

Turkish massacre sparks memorial day

By Michael Bennett
Contributing Writer

Despite repeated efforts by the Reagan administration to prevent it's approval, the House of Representatives passed a resolution last week which sets aside April 24, 1985 as a "National Day of Remembrance of man's inhumanity to man."

The date chosen for observation of the Day of Remembrance coincides with the 70th anniversary of the commencement of the genocide in which 1.5 million Armenians were killed at the hands of the Turkish government.

The resolution, co-sponsored by local congressmen Tony Coelho and Chip Pashayan, has been praised by local Armenian authorities as a step in the right direction toward acknowledging the suffering of the Armenian population with regard to this century's genocide.

"The Armenian community is very pleased with the passage of the resolution. It's about time steps were taken to recognize the genocide," said Richard Darmanian, chairman of the Armenian National Committee in Fresno, and co-chairman of the April 24th Armenian genocide observance held annually in Fresno.

Passage of the legislation came as a surprise to many Armenians due to the strong opposition similar legislation has received in the past.

"I am delighted with the passage of the resolution because it came so unexpectedly," said Dickran Kouymjian, director of Armenian studies at CSUF.

However, as Kouymjian quickly pointed out, the recently passed resolution does not specifically mention the Armenian genocide, rather it sets aside a day of remembrance for all human suffering victims. Kouymjian views the selection of April 24th as the Day of Remembrance as mere lip service to the Armenian community.

"We would like to have it recognized as an undisputed fact that a genocide was perpetrated against the Armenian people by the Turkish government," Kouymjian said.

The Reagan administration has yet to

confirm that the genocide has even occurred. On the contrary, an article entitled "Armenian Terrorism: A Profile," which appeared in the August, 1982 edition of *The State Department: The Official Monthly Record of United States Foreign Policy*, says in part: "...the Department of State does not endorse allegations that the Turkish government committed a genocide against the people. Armenian terrorists use this allegation to justify in part their continuous attacks on Turkish diplomats and installations."

According to Kouymjian, this statement of policy outraged Armenians throughout the world. To date, there has been no official restatement of policy by the Reagan administration.

"There is nothing more infuriating than the use of the term 'alleged' when attached to the genocide," Kouymjian said. "That statement was clearly aimed at pleasing the Turks."

Although a partial retraction was printed several months after the original story was printed, the State Department has never clearly redefined it's position on the subject. Kouymjian has his own views on the "retraction."

"They took it back without taking it back," he said. "The State Department tried to get the Armenians to think that they ate their words, but they really didn't say a thing."

Kouymjian credits the Turkish government's ever-increasing sphere of influence throughout the media with creating obstacles for the Armenian community in its bid to gain acknowledgement of the genocide.

"The Turkish government has hired Public Relations firms whose sole task is to give Armenians a bad name in the press. They're attempting to use the whole 'Armenian terrorist' thing as a tool to

build people's contempt for us," Kouymjian said.

The Turkish governments' attempts at influencing public opinion have not been entirely successful. On January 7th of this year, in a public statement, French Prime Minister Francois Mitterand pledged France's unqualified support for the Armenians in their quest for vindication with regard to the genocide issue.

Kouymjian feels the time is right for the burden of proof to be lifted from the shoulders of the Armenian community.

"Not only have we had to endure living with the threat of being a nation on the verge of extermination at the hands of another nation, but we have had to suffer the indignity of not having our suffering recognized," Kouymjian said.

"Worldwide acknowledgement of our suffering is the necessary first step to enable Armenians to cleanse the hatred and bitterness from our souls."

Remembrance resolution hailed as 'moral victory'

The U.S. House of Representatives' passage Monday of a resolution designating a day of remembrance for the 1.5 million Armenians killed in Turkey was hailed by Armenian-Americans in the Fresno area as a "moral victory."

"Who could not be pleased? This is a very important moral victory," said Dickran Kouyoumjian, director of Armenian studies at Fresno State University.

The House resolution designates April 24, 1985, as "National Day of Remembrance of Man's Inhumanity to Man," in particular recalling the Armenian massacre.

The resolution calls upon the president to issue a proclamation urging the American people to observe the day to remember all genocide victims.

The House, U.S. Senate and many public officials, including Gov. Deukmejian and Fresno Mayor Daniel K. Whitehurst,

have for years issued resolutions each year setting aside a day of remembrance of the Armenian genocide.

