment fund in 1991 for the support of the newly created Center for Armenian Studies on the CSU Fresno campus. The Sarkis and Meliné Kalfayan Center for Armenian Studies includes in it the John Garabedian Director's office, the Sahatdjian Library, and the Avedian Archives. As the first Director of the Kalfayan Center and the Armenian Studies Program it houses, I have felt assured of the future of Armenian Studies at Fresno State due in part to the Kalfayan endowment which will continue to profit in the years and decades to come through the Kalfayan's estate.

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Meliné was active in community affairs as member of the Eastern Star, Daughters of the Nile, and Daughters of Vartan. I had the pleasure of Meliné's gracious hospitality more than once. I also had met her father, the scholar Hovaness Babessian, at the Cilician Catholicosate in Antelias, Lebanon, while he was doing research in the late 1950's.

The Armenian Studies Program, its faculty, staff, and students, and the Advisory Board extends condolences to Dianne and Arnold Gazarian and their family and to Sarkis Kalfayan, and thanks them for their constant support of our work.

*Dickran Kouymjian is Haig and Isabel Berberian Professor of Armenian Studies and Director of the Sarkis and Meliné Kalfayan Center for Armenian Studies at CSUF.*

## Two Major Supporters of Armenian Studies Pass Away

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On behalf of the Armenian Studies Program, its faculty, staff, and students, and in the name of the Advisory Board, I would like to extend our deepest condolences to Dianne and Arnold Gazarian and their family and to Sarkis Kalfayan, and to thank them for their constant support of our work.

*Dickran Kouymjian is Haig & Isabel Berberian Professor of Armenian Studies and Director of the Sarkis and Meline Kalfayan Center for Armenian Studies at California State University at Fresno.*

SOURCE The Armenian Mirror-Spectator, Watertown MA DATE April 19, 1997SUBJECT Der Mugrdechian to Speak on Armenia PAGE 1 of 1

*CSU Fresno, US Agriculture  
department in co-op agreement with  
Armenia's Agricultural Academy*

FRESNO, CA—The Department of Agricultural Economics and the Center for Agricultural Business at California State University, Fresno, are pleased to announce they have signed a one-year cooperative agreement with the United States Department of Agriculture to assist the Agricultural Academy in Yerevan, Armenia, develop an academic program in agricultural business with an emphasis on marketing.

The goals of the project, which will be directed by Prof. Juan C. Batista from Fresno State, are to provide guidance and expertise for the formulation and implementation of an academic strategic plan for the Department of Agricultural Economics at the Academy, to foster an on-going institutional relationship between the Armenian Agricultural Academy and California State University, Fresno, and to facilitate involvement by both the Armenian and the Armenian-American business communities in marketing Armenia's agricultural products.

To kick off the project, Barlow Der Mugrdechian of Fresno State's Armenian Studies Program will put on a half-day seminar entitled "Armenian Hye-lights." The seminar will take place on July 10, from 9 am to noon, at the University Business Center.

The seminar is intended to be an introduction to and overview of Armenia for those interested in the country, and will highlight the current social and economic situation. The half-day seminar will concentrate on the history of the formation of the modern Republic and on her moves toward democratization and a free-market economy; the program will include slides and videos.

The seminar will be held in Room 192 at the UBC and is open to the public at no charge. For additional information, call 209-278-2949.

—CSU Fresno news release

## Pianist continues his rise

By David Hale  
The Fresno Bee

Pianist Vardan Mamikonian of Armenia will visit Fresno today, little known to concertgoers here but scarcely unheralded.

Mamikonian is known throughout Europe for his interpretations of composers, from Bach, Brahms, Chopin and Liszt to Tchaikovsky, Prokofiev and Khatchaturian.

Mamikonian was "unheralded" four years ago when he made his debut in New York City.

The reviewer for the New York Times observed that "he demonstrated a technique that combines power and gracefulness, an ear for stylistic nuance and flashes of interpretive ingenuity, [the latter] most daringly in a group of Chopin Etudes and Andante Splanata and Grande Polonaise."

Critics also greeted Mamikonian's performances warmly in Paris, Frankfurt and Zurich as well as Hamburg, where he was lauded as a "pianist of the rising generation, ready to continue the tradition of the Russian Titans of piano."

During the 1995-96 season, he substituted at the last minute for an ailing Murray Perahia in a Davies Hall recital in San Francisco. Earlier this season, he toured South America with the

### CONCERT PREVIEW

**VARDAN MAMIKONIAN**  
**Philip Lorenz Memorial**  
**Keyboard Concerts**

8 p.m. today, Vocal  
Performance Hall, California  
State University, Fresno. \$12.50,  
\$7 for seniors, \$5 for students.  
Details: 278-2337 or 323-0195.

Moscow Radio Symphony.

Mamikonian has made his home in Paris since the early 1990s, when he won first place in a pair of French piano competitions, one the World Music Masters Competition in Monte Carlo.

Tonight, Mamikonian will present standards of the recital literature: Debussy's "Estampes," a four-piece suite that includes the famous "Evening in Granada" and "Clair de Lune"; one of Ravel's finest works, "Gaspard de la Nuit"; a set of three "poems" for piano; and the Chopin "Etudes," "Andante Splanata" and "Grande Polonaise."

Tonight's concert is the last of the 25th anniversary season for the Philip Lorenz Memorial Keyboard Concerts. Co-sponsors are the Armenian Studies Program of California State University, Fresno, and the Hamazkayin Armenian Cultural and Educational Society.

## Pianist concludes series brilliantly

By Steven E. Gilbert  
Special to The Bee

The final installment of this year's Philip Lorenz Memorial Keyboard Concerts at Fresno State, jointly sponsored by the university's Armenian Studies Program and the Ham-azkayin Armenian Cultural and Educational Society, had the added significance of coinciding with the anniversary of the Armenian genocide. It featured Vardan Mamikonian, a remarkable pianist born 26 years ago in Yerevan, Armenia, who now lives in Paris.



At the center of the program were the complete "Gaspard de la Nuit" of Ravel and an entire opus of Chopin etudes. Neither is an everyday occurrence; the quality of the performance was even rarer. The Ravel, fiendish in subject matter as well

as pianistic difficulty, communicated an eerie excitement — suppressed fistfuls of notes in "On-dine," the sinister, evenly repeated gallows motif in "Le Gibet," and the wicked scamperings of "Scarbo."

Chopin's second set of 12 etudes, Op. 25, includes several that are often played singly, perhaps as encores, but it takes a certain command and concentration to play the whole dozen in succession.

Each was executed brilliantly, with control and bravura in all the right, respective places. The performance was marred only by insistent rounds of applause from half the audience, which kept missing the cue from the other half that the place for ovation was at the end of the set.

That there was, and a standing one, even though Mamikonian had another piece to play. This, the "Andante Spianato and Grand Polonaise," also by Chopin, was a perfect built-in encore, just as Debussy's "Estampes" provided the perfect prelude.

SOURCE The California Courier, Glendale; CA

DATE April 24, 1997

SUBJECT Dadrian To Speak in Fresno

PAGE 1 of 1

## Prof. Dadrian Will Lecture April 30 At Fresno's Holy Trinity Church Hall

FRESNO - Prof. Vahakn Dadrian, of the State University of New York, and Director of the Genocide Studies Project, will speak in Fresno on April 30 at 7:30 p.m. at the Holy Trinity Armenian Church Social Hall, Ventura and "M" Streets.

He will address his recent acclaimed book, "German Responsibility in the Armenian Genocide."

His lecture is co-sponsored by the Armenian National Committee

of Central California and the Armenian Studies Program, California State University, Fresno

A professor of sociology at SUNY, Dr. Dadrian is the leading scholar on the subject of the Armenian Genocide. His research is based on collected historic evidence from German, French, Austrian and Turkish government archives.

The lecture will be given in English and Armenian. Admission is free.



## Lesson offered on Armenian genocide

■ About 200 attend Fresno State commemoration.

By Karla Bruner  
The Fresno Bee

The genocide of 1.5 million Armenians suffered at the hands of Ottoman Turks is an event largely ignored by history books, but not by Armenian students at California State University, Fresno.

They called together their own public classroom Thursday at the university's Free Speech area for a lesson in the atrocities suffered by Armenians and their "courage and pride" to maintain their heritage.

It was the 82nd anniversary of the slaughter of their ancestors, which began on April 24, 1915.

About 200 students and faculty members gathered to remember the victims of the genocide and condemn the failure by the Turkish government to recognize it and apologize for it.

That apology is necessary for forgiveness, said Sudarshan Kapoor, a professor of social work.

"Such tragic and brutal events cannot be forgotten ... particularly when there's no acknowledgment except by the victims ... [An apology] could start a process of healing," he said.

Crissi Jelladian, president of the

### About the Armenian genocide

The Armenian massacre, commemorated every April 24, occurred in the last days of the Turkish Ottoman Empire in the early 20th century.

While the empire no longer exists, the event remains an emotional issue for the estimated 40,000 Armenian-Americans living in the San Joaquin Valley.

It's estimated that more than 1.5 million Armenians were forced from their homes and died from 1915-1923.

The Turkish government denies that there was an ethnic cleansing of Armenians from their historical homeland — sometimes called Western Armenia — in what is eastern Turkey.

Armenian Students Organization, said forgiveness had not come easily for her people.

"Although our Christian beliefs teach us forgiveness, forgiveness is difficult," she said. "However, like many other unattainable goals, the Armenian population has managed to set aside our anger and forgive even before forgiveness is deserved."

Kapoor said acknowledging the genocide is not important for just the Armenian people.

"It's not only Armenians who have to come and share in the hurt. One injustice taking place anywhere is an injustice to all of us."

Freshman Grant Bungo, 18, recognized that. He said he had heard about the genocide before from Armenian friends. He said he took history in high school and never learned about it.

"You hear about the Holocaust, you hear about the Japanese internment camps and you hear about racial prejudice in the South, but never once about the slaughtering of Armenians. If we're going to focus on all these other minorities, we should involve everybody," he said.

Steve Samuelian, district director for Rep. George Radanovich, R-Mariposa, spoke of the congressman's efforts to have Turkey officially recognize the genocide.

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Sudarshan Kapoor, Professor of social work at Fresno State University



John Walker — The Fresno Bee

Remember. Dressed in the color of mourning, 11-year-old Vrej Postoyan listens as a speaker describes the Armenian genocide during a rally at Fresno State. His aunt, Rina Haigounian, and her daughter, Kathia, stand behind him.

SOURCE The Fresno Bee, Fresno; CA

DATE April 25, 1997

SUBJECT ASO and Armenian Genocide

PAGE 2 of 2

## Genocide: Apology may spur healing

Continued from Page B1

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## Saroyan's and Adams' treasures going, going

**S**o how much would you be willing to pay for the famous photograph that proved Leland Stanford wasn't hallucinating when he claimed that at a certain point in a trotting horse's gait all four hooves are off the ground at the same instant?

Or for an original and signed Ansel Adams photograph taken from the University of California campus that shows the campanile in the foreground and the city of San Francisco in the background?

Or a large oil painting by John Englehart of Yosemite Valley the way it was in the 1890s? Or another of the same by Thomas Hill, one of the most-noted Yosemite artists?

Or, for really, really, old Old Blues, Blue and Gold yearbooks of the first 15 classes at UC Berkeley?

They're all there for the bidding and buying today and Saturday at the Pacific Book Auction Galleries in San Francisco — the last of the cache of Dr. Roger Larson, professor emeritus of the UCSF-Fresno Medical Education Program and avid collector of Californiana.

The good doctor has been piling up the memorabilia for nearly three decades now, all of which has resulted in something of a strain on the house. And you thought your closets were a mess.

Among his souvenirs is Ansel Adams' first portfolio of his photos, although he didn't call it that. Instead, says Larson, he named it "Parmelian Prints" after the publisher insisted the photographs were not considered collectible art.

Most of Adams' work in the accumulation is signed, courtesy of Dr. Michael Adams, who not only served his residency at UCSF-Fresno under the doctor-collector, but also happens to be the famed photographer's son.

And yes, in answer to the obvious, Dr. Larson's pile does include first editions and letters of Fresno's own William Saroyan.

### Farmed out

The human comedy being what it is, the best of Bill Saroyan wound up not at auction but at Stanford instead of at Berkeley or in Fresno, in the shadow of Hoover Tower instead of in those cast by the peach trees and grapevines of his hometown.

It's enough to set the old fellow whirling in his urn. So it went, though, and on May 10, he will get his due, again, this time, according to the announcement, with a celebration of the consolidation of his literary collection, or as he might have put it, "They've got all my stuff together finally."

The celebration down on The Farm in the Annenberg Auditorium will draw the usual suspects, including Aram Kevorkian, attorney and lifelong friend of the author; Dickran Kouymjian, Fresno State professor and Saroyan scholar; and Bob Setrakian, who is also known as the William Saroyan Foundation, which made the consolidation possible.

As Saroyan in the unpublished "Life & Death," written in the last year of his life, said about his accumulation: "... I want it all to be at least organized and made accessible to the appropriate persons such as biographers, scholars, researchers, students, and so on and so forth. ..."

"I shall not be gone. I didn't hang on all this time to fade into some kind of senility."

**Grounds well:** Oh, in case you forgot: There's this reminder on the billboard atop the once-upon-a-time Chicken Pie Shop across from the Tower Theatre in letters large enough for all to see that proclaims pointedly, "A great place to open a Starbucks."

## UCLA Opens Series On Historic Armenian Cities and Provinces

LOS ANGELES, CA — The University of California, Los Angeles, will host the first in a series of conferences on historic Armenian cities and provinces in May. The inaugural conference will be on Armenian Van/Vaspurakan from antiquity to the 20th century and will be interdisciplinary in scope. The conference has been organized by Professor Richard Hovannisian, Armenian Educational Foundation Chair in Modern Armenian History, in cooperation with the Grigor Narekatsi Chair and visiting associate professor of Armenian language and literature, Peter Cowe.

The international conference on Armenian Van will be held in 1200 Rolfe Hall on the UCLA campus on Saturday, May 17, from 9:30 am to 5:30 pm and on Sunday, May 18, from 1:30 to 5:30 pm. The list of participants and their topics is as follows:

Saturday morning, May 17: "Introduction: Armenian Van," Richard Hovannisian, UCLA; "Van and the Persistence of Memory," James Russell, Harvard University; "The Kingdom of Vaspurakan and Its Historian," Robert Thomson, Oxford University; "Interrelations between the Kingdoms of Vaspurakan and Ani," Peter Cowe, UCLA; "The Art of the Lake Van Region" (illustrated), Alice Taylor, Los Angeles; and "Van under Mongol-Turkmen Domination," Dickran Kouymjian, CSU, Fresno.

Saturday afternoon, May 17: "Khrimian Hairik and Van Provincial Literature," Rubina Peroomian, UCLA; "Armenian Responses to the Van Famine of 1880-81," Ara Sarafian, Columbia University; "The Armenian Revolutionary Societies and the 1895-96 Defense of Van," Stephan Astourian, UCLA; "Demography of Van Province, 1848-1914," Sarkis Karayan, Camarillo State Hospital; and "Van at the Turn of the Twentieth Century" (illustrated), by Anahid Ter-Minassian, University of Paris (in French, with English summary); "Turkish Sources on Armenian Van," Clive Foss, University of Massachusetts — Boston; "Gurgen Mahari and the Flames of Van," Marc Nichanian, Columbia University; "The Architectural Heritage of Vaspurakan and the Preservation of Memory Layers" (illustrated), Nairy Hampikian, Cairo, Egypt; and "Summary and Discussion," Richard Hovannisian, UCLA.

The public is cordially invited to attend the conference sessions. Admission is free.



## Special library exhibit chronicles Fresno's Armenian History

By Rosanne Tolosa  
The Daily Collegian

The Sanoian Special Collections Library will display, through May, an exhibit entitled, Armenians in America: Fresno as "Refuge."

The exhibit, located in the Special Collections Library on the fourth floor of the Henry Madden Library, consists of materials and artifacts from the Kalfayan Center for Armenian Studies and Dickran Kouymjian, the Haige and Izabel Berberian professor of Armenian Studies and director of Armenian Studies.

Kouymjian said that Fresno was a refuge for many Armenians who were escaping the genocide of the Turkish Empire in the early 1900s.

"The Armenian genocide was the Turkish government's carefully orchestrated plan to clean Turkey

of the Armenian population, which is what they did," Kouymjian said. "Many of the Armenians in Fresno are from Turkey and can never go back there."

One display case holds some knives and swords that Armenian guerrillas used as weapons to fight against the Turkish Empire.

"Some Armenians who were already in Fresno went back to fight in Turkey. Those who survived brought back these weapons," Kouymjian said.

Kouymjian said that Armenians in America usually went to the East Coast first, but the cold weather and bad working conditions brought them West.

"Fresno land was cheap - about 50 cents an acre," Kouymjian said. "If they and their children were willing to work 15 hours a day, life was taken care of - they became self-sufficient."

Although Fresno was "the sunny place," as referred to by Kouymjian, compared to the East

Coast, Armenians experienced discrimination here as well.

On display are several documents from the 1920s-30s that showed discrimination against Armenians.

Among them are insurance documents and deeds that excluded Armenians and other minorities from buying homes.

"Armenians suffered because they were a large minority who were the most visible non-Anglo-Saxons. Because they spoke strange, looked strange, worked harder, and stuck together, they were bound to experience discrimination," Kouymjian said.

Kouymjian said that Armenians couldn't participate in Fresno state sports until the 1940s and were not allowed to join country clubs until the 1960s.

Other artifacts on display include a hand-crafted Armenian ceramic egg and wooden copies of ancient crosses that were delicately carved from single slabs of stone and decorated graves, memorials and walls of churches.

The first edition of the first volume of the oldest Armenian newspaper still being printed, "Asbaraze," is also on display.

Kouymjian said that as an academic program, Armenian studies collects many artifacts and materials, but doesn't really have any place to store them.

"It is hoped that in the future an official Armenian archive will be housed in the Special Collections Library," Kouymjian said.



## "The Spirit of Saroyan" at Stanford

STANFORD, CT - The Stanford University Libraries will mark the acquisition of the William Saroyan Collection with "The Spirit of Saroyan," a series of free films, readings and discussions on the Stanford campus from May 6 through 10 that examine and celebrate the writer's life and literary career.

### EXHIBITION

"William Saroyan: The Times of His Lives" - The exhibition traces Saroyan's life and career through books, photographs, correspondence, original manuscripts and other materials from the William Saroyan Collection. It will take place at Green Library on the Stanford Campus, beginning May 9 and running through August 10. Directions and recorded information can be obtained by calling (415) 723-0931.

### FILM SCREENING

"The Human Comedy" and "The Time of Your Life" - Free screenings of films based on Saroyan's writings (shown video format), preceded by a lecture by Stanford film historians. The screenings will take place at the Stanford Humanities Center Annex, corner of Campus Drive East and Alvarado Road on the Stanford Campus. "The Human Comedy" will be shown on Tuesday, May 6 at 3:30 p.m. "The Time of Your Life" will be shown on Thursday, May 8 at 3:30 p.m.

"The Human Comedy" (MGM, 1943, starring Mickey Rooney, with Van Johnson and Donna Reed) is set in the imaginary town of Ithaca in California's Central Valley, modeled after the Fresno of Saroyan's youth. The film tracks the young Homer Macauley, a telegraph messenger boy played by Mickey Rooney, through his loss of innocence as he delivers news from the war front to families. Originally drafted as a screenplay by Saroyan, **The Human Comedy** became his first novel, and he was awarded an Oscar for Best Original Story for the film.

### "The Time of Your Life"

(Cagney Productions, 1948, starring James Cagney, 109 min.) recreates on film Saroyan's 1939 play, which earned him a New York Drama Critics Circle Award and a Pulitzer Prize. The story takes place inside Nick's, a San Francisco bar modeled after the saloon run for many years by Izzy Gomez on Pacific Ave., near the Embarcadero. Cagney is Joe, a fixture at the bar who encourages everyone in their dreams. The cast also includes William Bendix as Nick, Jeanne Cagney as Kitty Duval, and a memorable performance by James Barton as tale-spinning cowboy Kit Carson.

### READING

Associates of the Stanford University Libraries will give a public reading of stories by William Saroyan, which will take place on the steps of the campus book store in White Plaza on the Stanford Campus, on Friday, May 9, 1:30 to 4:30 p.m.

### PANEL

"William Saroyan and Contemporary Scholarship" - Saroyan scholars will assemble for a discussion of academic aspects of the William Saroyan archive. This free event will take place in the Annenberg Auditorium, Cummings Art Building, adjacent to Green Library on the Stanford Campus, Saturday, May 10, 10 a.m.-12 noon.

Participants will include: William D. Solomon, Assistant Professor of English, Stanford University - Moderator; Dickran Kouymjian, Professor of Armenian Studies, California State University, Fresno - "Who Reads Saroyan Today? An Assessment of William Saroyan's Place in American Literature"; William McPherson, William Saroyan Curator of American and British Literature, Stanford University - "The William Saroyan Collection and Cultural Studies"; Jon Whitmore, Provost and Professor of Theatre Arts, University of Iowa - "William Saroyan's Life in the American Theatre: Past and Future"; Aram Jack Kevorkian, Writer and Attorney, Paris, - Respondent.

### LECTURE

In an afternoon program, the William Saroyan Collection will be formally passed to the Stanford University Libraries by the William Saroyan Foundation, and plans for the collection will be announced. A keynote address will be given by Aram Kevorkian, a writer and attorney who became Saroyan's friend and lawyer after the two met in Paris in 1961, and who is currently preparing a book on Saroyan's Paris years. This free program will take place at the Annenberg Auditorium, Cummings Art Building, adjacent to Green Library on the Stanford campus, Saturday, May 10, 1:45 p.m.

Other speakers include: Alan Nichols, Chair of the Associates of the Stanford University Libraries; Michael Keller, Ida M. Green University Librarian and Director of Academic Information Resources; Robert Setrakian, Director of the William Saroyan Foundation; The Honorable Rouben Shugarian, Armenian Ambassador to the U.S.

More information on the films and programs may be obtained by calling (415) 723-9426.

## Stanford's weeklong homage to Saroyan speaks volumes

BY DAVID L. BECK  
Mercury News Entertainment Editor

**S**TANFORD University, whose acquisition of the William Saroyan archives makes it the world center for study of that American phenomenon, launches the project this week with lectures, talks, readings, movies, a formal presentation of the archives and the opening of a summerlong exhibition.

All of it is free, and open to the public.

"Thanks to the decision of the William Saroyan Foundation to give permanently and irrevocably the William Saroyan archive and literary property rights it owned to Stanford," says Michael Keller, the university librarian, "a series of activities has been set in motion to assist and promote the rebirth of interest in Saroyan and his works."

The property-rights aspect of the acquisition is not inconsiderable; it includes the copyright to a wealth of unpublished material (Saroyan was wildly prolific), such as the story "Bepo's Debt," which begins on Page 1G.

"The Spirit of Saroyan," Stanford's celebration, begins Tuesday with a showing (on video) of "The Human Comedy," starring Mickey Rooney, Van Johnson and Donna Reed, at 3:30 p.m. in the Humanities Center Annex (Campus Drive East and Alvarado Road). It's the movie on which Saroyan based his short novel of the same name, and for which he won an Oscar. Popcorn and sodas are free, too.

### Second film

The second Saroyan movie will be shown at 3:30 p.m. Thursday. James Cagney produced and, with his wife, Jeanne, starred in a film of the play, "The Time of Your Life," with William Bendix and James Barton.

Both movies will be preceded by film history lectures, also free.

The exhibition "William Saroyan: The Times of His Lives" opens Friday and runs through Aug. 10. Drawn from the vast archive by William McPheron, the former curator of American and British literature who is henceforth the William Saroyan Curator of American and British Literature, the exhibition includes books, photographs, correspondence, manuscripts and "other materials" (Saroyan saved everything) that trace the arc of his life and career, from Fresno to Broadway and Hollywood, the Army and Paris.

It's in the lobby of Stanford's Green Library. Recorded information: (415) 723-0931.

Also on Friday will be a public reading of Saroyan stories on the steps of the campus bookstore in

White Plaza, from 1:30 to 4:30 p.m.

The celebration culminates Saturday with the formal presentation of the archives to the university, and with a panel discussion.

### Panel participants

The panel, from 10 a.m. to noon, will be called "William Saroyan and Contemporary Scholarship," and will be moderated by William D. Solomon, Stanford assistant professor of English. Participants and their papers:

■ Dickran Kouymjian, professor of Armenian studies, California State University, Fresno: "Who Reads Saroyan Today? An Assessment of William Saroyan's Place in American Literature."

■ McPheron; "The William Saroyan Collection and Cultural Studies."

■ Jon Whitmore, provost and professor of theater arts, University of Iowa; "William Saroyan's Life in the American Theater: Past and Future."



FILE PHOTOGRAPH

Virtually all things connected to the writer will be embraced in "The Spirit of Saroyan."