But last year, the resolutions failed to pass in the House and Senate, prompting criticism from the Armenian-American community that the Reagan administration — the U.S. State Department in particular — was concerned about offending Turkey, a staunch anti-communist ally.

"The resolution is harmless, it is not binding, but the very fact that the House has been allowed to reassert itself as it traditionally did every year in passing the resolution is good," he said.

"It's very gratifying," said Richard Darmanian, co-chairman of the annual April 24th Armenian genocide observance held in Fresno and chairman of the Armenian National Committee in Fresno.

"My immediate simple reaction is that, 'It's time.'" Darmanian said.

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ARMENIAN STUDIES PROGRAM

Armenian Studies Program
CSUF, Fresno, CA 93740

- ARCHIVE -

SOURCE The Fresno Bee

DATE 25 Jan. 1983

SUBJECT Courses

PAGE D5



FSU sets 2 classes in Armenian studies

The Armenian Studies Program at Fresno State University is offering two classes in Armenian-American literature during the spring semester. Jimmy Baloian, an FSU graduate who writes poetry and does farming in the Fresno area, will teach the classes.

One of the courses will examine the novels of William Saroyan and compare his work to other writers. The class will meet Thursdays from 7-10 p.m. in Industrial Arts Building,

Room 125.

A one-day class Feb. 12 will concentrate on contemporary Armenian poetry, including writers Diana Der Hovanessian, Peter Balakian and Harold Bond. Valley poets Archie Minasian and Dennis Saleh will give poetry readings and discuss their work. The class will be held in the Conley Art Building, Room 101.

Registration for both courses can be completed at the first class sessions.

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ARMENIAN STUDIES PROGRAM

Armenian Studies Program

CSUF, Fresno, CA 93740

- ARCHIVE -

SOURCE The Fresno Bee

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SUBJECT _____

PAGE B2



Dinner Monday will be a tribute to FSU's Kouymjian

Two Fresno Armenian organizations will sponsor a tribute Monday for Fresno State University Armenian studies professor Dickran Kouymjian, who is leaving for a year's sabbatical.

A dinner honoring Kouymjian will be held at 6:30 p.m. Monday in the FSU Residence Dining Hall. The Armenian Alumni Association of FSU

and the Armenian Cultural Exchange Society of Fresno are sponsoring the event, which is open to the public.

Tickets are \$10.50 and reservations must be made by Friday. They may be made by calling Louise George at 439-9446 or Elizabeth Koojoolian, evenings at 229-4344.



ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO
FRESNO, CALIFORNIA 93740

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DATE December 9, 1982

SUBJECT Armenian Studies 50T Class

PAGE 1 of 1

Final Armenian studies class offered tonight

The final class period of Armenian studies 50-T, the Autobiographical Writing of William Saroyan, will be open to the public at CSUF tonight from 7 to 10 p.m. in the Old Cafeteria, Room 200

Dr. Dickran Kouymjian will speak and show slides on Saroyan's life in Paris and on his trip to return part of Saroyan's ashes to Armenia.

David Battan will also present material on handwriting analysis and will specifically analyze Saroyan's handwriting.

Course looks at past of Armenian militancy

A special course, the first of its kind, will trace the history and consequences of Armenian militancy since 1975. The course entitled "Armenian Political Violence" will be taught by Professor Dickran Kouymjian, Director of the Armenian Studies Program at CSUF.

The one credit offering will be held on Saturday Dec. 4 and Dec. 11 from 9 to 5 with a lunch break in room 101 of the Conley Art Building on the CSUF campus. Parking is unrestricted on those days.

Since the assassination of two Turkish diplomats by Kourken Yanikian in 1973 more than a score of Turkish government officials have been the target of a highly skilled militant movement. The two major groups have remained allusive in both their organization and their membership.

Both the Armenian Secret Army for the Liberation of Armenia (ASALA) and the Justice Commandos for the Armenian Genocide seem to have originated among radical Armenian youth in Beirut, Lebanon in the mid-1970's.

The course will trace the history of

these organizations, their connections with each other and other groups, the manner they have carried out political assassination, their aims — expressed or understood — and the effect of their actions on the Armenian question, Armenians in general and world public opinion.

Kouymjian will use his large personal archives as well as films, live reporting or events, interviews, and slides to explain this phenomenon which has burst upon Armenians in the past decade. Guest speakers and a panel discussion will also be featured. Special importance will be given to the Turkish reaction and to Turkish attitudes towards the Armenians and the Genocide.

The course is open to the public. One unit of University credit may be obtained by registration through the University Division of Extended Education.

The fee for one credit is \$45. Those who wish merely to audit the course may enroll at the first session for a special \$20 fee. For further information contact the Ethnic Studies Program, Tel. 294-2832.

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ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO
FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE The Fresno Bee DATE 1 Dec 1982
SUBJECT Armenian Studies Program CSUF PAGE _____

'Armenian Political Violence' course

A special course tracing the history and consequences of Armenian militancy since 1975 will be offered Sunday and Dec. 11 at Fresno State University.

"Armenian Political Violence" will be taught by Dr. Dickran Kouymjian, director of the Armenian Studies Program. The class will be held from 9 a.m. to 5 p.m. each day in Room 101 of the Conley Art Building at FSU.

The course will trace the history of the two major militant groups dedicated to assassination of

Turkish government officials, the Armenian Secret Army for the Liberation of Armenia and the Justice Commandos for the Armenian Genocide.

Since the assassination of two Turkish diplomats by Kourken Yanikian in 1973, more than a score of Turkish officials have been the target of the groups.

The fee for one unit of credit is \$45. People who wish to audit the course may enroll for a \$20 fee. More information may be obtained by calling 294-2832.

62nd anniversary – difficult celebration for some Armenians

Birthday of Soviet Armenia is marked with speech delivered by USSR envoy

By JULIE CHARLIP
Bee staff writer

It was a difficult kind of celebration.

The celebrants came to commemorate the 62nd anniversary of Soviet Armenia.

It is hard to yearn for a homeland that is part of a totalitarian country, to be intensely nationalistic and simultaneously patriotic.

As one member of the audience noted, this is the era of Ronald Reagan and George Deukmejian — not exactly the cold war but not exactly detente.

"There is an old Armenian saying that when one is drowning in a river, one grasps at anything, at twigs," said another.

So they came, 150 of them, many of them old and clinging to the old. They filled the banquet room of the Del Webb Townhouse on Sunday with the sounds of Armenia — the language, the music, the poetry.

For them, the emphasis was on Soviet Armenia.

But the speaker, Edward Malayan, is a Soviet Armenian.

Malayan is a career diplomat based at the Soviet embassy in Washington, D.C.

"My dear Armenian people, my dear Armenian friends," he addressed the crowd in fluent Armenian.

He told them about the "great accomplishments" made in

Armenia during the years since it became a part of the Soviet Union.

The remainder of what was an independent Armenia is in Turkey, where many of the signs of Armenia have been eliminated, just as the people were.

Malayan spoke, mostly in Armenian, of an Armenia that still lives.

He gave statistics — in the state of Armenia there are 700 major enterprises, including electronics, chemical and engineering enterprises.

He spoke about the "so-called Russification" of Armenia in reassuring tones.

"Does anyone really impose it on them?" he asked, and answered himself.

The fact that 70 percent of Armenians also speak Russian is "a sign of high educational level."

There are 310 Armenian schools, 90 Russian ones; 87 Armenian newspapers and magazines to four Russian ones.

Clearly, he told them, Armenia is still Armenian.

It is what the people wanted to hear. They were happy. They want to remain Armenian, too.

Dr. Dickran Kouymjian, director of Armenian studies at Fresno State University, said the Armenia that is able to exist as a country must now

See Armenia, Page B4

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ARMENIAN STUDIES PROGRAM

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FRESNO, CALIFORNIA 93740

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SUBJECT _____

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Armenia

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help the Armenians who exist in the diaspora.

"We need Armenia more than it needs us," he said. "... Mr. Malayan, our distinguished guest, is involved in third world nations; that is his specialty. I'd like to have him take the message back to Armenia that the Armenian diaspora is a third world nation. It is a nation that is desperately seeking help."

The help is in maintaining the Armenian culture, language, heritage, in a world that demands not just integration but assimilation.

"We need help in the realm of our Armenianness," Kouymjian said.

And he had specifics in mind:

- The University of Erevan should provide more places for foreign Armenian students, and American Armenians and their organizations should help provide the funds for American Armenians to study there.

- Archaeological digs to restore Armenian churches and monuments should be resumed, with American Armenian youth underwritten to spend summers working on the projects.