Saturday afternoon, beginning at 1:45 p.m., will be the presentation rites and a discussion of plans for the collection. Speakers will include Alan Nichols, who as chair of the Associates of the Stanford University Libraries negotiated the gift for the university; Keller; Saroyan Foundation Director Robert Setrakian; and Rouben Shagarian, Armenian ambassador to the United States.

Aram Kevorkian, the attorney and writer who met and befriended Saroyan in Paris in 1961, will give the main address. He is writing a book about the author's Paris years.

The Saturday programs will be in the Annenberg Auditorium in the Cummings Art Building, next to the Green Library and the Main Quad.

For more information, call the library associates at (415) 723-9426.

# An uncommon author with the common touch

## ■ SAROYAN

from Page 1G

San Francisco attorney Robert Setrakian, who heads the Saroyan Foundation, decided last spring that the best home for the massive collection was Stanford University. A delighted Stanford librarian, Michael Keller, valued the collection at "millions and millions of dollars."

Along with hundreds of cardboard boxes stuffed with unpublished novels, short stories, plays, essays, letters and line drawings, plus 15 shipping crates of single-spaced "journals" that have been estimated to contain 40 million words all by themselves, the Saroyan Collection, as Stanford proudly calls its acquisition, includes:

Pebbles and glass shards, collected by the author on his bicycle rounds; soup-can labels (which he tore off, dated and filed away as he consumed each can), frayed shoelaces, baseball cards, hunks of concrete from the street in front of his two Fresno homes, even clippings from his mustache.

Saroyan, who at one point owned five homes around the world, bought his second Fresno home next door to his first when he ran out of room for storing his literary/junk collection. The second home served as an over-stuffed trunk.

OK, this is not why the writer is famous, perhaps even important, or why Stanford is thrilled to have the collection. Among Saroyan's notable work is the Pulitzer-Prize winning drama of 1940, "The Time of Your Life"; the novel and film, "The Human Comedy," (Saroyan's screenplay won an Academy Award); and a much-lauded collection of short stories, "My Name Is Aram."

This week, Stanford is celebrating the acquisition with a series of public programs, including films, talks, exhibitions (at the Green Library) and a discussion by academics and others of Saroyan's place in American literature, set for Saturday from 10 a.m. to noon in Annenberg Auditorium. Aram Kevorkian, Saroyan's friend and attorney, will deliver a keynote address at 1:45 p.m.

Saroyan was a man very much out of one of his plays or novels, a man in love with life and people. But while he loved the world at large, his home life was something else. He married and divorced the same woman — Carol Marcus — twice, marriages which were characterized as brutal. He remained estranged from his two (of three) surviving children, Aram and Lucy, for most of his later life, an alienation finally resolved not long before Saroyan's death.

### Left little to his children

But even after death there was anger. Saroyan willed most of his estate, valued at \$3.1 million, to his foundation and left comparatively little (reported to be about \$150,000) to his children. And that was only available to them if he or she was deemed to be "in need of care, support or maintenance."

Saroyan, in his determination that nothing go to waste, even insisted that his ashes be divided in two, half going to his family home in Armenia, and half kept in Fresno. Stanford, which got almost everything else, was at least spared a share of his dust.

How great a writer was Saroyan? How great a man?

Saroyan could write movingly and with deep affection about people, most of whom were at one time or another part of his life. "My Name Is Aram" is a delightful collection of these people and Saroyan portrays them with marvelous humanity.

The saloon drama "The Time of Your Life" was another collection of people — frustrated people, yearning, seeking meaning in their lives. Saroyan's characters run the short gamut from a prostitute with a heart of gold, to street people, hangers on, society "slummers," a bad cop and a guy named Joe who drinks champagne because it gives him interesting thoughts.

The New York Herald Tribune admired the play for its "love for all underdogs and a deep understanding of the essential dignity of each individual spirit, however lowly." But the New York Times' Brooks Atkinson added that "when Saroyan permits himself to discuss ideas, he can write some of the worst nonsense that ever clattered out of a typewriter."

"The Human Comedy," based on Saroyan's own experience as a Western Union telegram boy who delivered wartime messages to families of soldiers, is also warm and moving. Mickey Rooney played the boy in the film.

### Sentimental writing

By today's standards, Saroyan's writing seems sentimental and maudlin. But it was a sentimental age. Much of the mood in Saroyan's work is evident in the dramas of Elmer Rice, Clifford Odets and Arthur Miller as well, sometimes with harder, political edges. Many of the era's plays found honor and nobility in the struggles of these Depression-era little people to make a place for themselves in the world.

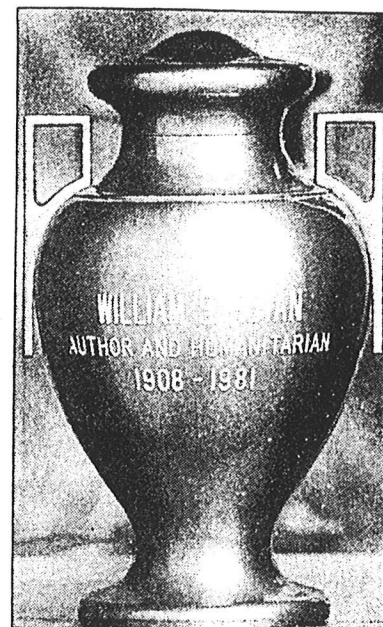
Or as the New York Times put it, Saroyan's plays were for a time "when people still believed in people."

Saroyan spoke as an advocate not only of the common people but also for vigorous living, and here his words still hold considerable power: "You must believe," Saroyan says, "that as much as death is inevitable, life is inevitable... Try as much as possible to be wholly alive, with all your might. And when you laugh, laugh like hell, and when you get angry, get good and angry. Try to be alive. You will be dead soon enough."

Saroyan tried mightily to be alive. His home was mostly in Paris during the latter part of his life, although he kept his houses in Fresno. He turned down the Pulitzer Prize and the \$1,000 that went with it for "The Time of Your Life" because he said all his work was equally good and "commerce has no business patronizing art." He gambled and lost heavily. He was vain. He was a penny-pincher, walking blocks to a hotel for a free newspaper. He suffered from bleeding ulcers. He was furious when his son, Aram, published his personal letters, attacking him for putting money ahead of other values.

Saroyan wrote furiously, turning out 500 stories in five years. At times he produced three short stories in a morning. Even "The Time of Your Life" was written in a few days.

But much of Saroyan's dramatic output, from "My Heart's in the Highlands" to "Love's Old Sweet Song," received less than laudatory reviews.



FILE PHOTOGRAPH

The half of William Saroyan that Fresno got; the other half went to Armenia.

Saroyan fumed against the critics and others as well. He quit the film "The Human Comedy" when he was not allowed to direct it, then chose to write a novel from his screenplay. His Academy Award was for "best story."

Drafted into the Army, he was, for a time, hospitalized in a psychiatric ward for being a particular problem to the military.

He wrote, he fought, he saved everything. Mostly he wrote. Books like "Boys and Girls Together" (1963) and "One Day in the Afternoon of the World" (1964), "The Assyrian and Other Stories," and the memoir "Short Drive, Sweet Chariot" (1966). He tried everything, including countless newspaper and magazine articles, especially for the Armenian press. He co-wrote a highly successful lyric for the song, "Come-On-a-My-House," which topped the Hit Parade in 1951. He even chronicled his own slow, painful death by cancer.

In "The Time of Your Life," he bellowed, "live."

Stanford University has a massive representation of that ebullient life, the books and the scraps, all in one place. Just as Saroyan wanted it.

SOURCE Monday ReportDATE May 5, 1997SUBJECT CSUF FacultyPAGE 1 of 1

## Publications

<sup>7</sup> Isabel Kaprielian (Henry S. Kazan Professor of Modern Armenian and Immigration History) had her article "Armenians in Canada" published in the *New Canadian Encyclopedia*, 1996.

Barlow Der Mugrdechian (Armenian Studies) was guest speaker on "Armenian Independence: 1988-1997" at the South Fresno Lions Club meeting April 23.



## Isabel Berberian and Meline Kalfayan Two Major Supporters of Armenian Studies Pass Away

FRESNO - Within a week during the last days of February and the first days of March death came to Isabel Berberian and Meline Kalfayan. Their names were familiar to hundreds of students and supporters of the Armenian Studies Program. The first endowed chair in Armenian Studies and the first chair to become operative on the campus of California State University, Fresno bears the name of Haig and Isabel Berberian. I have had the honor to be the first incumbent of that chair, named after the Berberians thanks to a most generous donation from Isabel and Haig's daughter Dianne and son-in-law Dr. Arnold Gazarian. Next year will mark the tenth anniversary of the Berberian endowment.

Mrs. Berberian had been in failing health for many months. Her husband had passed away in 1987 and she continued her life in Modesto surrounded by the Gazarians and her four grandchildren: Janalec married to Brian Melikian, Michelle married to Dr. John Arakelian, Rena married to Wayne Rutledge, and Alyssa. The Berberians, both Isabel and Haig, were characterized by discretion and gentleness. Their attachment to the Fresno community, including Armenian institutions like the church and the Armenian Studies Program and their

generosity to it, is reflected in the continuing public service of the Gazarians. Arnold Gazarian serves as the Chair of the Armenian Studies Program Advisory Board add together with Dianne have stood behind us at all times. I also had the good fortune to teach two of Isabel Berberian's grandchildren, Rena and Alyssa.

In one of those unlucky coincidences that life seems to reserve for us, Meline Kalfayan passed away the day of Mrs. Berberian's funeral. She had been in and out of the hospital frequently these past months, but seemed each time to bounce back with her perennial optimism. She and her husband Sarkis (Sam) Kalfayan established a special endowment fund in 1991 for the support of the newly created Center for Armenian Studies on the CSU Fresno campus. The Sarkis and Meline Kalfayan Center for Armenian studies includes in it the John Garabedian Director's office, the Sahatdjian Library, and the Avedian Archives. As the first Director of the Kalfayan Studies Program it houses, I have felt assured of the future of Armenian Studies at Fresno State due in part to the Kalfayan endowment which will continue to profit in the year and decades to come

Sarkis Kalfayan served for six years as the first Chair of the Armenian Studies Program Advisory Board and he and Meline have stood steadfast in their support of Armenia and Armenian Studies. More than once in difficult moments, whether it been the need for computers at our sister institution, Yerevan State University, or aid to bring over exchange students from Armenia, Sarkis and Meline were ready to help.

Meline was active in community affairs as member of the Eastern Star, Daughters of the Nile, and Daughters of the Vartan. I had the pleasure of Meline's gracious hospitality more than once. I also had met her father, the scholar Hovanness Babessian, at the Cilician Catholicosate in Antelias, Lebanon while he was doing research in the late 1950s.

On behalf of the Armenian Studies Program, its faculty, staff, and students, and in the name of the Advisory Board, I would like to extend our deepest condolences to Dianne and Arnold Gazarian and their family and to Sarkis Kalfayan, and to thank them for their constant support of our work.

Dickran Kouymjian

Haig & Isabel Berberian Professor of Armenian Studies  
Director, the Sarkis and Meline Center for Armenian Studies



# ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO  
FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE Armenian Studies Program Release, CSUF DATE May 8, 1997

SUBJECT Krekorian Lecture at CSUF PAGE 1 of 1



The California State University, Fresno  
**Armenian Studies Program**  
and  
**Barnes & Noble Bookstore**

*cordially invite you to a book reading*

## "Channel Zero"

*"The last battle has already been fought and nature has lost. Suddenly society finds itself confronted by an even greater adversary; boredom. It is as though the crisis psychology which came down from the cave is manageable now only by continual self-gratification. This our hero, Zero Coupon, understands perfectly, providing hungry consumers with everything from shoes of iguana-skin leather to the latest siren-singing computer chip." Plover Press, 1997*

by

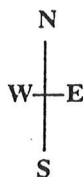
**Michael Krekorian**

*University of California, Irvine*

Thursday, May 8, 1997

7:30 p.m.

Barnes & Noble Bookstore  
21 E. Shaw Ave (corner of Blackstone)



Shaw

Blackstone

Barnes & Noble





**ELI SETENCICH**

## Saroyan's spirit grows big down on The Farm

**B**ill Saroyan is alive and well at Stanford. In spirit, definitely, and finally.

That's what they're calling it, "The Spirit of Saroyan," this weeklong celebration of Fresno's favorite son and his prodigious works, nothing of which he threw away, including baseball cards and clippings from his formidable mustache.

"Incredible," said an incredulous Bob Setrakian, also known as the William Saroyan Foundation which made the event possible. "And this doesn't count his artwork."

"A treasure house of academic research possibilities," said William McPheron, who will have the job of caring for the treasure as William Saroyan Curator of American and British Literature.