- An international Armenian newspaper should be published, including news from the diaspora.

- Armenian cultural centers should be opened in major cities throughout the world.

- Armenia should grant citizenship to any Armenian, just as Israel does to any Jew.

The essence of all the suggestions, Kouymjian said, is to "strengthen the tie between the half of the nation that lives, unfortunately, off the ancestral land and the half that lives in Armenia."

Malayan was just as interested in strengthening the ties between peoples. But he had larger groups in mind than the Armenians alone.

He said he hoped his visit would strengthen the ties between all American and Soviet people.

"It's very important," he said. "It's a contribution to mutual understanding between the two countries."

But the gap Malayan seeks to bridge exists, even among the people who yearn for their homeland.

This was a small turnout for a cultural event in Fresno's Armenian community, one participant acknowledged.

Some disagree with the politics — the Armenian community is overwhelmingly conservative.

Others were fearful.

Speaker Aram Arax reminded those who came of the McCarthy era, when gatherings like this one were suspect.

Though the cold war of the 50s is over, the climate remains chilly.

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ARMENIAN STUDIES PROGRAM

Armenian Studies Program
CSUF, Fresno, CA 93740

- ARCHIVE -

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SUBJECT _____

PAGE front page



Deukmejian's candidacy a source of pride to valley Armenians

By RICK RODRIGUEZ
Bee staff writer

Ethnic ties are often overriding political allegiance in Fresno's Armenian community as lifelong Democrats rally to support Republican gubernatorial candidate George Deukmejian.

In Armenian organization meeting halls and in the community newspaper, Deukmejian's name and portrait are prominently displayed.

"I'm supporting him partially because I agree with him, but generally I think it's that kind of nebulous pride Armenians have in seeing one of their own succeed," said Mark Malkasian, a 23-year-old Fresnan. "We have so few heroes."

Malkasian's support for Deukmejian began early in the primary campaign against Lt. Gov. Mike Curb for the Republican nomination.

"I re-registered myself from Democrat to Republican. I'll switch right back as soon as the election is over," said Malkasian, who recently returned from Los Angeles where he worked on Deukmejian's campaign.

"Of course, we are going to vote for Deukmejian," said an 82-year-old Fresnan, a longtime Democrat. "We are very proud of him."

But he said his support is not based solely on ethnic ties.

"Just because he is Armenian is not the only reason," he said. "We went through this when [Rep. Charles] Pashayan was running four years ago. We are not going to vote only because he is Armenian. We look at the issues, too."

Dr. Arthur Margosian, a Fresno State University journalism professor, agreed.

"Some of us [who switched parties in the primary] felt good about George and we have not felt that way about some other Armenian candidates locally," he said.

But Deukmejian is not receiving unanimous support in the Armenian community. Some longtime Democrats say they will not abandon the party which put them back to work during the Great Depression. Others say he is too conservative.

But some of Democrat Tom Bradley's supporters in the Armenian community said Deukmejian's election would be a proud accomplishment for a homeless people who fled a Turkish massacre in 1915 and encountered overt racism in the United States.

"In some ways, I want to vote for Deukmejian. In some, I don't," said a 74-year-old woman, a lifelong Democrat who is leaning toward Bradley. "Deukmejian's election in one way would be good for our prestige. Before we came here, we couldn't do much, we couldn't speak out. We like to

See Deukmejian, back page

Deukmejian

Continued from Page A1

show people what we can accomplish."

Dickran Kouymjian, a professor of Armenian studies at FSU, said Deukmejian and Bradley are hedging on important issues such as offshore oil drilling and nuclear disarmament.

"Armenians have really no dramatic reason not to support George Deukmejian. In general, most citizens of this state, Armenian or not, don't have many options. Deukmejian and Bradley tend to be forced to support popular issues in the same way, I'm afraid," Kouymjian said. "It's not unreasonable to imagine party switchover when differences are blurred."

Kouymjian is supporting Deukmejian because "he represents the kind of person who, when he gets into office, we risk the least because of his honesty, fair play and anti-[political] machine attitudes."

Attorney Charles Poochigian, a Republican and a Deukmejian backer, agreed.

"I know of no one who's jumped on the bandwagon whose policies are not in line with his," Poochigian said. "They tend to agree with him to begin with and the fact that he's Armenian is icing on the cake."