The Stanford librarian, Michael Keller, could only smile, estimating the value of the treasure house in the millions. If only the author had known — he just might have taken better care of himself.

### A place for everything

The big affair is Saturday, doubtless one that Saroyan would have preferred to skip, what with all the suits and suspenders that will be in attendance, dishing up sweet servings of homily and grit in his memory.

Among the special guests coming up for the time of their lives is Rouben Shagarian, the Armenian ambassador to the U.S.; old pal and lawyer Aram Kevorkian, who is doing a book on Saroyan's Paris years and will keynote the occasion; and Dickran Kouymjian, professor of Armenian studies at Fresno State, whose topic is "Who Reads Saroyan Today?"

Judging from the exhibit, whoever reads Saroyan will need a lifetime of todays to make even a dent, with case after case of it on display in the lobby of Stanford's Green Library.

From the "Apprentice Years" when he learned speed typing at old Fresno Tech and wrote fiction under the pseudonym Sirak Goryan in the Armenian paper Hairenik to his non-conformist Army days during World War II; from his marriage to New York debutante Carol Marcus, subsequently the wife of Walter Matthau, to the first page of his screenplay "The Human Comedy," it's all here, the good and the bad and malarkey, now in one piece in one place, the way he said he wanted it.

There's a photo of Saroyan directing a short-subject film he assumed to be a screen test for further directing jobs, but Louis B. Mayer thought his effort "stank."

An early letter from Ernest Hemingway, implores, "You've got to write a novel." Seven years later, Saroyan complied with "The Human Comedy."

An earlier one is from another heavyweight author, Henry Miller, who saw him as a rebellious soulmate with the same contempt for commercial culture, commending him on his "fine cosmic war whoop" and urging that he "Keep on being an Armenian."

### Home boy

And always the good old Fresno boy, born, bred, dead.

In a way it's probably fitting that the final resting place of his work is on a place called The Farm, for it was Saroyan, the city boy, who could write about the sweet joys of life in the orchards and vineyards of the desert that became the Valley, but also about his hometown, "this city in the desert, that it was a fake thing and that our lives were empty lives, and that we were the contemporaries of jack rabbits."

And that's all he wrote.

Eli Setencich is a Bee staff writer.

## Isabel Berberian, Meliné Kalfayan

### Two Major Supporters of Armenian Studies

**By Dickran Kouymjian**

FRESNO, CA – Within a week during the last days of February and the first days of March, death came to Isabel Berberian and Meliné Kalfayan. Their names were familiar to hundreds of students and supporters of the Armenian Studies Programs. The first endowed chair in Armenian Studies and the first chair to become operative on the campus of California State University, Fresno, bears the name of Haig and Isabel Berberian. I have had the honor to be the first incumbent of that chair, named after the Berberians thanks to a most generous donation from Isabel and Haig's daughter Dianne and son-in-law Dr. Arnold Gazarian. Next year will mark the tenth anniversary of the Berberian endowment.

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In one of those unlucky coincidences that life seems to reserve for us, Meliné Kalfayan passed away the day of Mrs. Berberian's funeral. She had been in and out the hospital frequently these past months, but seemed each time to bounce back with her perennial optimism. She and her husband Sarkis (Sam) Kalfayan estab-

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Sarkis Kalfayan served for six years as the first Chair of the Armenian Studies Program Advisory Board, and he and Meliné have stood steadfast in their support of Armenia and Armenian Studies. More than once in difficult moments, whether it has been the need for computers at our sister institution, Yerevan State University, or aid to bring over exchange

students from Armenia, Sarkis and Meliné were ready to help.

Meliné was active in community affairs as member of the Eastern Star, Daughters of the Nile, and Daughters of Vartan. I had the pleasure of Meliné's gracious hospitality more than once. I also had met her father, the scholar Hovanness Babessian, at the Cilician Catholicosate in Antelias, Lebanon, while he was doing research in the late 1950's.

The Armenian Studies Program, its faculty, staff, and students, and the Advisory Board extends condolences to Dianne and Arnold Gazarian and their family and to Sarkis Kalfayan, and thanks them for their constant support of our work.

*Dickran Kouymjian is Haig and Isabel Berberian Professor of Armenian Studies and Director of the Sarkis and Meliné Kalfayan Center for Armenian Studies at CSUF.*

# The New York Times

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SATURDAY, MAY 10, 1997

THE NEW YORK TIMES THE ARTS SATURDAY, MAY 10, 1997

## A Quarter For Late Thoughts Of Saroyan

By JULIE LEW

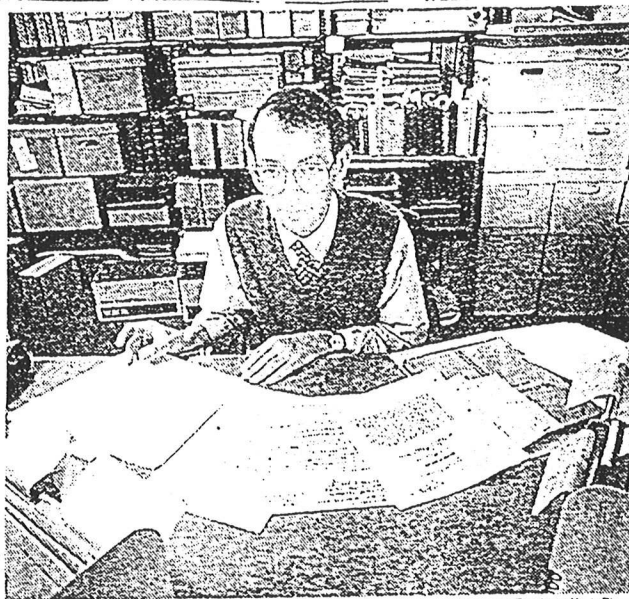
PALO ALTO, Calif. — For most people, finding a quarter on the street means 25 more cents to add to the pocket. But for William Saroyan, a writer who had a mania for collecting, the incident held a myriad of literary possibilities.

Such a coin was worthy of its own small envelope, marked with the date, time and location of the find, to be tucked away until needed as a germ of an idea for a short story, perhaps. Annotating a quarter was typical of Saroyan's lifelong habit of keeping and documenting virtually everything. The results of this habit grew into what has become one of the largest archives of a modern American writer.

For the last 16 years the William Saroyan Foundation, in accordance with the author's will, has been gathering, cataloging and seeking a single permanent home for Saroyan's belongings, scattered among Paris, New York and Malibu, Berkeley and Fresno in California. Last year the foundation bestowed the fruits of its labor on Stanford University: a collection comprising journals for every year from 1934 until his death from prostate cancer in 1981 at age 72; 20,000 to 30,000 pieces of correspondence; more than 1,200 manuscripts, legal and financial documents; notes of every kind (including grocery lists, ideas for literary works and phone messages); scrapbooks and address books, clippings and ephemera.

If all the papers were piled up floor to ceiling, the collection would fill three times its curator's 10-by-12-foot office at Stanford.

Several universities were interested in acquiring the collection, including the University of California at Berkeley, which temporarily housed an important chunk at the Bancroft Library. The foundation assumed that Berkeley was not interested in taking on curatorial responsibility for the whole archive and turned elsewhere for a home for the entire collection.



From a coin to fan letters to unpublished stories: William McPherson, archivist, combs through the Saroyan collection at Stanford University.

"From now through Aug. 10, Stanford is providing the public with a glimpse of the trove in the form of 'William Saroyan: The Times of His Lives,' a look at the writer through materials gleaned from this collection, at the Ida M. Green Library on the Stanford campus. In addition, researchers and others with special permission will be allowed access for the first time to the entire collection. Stanford, which now owns the literary property rights, plans to finish cataloging and to conserve the archive, and will also promote Saroyan's works. Stanford is already the home of the collections of John Steinbeck, Ernest Hemingway, Denise Levertov and Allen Ginsberg.

A year ago William McPherson, now the William Saroyan Curator for American and British Literature at Stanford, said he had relatively no interest in Saroyan. "But having looked at the archive, I could see dissertations and books coming out of it," he said. "In terms of literary and cultural interest, this has the potential to be an extraordinarily productive archive. That's what makes me excited about a collection. It's a huge, huge boon to us all."

Sure to ignite scholarly interest is the large portion never made public. "The Saroyan archive has as much unpublished material of quality as was published in Saroyan's lifetime," said Prof. Dickran Kouymjian, director of the Armenian Studies program at California State University at Fresno. The unpublished cache includes hundreds of short

## Revisiting a writer who riveted millions in the 30's.

stories, about 9 novels and 30 to 40 plays. "This is a major archive of an American writer who was the writer from 1939 until 1943," said Professor Kouymjian, the editor of two collections of Saroyan's plays. "He was the most famous writer in the United States in that short period. There is no one close to it."

It was Saroyan's optimistic, exuberant voice that made him a literary sensation at the age of 26 and won the hearts of millions during a time of uncertainty. He won a Pulitzer Prize (which he rejected because he felt that commerce should not patronize art) and the Critics Circle Award for his play "The Time of Your Life" when he turned 30 in 1940. Three years later he won an Oscar for "The Human Comedy."

Saroyan was a workaholic who usually devoted several hours a day to intense writing, said Professor Kouymjian, who befriended Saroyan in 1977 when they both lived in Fresno or Paris. Saroyan typed an average of 40 words a minute, usually pausing only to jot down the time he began at the top of each page and the time he ended at the bottom (a habit he may have picked up when he worked in a telegraph office). Saroyan's technique was akin to that of a Japanese scroll painter working in watercolor. "No mistakes possible," Professor Kouymjian said.

"He had the paper there, spent a few minutes looking at it like a zen doctor, getting his thoughts together, then he takes a brush and he goes, and it's got to be just right."

Saroyan usually sat at the typewriter with just the story and the title in mind and wrote with no revisions or rewriting. Only some of his plays were rewritten and revised, the professor said.

It remains an open question whether a Saroyan revival is of interest to today's readers.

"He's more popular than people give him credit for," said Robert Setrakian, director of the William Saroyan Foundation and the executor of Saroyan's estate. "Since he passed away in 1981 we have executed over 450 contracts for print that include novels, short stories, radio, television and two operas."

Mr. McPherson said: "I never thought of Saroyan in any way until I started looking at the archives. I began to see him as a serious writer, who on the other hand also wanted not to be bracketed as avant-garde and therefore pushed off to a small audience. He wanted to speak more broadly to the American people, and so he fought for artistic integrity. And his attempt to work through large publishers and MGM and the Broadway structure, to achieve that kind of popularity is a very interesting conflict. I think he's interesting for the object lesson of this sort of fate of art in modern and contemporary America."

Professor Kouymjian argues that Saroyan's works have as much relevance today as they did at the height of his popularity. "Anyone who reads Saroyan is immediately charmed by him," he said, "because he can write an English line, an English paragraph so beautifully he can disarm you totally." In this age his philosophical explorations are of interest, the professor said. And "he could also tell a tale like no one else could tell a tale."

The works of Saroyan, who was of Armenian descent, are still in demand in other countries including France, Italy, Spain, Bulgaria, Poland, China and Japan.

There is ample evidence of Saroyan's popularity during his lifetime. "In a way the fan mail is what made me really begin to rethink Saroyan entirely," Mr. McPherson said. "The thousands and thousands of fan letters is a gold mine for scholars because what you see there is an audience brought into being. These are people who were reading the book for the first time, which has moved and touched them in ways they've never been touched before."



## University offers look at writer's archives

By Julie Lew  
New York Times

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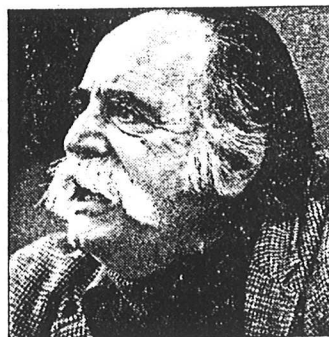
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Bee file photo

**Meticulous.** William Saroyan, in file photo, habitually squirreled away just about everything. And scholars are now grateful.

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## Prominent Scholars to Participate In UCLA Conference on Van

LOS ANGELES—Occupants of Chairs in Armenian Studies and related departments at Oxford, the Sorbonne, Harvard, Columbia, California State University, Fresno and UCLA will be among the participants at the international conference on Van/Vaspurakan scheduled for the weekend of May 17-18.

The conference is the first in a series of annual conferences on historic Armenian cities and provinces.

European participants include Professor Robert Thomson, occupant of the Gulbenkian Chair at Oxford University. Thomson has translated, with extensive introductions and notes, the works of several Armenian historians such as Movses Khorenatsi, Eghishe and Tovma Artsruni, the historian of Vaspurakan about whom Thomson will speak.

Anahid Ter Minassian of the Sorbonne will make two presentations, one on Van at the turn of the 20th century and the other on the self-defense of Van in 1915.

Ter Minassian is regarded as a leading authority in France on modern Armenian political issues. She will be speaking in French and in Armenian, with English summaries.

Nairy Hampikian of the German Archaeological Institute of Cairo will give an illustrated lecture on the architectural heritage of Vaspurakan and the importance of preserving the Armenian memory layers of Van.

James Russell, occupant of the Mashtots Chair of Harvard University, has written extensively on linguistics, religion and folklore. He will begin the conference with a discussion of how ancient tales and folklore persisted into the modern period of Armenian Van. Marc Nishanian, currently a visiting professor with the Avedissian Chair at Columbia University, will speak on post-genocide literature on Van, specifically on the works of Gurgen Mahari.

Ara Sarafian, visiting lecturer in Armenian history at Columbia, will examine the Armenian responses to the famine in the province of Van in 1880-81.

From the Western US, Professor Dickran Kouymjian, holder of the Berberian Chair at California State University, Fresno, will make a double presentation. Saturday, he will speak on Van under Mongol-Turkmen domination in the period from 13th century to 16th century, and Sunday he will use slides and photographs viewing the iconography or pictorial memories of Armenian Van.

Peter Cowe, visiting associate professor with the Narekatsi Chair at UCLA, will consider the relations between the medieval kingdoms of Vaspurakan and Ani.

Among other presentations are UCLA-affiliated scholars. Alice Taylor will give an illustrated talk on the Armenian art of the Lake Van region. Rubina Perroomian will speak on Khrimian Hairik and the provincial literature of Van in the 19th century.

Sarkis Karayan will address the question of demography of the province and the numbers of Armenians between 1858 and 1914, and Stepan Astourian will assess the role of the Armenian revolutionary organizations in the defense of Van during the 1895-96 massacres in the Ottoman Empire. Clive Foss of the University of Massachusetts will examine the Turkish sources on Armenian Van.

Conference organizer, Richard Hovannisian, holder of the AEF Chair in Armenian History at UCLA, will introduce the conference Saturday.

The conference will take place on the UCLA campus, 1200 Rolfe Hall, Saturday, May 17, 9:30 a.m. to 5:30 p.m. and Sunday, May 18, 1:30 p.m. to 5:30 p.m.

Parking will be available for \$5 in structures 3, with access from Hilgard Ave.

## ԵՈՒՍԻ.ԷՒ.ԷՅԻ ՄԷՋ ՎԱՆ-ՎԱՍԱԿՈՐԱԿԱՆԻ ՆՈՒԻՐՈՒԱԾ ԳԻՏԱԺՈՂՈՎ

Մայիս 17 եւ 18-ին, ԵՈՒՍԻ.ԷՒ.ԷՅԻ Համալսարանի «Տիքսըն» սրահին մէջ, շուրջ 300 ուսանողներու, Համալսարանի դասախօսներու եւ Համայնքի ներկայացուցիչներու ներկայութեամբ, տեղի ունեցաւ Պատմական Հայաստանի քաղաքներուն եւ նահանգներուն նուիրուած գիտաժողովներու շարքին առաջինը՝ նուիրուած Վան-Վասակաւորականին:

Գիտաժողովը կազմակերպուած է Համալսարանէն ներս Հայ կրթական Հիմնարկութեան Հաստատած Հայ Ժողովուրդի Արդի Պատմութեան Ամպիոնի փոփոխութեամբ. Ռիչըրտ Յովհաննէսեանի կողմէ, օժանդակութեամբ Համալսարանի Նարեկացիի անուան Հայերէն Լեզուի եւ Գրականութեան Ամպիոնին եւ զայն վարող այցելու դասախօսին՝ փրոֆ. Փիթըր Քաուիի:

Հայաստանի Հնագրեայ Վան քաղաքին առնչուող գիտաժողովը տեղի պիտի ունենար Համալսարանի «Ռոլֆ Հոլ»-ին մէջ, սակայն, Լոս Անճելըսի Թուրքիոյ Հիւպատոս Հ. Հայրէթ Եալաւի ներկայութիւնը պատճառ դարձաւ, որ վայրը փոխուի, իսկ մասնակիցները պարտադիր ստուգման ենթարկուին ապահովական մարմիններուն կողմէ:

Ներկայ էր նաեւ Լոս Անճելըսի մօտ Հայաստանի Հիւպատոս Արմէն Բայրուրդեան:

Գիտաժողովին բացումը կատարելով, փրոֆ. Ռիչըրտ Յովհաննէսեան ցաւով անդրադարձաւ տեղի ունեցած վայրի փոփոխութեան եւ կատարուած քննութիւններուն, զանոնք անյարիր գտնելով Համալսարանի եւ նմանօրինակ գիտաժողովի մթնոլորտին, եւ ներկանե-

րուն ներողամտութիւնը հայցեց այս ուղղութեամբ:

Ապա ան շեշտեց կարեւորութիւն Վան-Վասակաւորականին, ակադեմական իմաստով:

Յաջորդական երկու ծրերուն ներկայացուցեց անհետնալ նիւթերը: - «Ներածութիւն: Հայկական Վանը», Ռիչըրտ Յովհաննէսեան, ԵՈՒՍԻ.ԷՒ.ԷՅԻ. Համալսարանէն:

- «Վանը եւ յիշողութեան յարաւերութիւնը», Ճէյմս Ռասը, Հարվըրտ Համալսարանէն:

- «Վասակաւորականի թագաւորութիւնը ու իր պատմագիրը», Ռալֆ Թոմսըն, Օքսֆորտ Համալսարանէն:

- «Փոխ յարաբերութիւններ Վասակաւորականի եւ Անիի թագաւորութիւններուն միջեւ», Փիթըր Քաուի, ԵՈՒՍԻ.ԷՒ.ԷՅԻ. Համալսարանէն:

- «Վանայ լիճի շրջանի արուեստը» սահիկներով, Ալիս Թէյլըր, Լոս Անճելըս:

- «Վանը մոնկոլ-թուրքէն տիրապետութեան տակ», Տիգրան Գուլումեան, Քալիֆորնիոյ Պետական Համալսարանէն, Ֆրեզնո:

- «Նրիմեան Հայրիկը եւ Վանի գաւառական գրականութիւնը», Ռուրինա Փրումեան, ԵՈՒՍԻ.ԷՒ.ԷՅԻ. Համալսարանէն:

- «Հայկական պատասխանը Վանի 1880-1881 թուականներու սովին», Արա Սարաֆեան, Գուլումեան Համալսարանէն:

- «Հայկական յեղափոխական կազմակերպութիւններն ու 1895-1896 թուականներու Վանի պաշտպանութիւնը», Ստեփան Աստուրեան, ԵՈՒՍԻ.ԷՒ.ԷՅԻ. Համալսարանէն:

- «Վան-Վասակաւորական նահանգի վիճակագրութիւնը, 1848-1914», Մարգիս Քարայեան, Քամարիլլո նահանգային Հիւանդանոցէն:

- «Վանը քսաներորդ դարաշրջանին» (սահիկներով), Անահիտ Տէր Քիւսսեան, Փարիզի Համալսարանէն - Սորպոն (Փրանսերէնով, անգլերէն ամփոփումով):

- «Լուսանկարային յիշատակներ Հայկական Վանէն» (սահիկներով), Տիգրան Գուլումեան, Քալիֆորնիոյ Պետական Համալսարանէն, Ֆրեզնո:

- «Վանի ինքնապաշտպանութիւնը 1915 թուականին», Անահիտ Տէր Մինաեւեան, Փարիզի Համալսարանէն - Սորպոն (Հայերէնով, անգլերէն ամփոփումով):

- «Թրքական աղբիւրները Հայկական Վանի մասին», Էլայվ Փոս, Մէսէչուսէցի Համալսարանէն, Պոսթըն:

- «Գուրգէն Մահարին ու Վանի բոցերը», Մարկ Նշանեան, Գուլումեան Համալսարանէն:

- «Վասակաւորականի ճարտարապետական ժառանգը եւ յիշողութեան չերտերու պահպանումը», Նայիրի Համբիկեան, Գահիրէէն, Եգիպտոս:

Գիտաժողովին գնահատումն ու եզրափակումն կատարեց փրոֆ. Ռիչըրտ Յովհաննէսեան:

Գրեցէ՛ք Մեզի



## Importance Of Van/ Vasbouragan Highlighted During Conference

WESTWOOD—More than 300 community members, and scholars attended a conference/symposium Saturday and Sunday at UCLA's Dickson Hall, focusing on the Armenian city of Van/Vasbouragan, and sponsored by the Armenian Educational Foundation Chair in Modern Armenian History and in cooperation with the Grigor Narekatsi Chair in Armenian Studies.

Conference organizer, Richard Hovanjian, holder of the AEF Chair in Armenian History at UCLA, opened the conference Saturday, stating that conference was moved from its original location to Dickson Hall due to a request from the State Department, which was concerned for the safety of Turkish Consul General to Los Angeles, H. Hayret Yalav, who attended the two-day session.

Before outlining the important role Van-Vasbouragan has played in the Armenian reality, Hovanjian apologized for the intense security at the entrance, saying that such a symposium and a university campus were not venues for such scrutiny.

He outlined that Van-Vasbouragan made up an important facet in the Armenian psyche today, thus stressing its importance in academic, as well as social realities.

Also present was Armenian Consul General to Los Angeles Armen Baibourtian.

European participants included Professor Robert Thomson, occupant of the Gulbenkian Chair at Oxford University. Thomson has translated, with extensive introductions and notes, the works of several Armenian historians such as Movses Khorenatsi, Eghishe and Tovma Artsruni, the historian of Vaspurakan about whom Thomson spoke.

Anahid Ter Minassian of the Sorbonne made two presentations, one on Van at the turn of the 20th century and the other on the self-defense of Van in 1915.

Nairy Hampikian of the German Archaeological Institute of Cairo gave an illustrated lecture on the architectural heritage of Vaspurakan and the importance of preserving the Armenian memory layers of Van.

James Russell, occupant of the Mashtots Chair of Harvard University, has written extensively on linguistics, religion and folklore. He began the conference with a discussion of how ancient tales and folklore persisted into the modern period of Armenian Van. Marc Nichanian, currently a visiting professor with the Avedissian Chair at Columbia University, spoke on post-genocide literature on Van, specifically on the works of Gurgen Mahari.

Ara Sarafian, visiting lecturer in Armenian history at Columbia, examined the Armenian responses to the famine in the province of Van in 1880-81.

From the Western US, Professor Dickran Kouymjian, holder of the Berberian Chair at California State University, Fresno, made a double presentation. Saturday, he will speak on Van under Mongol-Turkmen domination in the period from 13th century to 16th century, and Sunday he used slides and photographs viewing the iconography or pictorial memories of Armenian Van.

Peter Cowe, visiting associate professor with the Narekatsi Chair at UCLA, discussed the relations between the medieval kingdoms of Vaspurakan and Ani.

Among other presentations were UCLA-affiliated scholars. Alice Taylor who presented an illustrated talk on the Armenian art of the Lake Van region. Dr. Rubina Perroomian spoke on Khrimian Hairik and the provincial literature of Van in the 19th century.

Sarkis Karayan addressed the question of demography of the province and the numbers of Armenians between 1858 and 1914, and Stepan Astourian assessed the role of the Armenian revolutionary organizations in the defense of Van during the 1895-96 massacres in the Ottoman Empire. Clive Foss of the University of Massachusetts examined the Turkish sources on Armenian Van.

The conference was the first in a series of annual conferences on historic Armenian cities and provinces.

A more detailed account of the conference will be presented in future editions of Asbarez.

## CSUF Symposium Discusses Armenians in Raisin Industry

FRESNO - The History Department and the Armenian Studies Program at California State University, Fresno, sponsored an April symposium on "Armenians in the Raisin Industry: 1890-1990," in the Alice Peters Auditorium. A satellite room with closed circuit television was opened to accommodate the overflow audience of approximately 150 persons.

Dr. Isabel Kaprielian, Henry S. Khanzadian Kazan Professor of Modern Armenian and Immigration History, organized the symposium with support from the Kazan Endowment at Fresno State.

Opening the conference, Dr. Dickran Kouymjian, Berberian Professor of Armenian Studies at Fresno State, and ASP coordinator, referred to the "new Armenian royalty:" the Raisin King, Melon King, the Fig King. He also raised questions for consideration such as: Did Armenians engaged in farming in the San Joaquin Valley have farming experience before they came, and if not, how did they learn about agriculture?

Before moderating the first

session, Prof. Kaprielian also acknowledged those who helped the symposium.

Berge Bulbulian, a member of the ASP Board at Fresno State, is currently writing the history of Armenians in Fresno County. Focusing on "The Early History of Armenians in the Raising Industry," he pointed out that the Central Valley is the largest producer of raisins in the world, and that Armenians have been a major force in this development. He mentioned the Seropian family, who came to Fresno in the late 19th century. Despite the destruction of the Seropian family business as a result of lawsuits with the Guggenheim family and banking discrimination, other Armenian families entered the raisin packing industry and are still operating today. As example, he mentioned the Enoch Packing Co., in Del Rey, CA, which is still operated by descendants of the founder, Charles Enoch. Another example is the Lion Packing Company, founded by Alex Lion in 1903, and is today the largest raisin packing company in the valley, second only to Sun-Maid. Arpaxad "Sox" Setrakian was the first chairman of the federal Raising Administrative Committee and the Raising Advisory Board. Loved by most farmers and hated by most packers, according to Bulbulian, Setrakian served from the formation of the agencies in 1949 until his retirement in 1971.

Bryan Bedrosian, manager of Be-

droisian Farms, gave an account of his family's involvement in the raising industry in his presentation, "From Moush & Kharper to Fowler, California: The Bedrosian Family Chronicles." After one of the grandfathers purchased a 100-acre farm in Fowler in 1942, through hard work and frugality, the family was able to purchase more land in 1958, then started the National Raisin Co. in 1969.

Margaret Ohanesian, vice president at Victor Packing, spoke about "Armenian Women in Farming and Packing." She explained that Armenian women and children worked both on and off the farm. Sometimes, their additional incomes made the difference between losing or keeping the family farm. Often, Armenian widows continued operating the family farm after their husband's death. Many Armenian women helped their family by keeping the business books, and supervising the packing operations. Jesse Gary is an example of a successful Armenian businesswoman who owns and operates Gary Packing in Del Rey, Calif.

Victor Packing President Victor Sahatdjian spoke of the "Sahatdjian Family History in Farming and the Raising Industry." He explained how his family immigrated to the U.S. via Mexico, and came to the Fresno area as migrant farm laborers after the Genocide. Through immense sacrifices, the family saved up enough to buy their first farm in 1928, just before the Great

Depression. The family started Victor Packing in 1963, and for 10 years no family member received wages so the business could make a profit. Today, the Sahatdjian family still runs the business.

Vincent Petrucci, professor emeritus of viticulture and enology at Fresno State, moderated the second session.

Matthew Jendian, a doctoral candidate, spoke on "The Farming Community and Marriage Patterns of Armenians in Fresno County." He stated that the early wave of immigrants settled in enclaves like "Armenian Town" in Fresno. Inter-marriage in these early years was very low, but increased as time went on. In 1930, 10% of the 48 marriages of Armenians were to non-Armenians, and in 1940, 15% of the 56 marriages were to non-Armenians. In 1960, 54% of the 63 marriages were to non-Armenians, and in 1980, 80% of 50 were to non-Armenians. Interestingly, the intermarriage rate dropped in 1990 to 68% of 63 marriages, due to an influx of Armenian immigrants in the 1980s. Jendian found that the American-born children of Armenian-born parents are three times more likely to marry non-Armenians than American-born children of non-Armenian born parents.

Vaughn Koligian, chief executive officer of the Raising Bargaining Association (RBA) spoke on "The History and Role of the Raisin Bargaining Association." Koligian said that California produces

75% of the world's dark raisins, and 45% of the world dried fruit. Led by Ernest Bedrosian, the RBA was formed in 1965, and overcoming the reluctance of many farmers to sign up, today the RBA is a non-profit organization with 2,000 raisin farmers in the Valley.

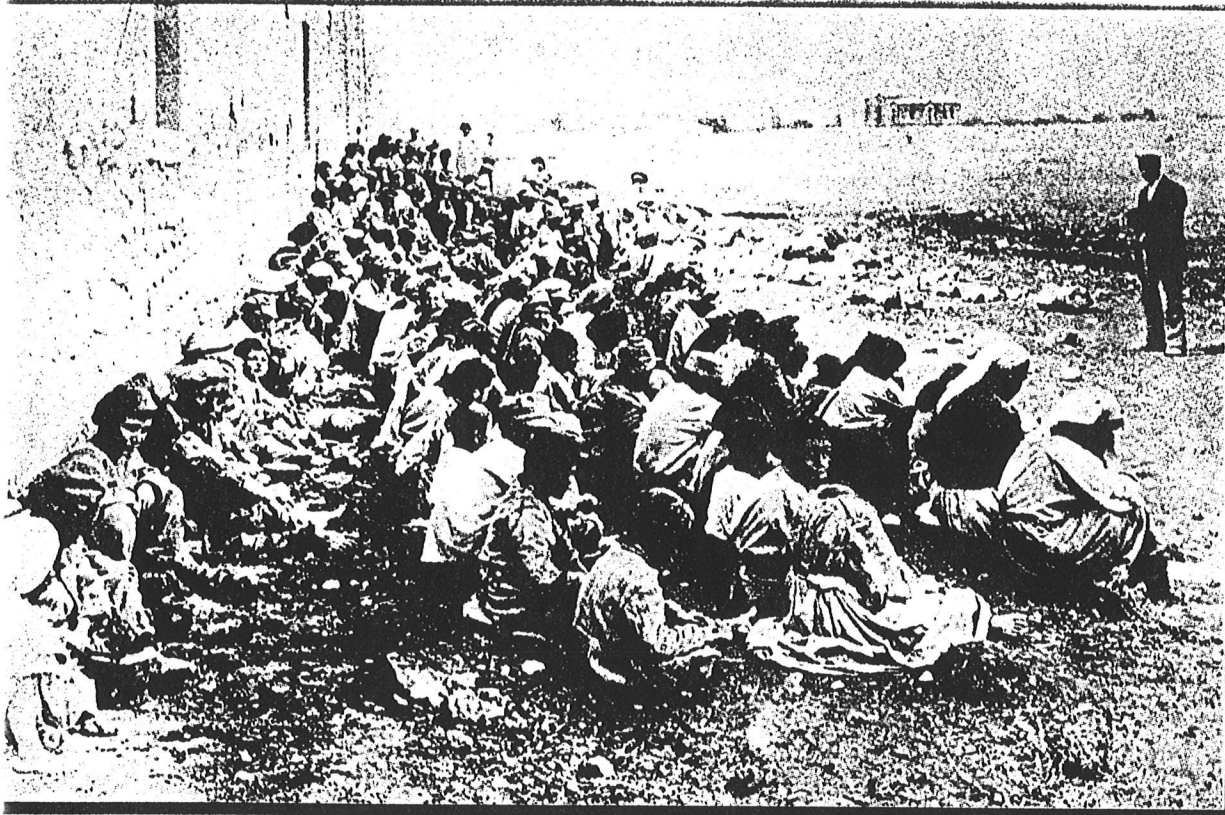
Dr. Victor Davis Hanson, professor of Classics at Fresno State, discussed "Armenian Agrarians as seen by non-Armenians."

Dr. Hanson began by saying that none had done more for the raisin industry than the Armenians, except for the Mexican Americans. In discussing discrimination against Armenians in the Central Valley, Hanson raised the issue of envy. He noted that Armenians sometimes expanded their farming operations to include agribusiness, and this often ran counter to the North European Protestant agrarian work ethic that looked askance at the world of brokerage and commerce.

In her concluding remarks, Dr. Kaprielian suggested avenues for research and collaboration.

"Aside from the need to examine more fully the Armenian experience in Fresno, we must also study the relationship between Armenians and other groups," she said. "For instance, we should work on the Mexican/Armenian connection, not only with respect to employer/employee relations, but also with respect to the role Mexico played in the immigration of Armenians to California."





Persecution. Many victims of the Armenian Genocide were marched into the desert and starved.

## SIGNING AND LECTURE

### PETER BALAKIAN

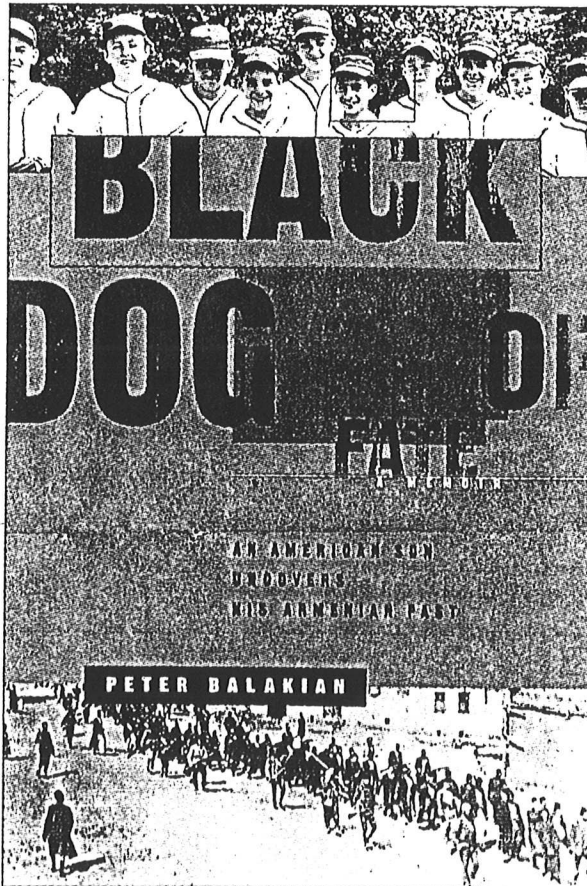
► Signing his book, 1-3 p.m. Sunday, Fig Garden Bookstore, 5094 N. Palm Ave.

► Lecture, 4 p.m. Sunday, Fresno Art Museum, 2233 N. First St.



# GETTING PAST THE PAIN

Peter Balakian's memoirs frame the legacy of the Armenian Genocide in personal terms.



By James S. Howard  
The Fresno Bee

For author Peter Balakian, poetry led to an understanding of the Armenian Genocide and its effect on his family.

"It started with writing poems about by grandmother," Balakian said. "Out of those personal poems came images of the Armenian past, things I didn't even know I knew about."

Balakian grew up in 1960s New Jersey and rarely thought about his Armenian heritage. Near Eastern history from 1915 had nothing to do with his life. Why should he care about the genocide?

But by the end of his eight-year effort writing "Black Dog of Fate," Balakian had answered that, not just for himself or other Armenians but for everyone.

"I began to see that the Armenian Genocide was a huge, moral, human story. To understand why and how it happened is necessary for species preservation."

Understanding, or even discussion, was not part of Balakian's life until recently. Nobody in his family talked openly about this past.

In part, that silence was a defense to the horror, a way to survive the trauma. It also was part of assimilation in a new country during an era of conformity.

"In one sense, my parents were marvelous Americans," Balakian said. "They were great suburbanites. But they

## Balakian: Remembering the horrors of the past

Continued from Page E1

carried with them another layer of reality. There were these little pockets where you would play out being Armenian."

His cousin, Lynn Derderian of Oakland, agreed that nobody in their family ever talked about the genocide: "It was just too painful. Peter has given voice to all the whispers and ghosts that were on the periphery of my consciousness."

Balakian first explored that periphery only in his poetry. The final element that led to Balakian's memoir was the attempt by the Turkish government to deny that the genocide happened.

His first exposure to that denial came after he was asked to read poetry at a commemoration of the 70th anniversary of the genocide. As he sat in Times Square, he watched members of Turkish organizations pass out pamphlets that stated the Genocide never occurred, calling such claims "absurd."

The more involved he became in preserving Armenian history, the more he encountered Turkish attempts to change that history.

"To deny the genocide is evil," Balakian said. "We now have the most vicious and systematic attempt to try to stop the story from being told. The denial of genocide is the final phase of genocide."

Balakian the poet became Balakian the activist.

"He's been at the forefront of the fight against this historical revisionism," said Barlow Der-Mugrdechian, a lecturer in the Armenian Studies program at California State University, Fresno. "I think that's an outgrowth of his personal struggle. It's a coming-to-terms with your past. Balakian's voice is talking about very personal issues, but it has a larger value."

"It's coming full circle," Balakian said. "It's uniting us with our ancestral past. It's unburdening us of our pain. As I said in the book, it is commemoration."

## Passion, grace were among the survivors

By James S. Howard  
The Fresno Bee

With the grace of a poet and the passion of a survivor, Peter Balakian explores the ways in which the Armenian Genocide of 1915 resonated during his American childhood of the 1960s.

The genocide, during which more than a million Armenians were slaughtered or starved to death by Ottoman Turks, was not a topic of conversation in his family. Only vague references would come up in stories from his grandmother or during

### BOOK REVIEW

**BLACK DOG OF FATE**  
By Peter Balakian  
BasicBooks,  
289 pages, \$24.

discussions at the Armenian church.

Food was his primary contact to Armenian culture. Shish kebab, cheese and parsley-filled bereks and pickled vegetables called tourshi were the only signs that he was not just another white, middle-class teen-ager leading a typical "Beaver Cleaver" life.

Years later, he learned the significance of such meals to a people whose ancestors were starved to death in the deserts of Turkey. By then, he was a college student, shocked to learn the bloody history of the Armenian people and his family's tragic past — oppression that culminated in mass slaughter and forced marches into the desert, where people were beaten, raped and murdered.

His journey of discovery began in 1974. As a 23-year-old English teacher, he wrote a poem to commemorate the anniversary of his grandmother's death. The images were of afternoons in her apartment and a grandson's memories. But there were two lines he hadn't expected. He wrote about the color of her hands, "still discolored by the arid Turkish plain" and of his grandmother's "half-confessed past."

Not only did he not know where those lines came from, he wasn't even sure what they meant.

"The phrase was ahead of me," Balakian writes in his memoir, "pointing to things I would come to know, things psychological, things historical."

Balakian weaves the dark horrors of the Armenian past into his story of middle-class America. His graceful prose tells of shocking inhumanity and remarkable survival.

This is a horrifying and beautiful book. Balakian has given voice to a people who were nearly destroyed and told a story that all should read.



## William Saroyan Chair and Writing Prize Announced by Stanford University Libraries

STANFORD, CA - The Stanford University Libraries announced initial plans for the newly acquired literary archives of William Saroyan at a celebration marking the donation of the collection by the William Saroyan Foundation. A weeklong series of programs titled "The Spirit of Saroyan" culminated in a day of talks by scholars, friends and associates of the Armenian-American writer, and a formal session at which the collection was officially passed to the University.

In presenting the collection to Stanford, Robert Setrakian, director of the William Saroyan Foundation and executor of the writer's estate, said, "We celebrate in finally bringing together William Saroyan's life work at a world-renowned university with the ability, skill, competence, interest and resources to manage the contents of this archive, as we join together in fulfilling the goals and wishes of William Saroyan."

"We are proud and pleased to be given the trust of the William Saroyan Foundation to work together to realize these dreams," said Michael Keller, Ida M. Green University Librarian and Director of Academic Information Resources at Stanford. "We feel very strongly our role, as custodians of culture, to preserve these works so that those who come behind us can learn. One of the roles of the University is to clarify, provide context and

*Among my papers are manuscripts of unpublished stories, essays, autobiographical works, novels, plays, and thousands of carbon copies of letters, and all of this material very probably has a value, both in materialistic terms and in terms of art, that I want it to be at least organized and made accessible to the appropriate persons such as biographers, scholars, and researchers, (and) students.*

-- William Saroyan, May 3, 1980, from unpublished manuscript Adios Muchachos



Texas & Southern California were represented among 50 guests at May 9th dinner celebration at Stanford. (L to R) Dr. Mihran Agbabian (Los Angeles, CA), Sam Simonian (Dallas, TX), Joyce Stein (Indian Wells, CA), Sylva Simonian (Dallas, TX), Bob and Yeran Ohanian (Orange County, CA), Elizabeth Agbabian (Los Angeles, CA).

Photos by Janet Samuelian and Joseph Stein, Jr.

access, to be open to ideas and challenges."

### WM. SAROYAN PRIZE AND CHAIR ANNOUNCED

Keller announced several actions taken by Stanford "to recognize the enormous value of the Saroyan collection and the place of Saroyan in American letters."

The William Saroyan Prize, an international prize and monetary award recognizing achievement in literary genres in which Saroyan wrote, is to be established, with the first award projected for 1998. A William Saroyan Chair for American and British Literature will be occupied by William McPherson, who has served the libraries as Curator for British and American Literature. As Honorary Curator of the William Saroyan Collection, Robert Setrakian will work closely with the Stanford Libraries to attend to various needs and issues of managing the collection and publication rights. Additionally, Keller announced that the libraries have had conversations with Aram Saroyan, the writer's son, who is negotiations with Stanford to add his own archive to the Saroyan collection at the Stanford Libraries.

The William Saroyan Collection is an enormous scholarly asset for the Stanford Libraries, where it joins the literary archives of Allen Ginsberg, Ernest Hemingway, Denis Levertov,

Wallace Stegner, John Steinbeck and other writers of note. In his remarks, Keller recognized the teams of people who manage these collections, including over thirty curators (scholar/bibliographers) on campus, cataloguers and archivists, reference librarians to assist scholars with the collections, special collections experts, preservationists and conservationists. The Stanford Libraries are in a tremendous period of growth, last year acquiring over 200,000 books, and under Keller's direction have become a leader in efforts to make a vast pool of information available through electronic means.

As the preeminent institution for research on Saroyan, Stanford will work to encourage a renewed critical assessment of the writer by publishing new works and providing scholars, biographers and critics access to the collection. Stanford will catalogue and conserve the contents of the archive, and will promote Saroyan's memory and writings, with the overall goal of reestablishing his prominence on the contemporary literary map.

### TREMENDOUS RESEARCH VALUE

The research value of the Wil-

liam Saroyan Collection rests not only in its potential for critical study of Saroyan and his writings, but also in terms of American cultural studies, in the context of worlds in which he moved -- his life as an Armenian American, the milieu of publishing and the New York stage in the 1930's and '40s, Hollywood in the 1940's and '50s. Among the literary riches contained in the collection are Saroyan's early fiction published in the Armenian paper Hairenik under the nom de plume Sirak Goryan; original manuscripts for published works with handwritten notations showing constant revisions of titles, characters, and turns of phrase, first-edition books with pages full of ink-written revisions showing Saroyan's restless honing of his craft; numerous crates filled with journals of densely typed daily entries spanning nearly fifty years; and hundreds of unpublished stories and plays, for which Stanford now holds the copyright. Also in the collection are photographs, playbills, letters, notes and artifacts associated with important moments in the writer's life.

"William Saroyan: The Times of His Lives," an exhibition on display in the lobby of Green Library through August 10, provides a view of the vast literary riches contained in the William Saroyan Collection, seen through books, manuscripts, correspondence, photographs and other items assembled from the archive by McPherson.

Scholars at the Stanford symposium made repeated references to the research potential of the William Saroyan Collection. "This rests among the most underexploited archives of any American writer," said Dickran Kouymjian, Professor of Armenian Studies at California State University, Fresno. "With the new availability of this archive, everything suggests that a revival is in the formation."

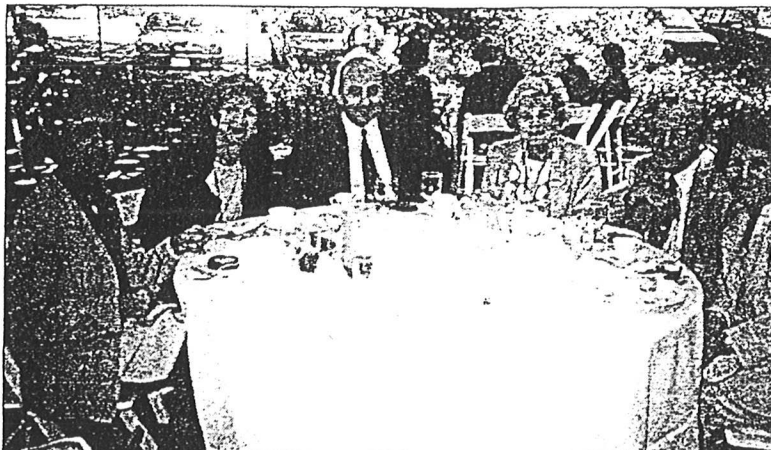
### OVER 230 PLAYS

"There is ample fruit for scholarly picking here," said Jon Whitmore, Provost and Professor of Theatre Arts at the University of Iowa, who noted that the archive contains over 230 plays, most of which have never been published or produced. William McPherson used letters and other materials from the ar-

Continued on p. 13



(L to R) May 10th afternoon guest speakers: Aram Kevorkian, attorney and longtime friend of Wm. Saroyan, and Armen Baibourtian, Armenian Consul-General, with Saroyan's Oscar.



(L to R) Ms. Hasmig Yankelovich, Ms. Louise Simone, Consul-General Armen Baibourtian, Mrs. Elizabeth Agbabian, Dr. Mihran Agbabian, Mrs. Joyce Stein.



(L to R) Dr. Mihran Agbabian, Mrs. Haig Mardikian, Mrs. Mihran (Elizabeth) Agbabian, Mr. Alan Nichols, Esq., Mr. Joe Stein, Jr. were all present at May 9th evening fest.

## William Saroyan Chair and Writing Prize Announced by Stanford University Libraries - Continued from p. 12

chives to give new insight into Saroyan's process. William McPherson used letters and other materials from the archives to give new insight into Saroyan's process and relationships with Broadway theater and Hollywood in a discussion of his first novel *The Human Comedy*, a process McPherson referred to as a "parable about the fate of art in modern commercial-driven America."

Remarking on the importance of Saroyan's Armenian identity, Robert Sotirian said, "One of the giants of American literature this century, Saroyan never lost touch with his proud Armenian heritage but made it his literary genius." The Honorable Armen Baibourian, Armenian Consul in Los Angeles, said, "In Armenia we love William Saroyan," adding that "Soviet critics considered this American writer of Armenian descent one of the greatest writers in the world."

In a keynote address, Aram Kevorkian, a writer and attorney who became Saroyan's friend and lawyer after the two met in Paris in 1961, noted that "anything could inspire him. Every single event, everything he saw and experienced, he could transform into art. Every experience was an opportunity to discover as complex a truth about itself as possible." Kevorkian added that while Saroyan is remembered as "scintillating - a dynamic, vibrant person and a profound thinker," it is essential to keep in mind that "what was given to Stanford was not his personality but his works."

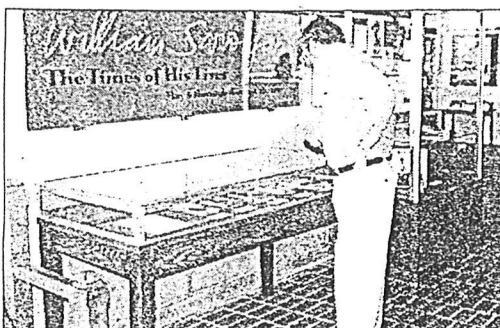
"It is important to understand the reality of William Saroyan," said Kevorkian. "He was a tragic character, not a clown. His life was a combat to conquer death. All of his writing was basically on the theme of life and death, of conquering death by art. He knew he was writing for posterity. The real work of a Saroyan renaissance may take generations."

Indeed, musing on his approaching death in his last work, the unpublished *Adios Muchachos* (1980-81), William Saroyan wrote: "I shall not be gone."

The son of Armenian immigrants, William Saroyan (1908-1981) lived most of his life in Fresno and San Francisco, and later also resided in Paris. He first began publishing poems, short



(L to R, rear) Saroyan's son, Aram, and nephew Hank Saroyan. (L to R, front) Granddaughters Cream and Strawberry flank Saroyan's niece, Jacqueline Papazian Kazarian.



Inside Stanford's Green Library for "The Times of His Lives" Saroyan Exhibit.

stories and opinion papers in the Armenian-American daily *Hairenik*. His meteoric rise to fame followed the publication in 1934 of his first collection of short stories *The Daring Young Man on the Flying Trapeze*, followed in 1940 by *My Name is Aram*, a collection of stories about his youth in Fresno's Armenian community. He wrote plays for Broadway, beginning with the award-winning productions *My Heart's in the Highlands* and *The Time of Your Life*, and founded the Saroyan Theater to produce and direct his own works. His more than 4,000 literary works earned him many honors, including a Pulitzer Prize



Araxie (Roxie) Mouradian of Fresno, CA. Her husband YEP's correspondence with Wm. Saroyan was published in a recent issue of "AGBU News" magazine.



(L to R) Provost & Professor of Theatre Arts at Univ. of Iowa Jon Whitmore, Stanford Curator Wm. McPherson, Attorney Aram Kevorkian, and CSUF Prof. Dikran Kouymjian - speakers on afternoon of May 10.

and New York Critics' Circle Award for *The Time of Your Life*, and an Oscar for Best Original Story for the film *The Human Comedy*, from his novel of the same name. As he matured, Saroyan's writings became more sober and autobiographical, many of them based on the daily journals he kept for nearly fifty years. William Saroyan died of prostate cancer in Fresno on May 18, 1981.

For recorded information on the exhibition "William Saroyan: The Times of His Lives," interested individuals may call (415) 723-0931.



## *Seventh Volume of the "Journal of the Society for Armenian Studies" is Published*

DETROIT, MI - Dr. Dennis R. Papazian, Director of the Armenian Research Center at the University of Michigan-Dearborn, announced the publication of Volume 7 (1994) of the **Journal of the Society for Armenian Studies**, of which he is Editor.

Volume 7 of the **Journal** is 224 pages with six articles, two research notes, one book review essay, and twenty-seven book reviews.

"The current policy of the **Journal**," said Dr. Papazian, "is to publish articles in all branches of Armenian studies, including history, art, literature, religion, international affairs, current politics, and society. In addition," continued Papazian, "we desire to make our scholarly articles of interest to a wide audience. This issue of the **Journal** is particularly rich in substance and diversity," said Papazian. "It will provide a feast for a variety of interests and tastes."

The lead article is a learned study on "Authority and Jurisdiction in the Tradition of the Armenian Church" penned by Archbishop Dr. Mesrob K. Krikorian. Archbishop Krikorian's article is not only a careful scholarly presentation but is also relevant to the current discussions taking place regarding new Bylaws for the Armenian Church in a free and independent Armenia.

Dr. James R. Russell, in "Grace from Van: A Micro-Historiola," deals with a unique prayer before meals from the Lake Van region, embracing "a number of themes and types of great antiquity and intricacy," as well as a number of other prayers which reflect traditions of the Old and New Testaments as well as ancient pre-Christian elements.

Dr. Levon Chookaszian has an interesting and enlightening piece "On a Newly Discovered Carved Wooden Panel," which perhaps, as Chookaszian speculates, is a wooden version of a cross-stone. Chookaszian, with great erudition,

also attempts to identify the historic origins of the various elements of the panel, which involves him with various motifs from many corners of the Middle East.

Dr. Lorne Shirinian reminds us in his article, "Sir William Watson and the Armenians," that the Armenian massacres of the 1890s carried out by Sultan Abdhamid and his government caused great public outcry in Great Britain. Yet that outcry was apparently not enough to affect actual government policy even though the human rights of the Armenians were a popular cause among aspiring political candidates. Sir William Watson, a popular poet at the time, castigates his fellow countrymen for their refusal to take meaningful action.

Dr. David Calonne, in "William Saroyan and the Armenian Genocide," explores Saroyan's attitude toward the Armenian Genocide, perpetrated by the Ottoman Turks, which was complex and somewhat ambivalent. Saroyan, as Calonne argues, although very Armenian at heart, was finally a member of humanity and projects even on this topic his affirmative vision of life and his fundamental belief in the basic goodness of humanity.

Barlow Der Mugerdechian gives a reading of Peter Najarian's *Daughters of Memory*, in which Der Mugerdechian argues that Najarian's work casts significant light on the constantly evolving formation of an Armenian-American identity.

In "Academic Publications to Mark the 1700th Anniversary of Christian Armenia," Dr. Robert W. Thomson deals with two categories of writings, early translations of Greek and Syriac works which are either lost in the original or which underwent a noticeable transformation in their Armenian format and also original compositions which were fundamental to the forma-

tion of a specifically Armenian Christian culture. His analysis of specific works and their value offer both the scholar and the reader new insights on early Armenian literature.

Dr. Mari A. Firkatian, in "The Vartanants and Varvarian School in Plovdiv, Bulgaria, 1917-1995," presents the first study of Armenians in Bulgaria since World War I, an interesting topic which deserves even wider detailed archival investigation.

Dr. Dickran Kouymjian, in his excellent review essay entitled "A Final Look at Eastern Asia Minor," provides a detailed and informative review essay on vol. IV of T.A. Sinclair's monumental study of architectural and archeological sites in Anatolia. Our scholarly book reviews, as always, help to keep scholars, and the intellectual public alike, abreast of the latest works of interest to Armenian studies.

Dr. Vartan Gregorian, the president of Brown University and president-designate of the Carnegie Foundation, is Honorary Editor of this issue in recognition of his many contributions to Armenian studies in America, his long-term support of the Society for Armenian Studies, and his subvention of volumes 7 and 8 of the **Journal**.

The Editorial Board of the **Journal** consists of Levon Avdoyan, Library of Congress; Anny Bakalian, College of Notre Dame of Maryland; Blida Boulgourdjian-Toufeksian, University of Buenos Aires; George Bournoutian, Iona College; Marco Brambilla, Domus Design; S. Peter Cowe, University of California, Los Angeles; Richard G. Hovannisian, University of California, Los Angeles; Joseph Kechichian, Kechichian & Associates, L.L.C.; Dickran Kouymjian, California State University, Fresno; Rubina

Peroomian, University of California, Los Angeles; James R. Russell, Harvard University; Lorne Shirinian, Royal Military College of Canada; Abraham Terian, Sterling College; Robert W. Thomson, University of Oxford; and Speros Vryonis, Jr., Center for the Study of Hellenism. Gerald Ottenbreit, Jr., serves as Editorial Assistant.

The Society for Armenian Studies (SAS) was founded in 1974 by a group of scholars from the universities of California, Columbia, Fresno, and Harvard. It is dedicated to the development of Armenian Studies as an academic discipline by promoting the study of Armenian culture and society, including history, language, literature, and social, political, and economic questions; facilitating the exchange of scholarly information pertaining to Armenian studies around the world; and sponsoring panels and conferences on Armenian studies.

It does so in part by the publication of a **Newsletter** on the Society's activities and on current research in Armenian Studies, the publication of an **Annual Bibliography of Armenian Studies**, the publication of studies in SAS's Occasional Papers Series and Reprint Series, and, of course, the publication of the **Journal of the Society for Armenian Studies**.

Members of SAS receive the **Journal** as part of their annual membership. Non-members can obtain Volume 7 (or back issues of Volumes 2-6) for \$20 per copy, by sending orders to the Society for Armenian Studies, Armenian Research Center, University of Michigan-Dearborn, 4901 Evergreen Road, Dearborn, MI 48128-1491. An Index, for Volumes 1-5, is also available, for \$5 per copy.

## S.A.S. Journal Publishes 7th Volume

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The volume is 224 pages with six articles, two research notes, one book review essay, and 27 book reviews.

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## Gala Book Unveiling of Alice Navasargian's

### "Iran-Armenia Golden Bridges"

GLENDALE, CA - Close to 500 people filled the elegant Brandview Collection restaurant here on June 17 to celebrate the new and unique art book, **Iran-Armenia; Golden Bridges: 20th Century Iranian-Armenian Painters.** Savey Tufenkian, on behalf of the Navasargian family, called the evening the culmination of a dream after many years of research. Both the author, Alice Navasargian, and husband Edward were highly applauded when it was announced that all proceeds from book sales are going to renovate museums in Etchmiadzin.

"Vehapar is very proud of her accomplishment and remembers that Alice was number one among 4,000 Isfahan University students," said Tufenkian. At the time of her thesis, Catholicos Karekin was the Prelate there, and he has written the introduction for the book. Thanking the pair in Armenian was Hermine Janoyan; she named many of the talented artists present who now live in Los Angeles.

Editor Osheen Keshishian added that, knowing some of the artists, "There is no border between us." He named Iranian Armenians active in film, literature, poetry; conductors Loris Jeknavorian and Aram Gharabekian. Charents too was born in Macu, he said, yet so many years have elapsed without a book on Iranian Armenians. "The dynamic and cardworking Alice, in writing letters, requesting slides, has compiled and authored a very important book. It is an important milestone for Armenian history about a culture not very familiar to other Armenians. Congratulations."



**Alice Navasargian holds a book poster with a work by Edmond Aivazian.**

The curator of the National Gallery of Armenia, Shahen Khachaturian, edited the book at the Vehapar's behest and added his best wishes: "Who would think that this wondrous Iranian-Armenian book would be the first rather than French or Italian? Certainly, free and independent Armenia had its first helping hand from Iran, indeed a golden bridge." He held up Alice Minassian Navasargian's original thesis and said, "She was impelled to write the book because so much love of art is inside her." He then had one of the elder artists, Yervant Nahabedian, stand and then asked all the others present to also rise. To cheers he said: "Dear painters, now besides knowing your works, I know your

faces. You have your angel, Alice, and can now create a Union of Artists." He introduced the publisher, Razmig Hakimian of Montreal, who stood to applause. "He is responsible for the high quality of this book."

Two artists came forward to thank Mrs. Navasargian as well. Mrs. Tufenkian thanked several committee people and then announced that a fax had arrived from the Catholicos. The audience stood as his heartfelt congratulatory message was read. He thanked the couple above all "for this important work restoring Holy Etchmiadzin Museum to take our new generation on the new road of freedom and independence. Keep a book, it turns to gold, keep gold, and it turns to souls."

Osheen Keshishian conducted the book's baptism as each of the participants took a turn in pouring wine on its pages. Then author Alice Navasargian, speaking with quiet warmth, recalled 25 years earlier when she had met artists from Tehran, Isfahan and Tabriz, where she was born. There was surprise then that she had tied Armenian painters to literature. With tender hesitation she thanked all the artists. "Everyone was so kind to help me."

She gave etched-glass thank-you gifts to those involved in producing the book: Shahen Khachaturian and Razmig Hakimian who had both collaborated on an art book about Minas Avedisian; to photographer Yervant Michaelian "who so patiently did 80% of the photos of the book's paintings"; to the powerhouse quartet of unparalleled helpers: Elizabeth Agbabian, Flora Dunaian, Hermine Janoyan and Savey Tufenkian; to Janet Zakari; and the last to Osheen Keshishian quipped, "After such angels, one Satan must follow."

The very stylish evening also offered a lavish buffet and cocktails, piano music including composer Albert Bulbulyan, and finally the three dozen artists who were kept busy signing each other's pages in the book. Mrs. Navasargian, who sat and signed close to 300 books, expressed the wish for a second volume. **Iran-Armenia Golden Bridges** is a magnificent achievement. -- J.S.



## Nakian and Tchakalian Paired at Fresno Art Museum to Aug. 17

FRESNO - Members and guests turned out in droves May 22nd to view, among a group of exhibits, a 40-year survey of paintings by San Franciscan Sam Tchakalian "The Sensuous Voice" in tandem with a centennial survey of Reuben Nakian sculpture. Both artists manipulate surfaces with self-confident gestures to produce fearless and vital works.

Nakian, born in August 1897, is an American pacesetter whose art is well-recognized worldwide. His fellowships ranged from the first in 1919, Whitney, Guggenheim and Ford grants, to the last Skowhegan Metal in Sculpture 1983. His art is part of 42 public collections, and he is especially known for his mythological themes. By remaining apart from surrealist and abstract art movements, he applied a new viewpoint to ancient Greek and Roman traditions so his art is permeated with history.

Aside from two very large pieces, the Nakian sculptures included were portrait busts of Marcel Duchamp 1943, Franklin Delano Roosevelt 1934, and Kelekian the art collector in that same period. Most were small bronzes borrowed from the Nakian Estate, courtesy of the Kouros Gallery, NY. Eternally fresh and youthful is his compact "Paris" of 1944. Helen of Troy's swain sports a jaunty hat here, has subdued a bull and is a ten-inch gem of wit and verve.



Fresnoans standing next to Nakian portrait of Marcel Duchamp are artist Raffi Atoyan, his wife Ludmilla, Araxie Mouradian, museum donor, and Barlow Der Mugrdechian of CSUF Armenian Studies Program. "Prescription" by Tchakalian is in the background.

Tchakalian at age 17 left Shanghai, China for California in 1947. Before embarking on an art career, he completed his BA in Psychology at San Francisco State University and served with military intelligence during the Korean War. It was a highly energetic time when zen poets, jazz beats and artists using non-traditional forms that maneuvered pigment and materials with Indian and Asian awareness.

The earliest of Tchakalian's large canvasses is "Prescription" of 1959, which combines oils and crushed mulberry paper in spontaneous seeking of a global language, perhaps. This mixed media collage is in the collection of

the San Francisco Museum of Modern Art. Oakland Museum loaned "Midsummer" of 1964, a lustrous green and black painting with silvery lights throughout. "Fia", a 1965 oil, covers the square canvas mainly in red-brown with a thin white cutaway slit a third of the way down. Four are from the 1980s, but it is the dozen recent works whose non-verbal intensity transfixes viewers. One is engaged beyond color and illumination out to some kind of personal expansion.

For pleasurable interaction with two great natural artists, one should not miss this excellent exhibit. The Fresno Art Museum is located at 2233 No. First Street, near Clinton, exit from the 41 freeway. Open Tuesday through Sunday from 10:00 a.m. to 5:00 p.m., the museum offers free guided group tours.