Kouymjian and Poochigian were stunned by a recent Mervin Field California Poll which showed that while only 5 percent of the voters said they would be disinclined to vote for a black for governor, 12 percent said they would be similarly disinclined to support an Armenian for governor.

"Simply having Deukmejian in the governor's mansion will allow Armenians to overcome the trauma and sickness of that 12 percent figure," Kouymjian said.



ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO
FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE The Fresno Bee: Fresno, CA

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SUBJECT "Armenians in America" Extension Course

PAGE 1 of 1

"Armenians in America" will be a two-Saturday extension course beginning this week at Fresno State University. The class will meet from 9 a.m. to 5 p.m. each day in Room 101 of the Conley Art Building. The class will trace the arrival in this country of Armenians and will view the exhibit on the first 100 years of Armenians in California at the Henry Madden Library. The struggles, achievements and drawbacks of being Armenian immigrants will be discussed. Tuition is \$43 for one unit of extension credit or \$20 to audit the course. Registration may be with at the Division of Extension Education or at the first class session.

FSU display on heritage of Armenians

A special exhibit on "The Armenian Community of California: the First One Hundred Years" is now on display in

the Fresno State University library.

The exhibit consists of more than 100 photographs depicting a century of Armenian life in California.

The display, which will be in Fresno through the end of October, was organized by Armenian Studies at FSU, together

with the Armenian Assembly and the Armenian Film Foundation, with major funding from the California Council for the Humanities.

In conjunction with the exhibit, color photographs of the present-day Armenian Republic will also be on display in the library.

SOURCE Fresno Bee

DATE 4 Oct 1982

SUBJECT Armenians in California

PAGE B1, B6



Armenians mark first 100 years

"I should like to see any power in this world destroy this race, this small tribe of unimportant people whose history is ended, whose wars have been fought and lost, whose structures have crumbled, whose literature is unread, whose music is unheard and whose prayers are no more answered. Go ahead, destroy this race! Destroy Armenia! See if you can do it. Send them away from their homes into the desert. Let them have neither bread nor water. Burn their homes and churches. Then, see if they will not live again, see if they will not sing and pray again. For, when two of them meet anywhere in the world, see if they will not create a New Armenia."

— William Saroyan

By JULIE CHARLIP
Bee staff writer

New Armenia celebrated in Fresno on Sunday.

They celebrated that they are here, 100 years in California.

They came, 200 strong, to Fresno State University to see the opening of a photographic exhibit, "The Armenian Community in California: The First One Hundred Years."

The exhibit went first to San
See *Armenians*, Page B6

Continued from Page B1

Francisco, Los Angeles and Sacramento, but Sunday it came home to Fresno, where it all began.

"The greatest export of Fresno is not raisins at all, but Armenians," said Dr. Dickran Kouymjian, director of FSU's Armenian Studies Program.

Saroyan's words greeted the visitors at the library, where the photographs will be on display for 27 days.

In the cafeteria, they were greeted by the words of Dr. J. Michael Hagopian, a former Fresnoan who helped make the project a reality.

Hagopian, chairman of the Armenian Film Foundation, was the writer and producer of a slide show called, "California Armenians ... The First Generation."

"The first generation is a Fresno generation," Hagopian told the audience.

And on the screen flashed images of Fresno from 1881 to 1930 — strong-featured faces, men with great, curling mustaches and women with glowing, dark eyes, building a new community.

The story begins with Simon and Jacob Seropian, the first Armenians to come to Fresno from Marzovan, Turkey, in 1881.

It follows the lifespan of Jonathon Sinanian, the first Armenian born in Fresno, in 1884.

During his lifespan, Armenians in Fresno went from poor immigrant laborers to well-to-do merchants and farmers, pioneers of the fig industry.

They suffered prejudice — when the Fidelity Bank building was built in 1927, Armenian businessmen were refused office space.

From 1881 to 1930, most Armenians in California lived in Fresno. The Great Depression changed that, dispersing the community to San Francisco and Los Angeles.

But the strong ethnic identity of Armenians in Fresno remains, and it was clearly visible Sunday.

They came to see the pictures of a Fresno they remember from their childhoods or heard about from parents and grandparents.

They came to reaffirm.

And they heard some reaffirming

words from panelists who discussed, "The Armenian Experience in California: Ethnicity and Assimilation."

Dr. Andrei Simic, an anthropologist at the University of Southern California, told the group that the ethnicity they celebrate is an added resource to their knowledge of the majority culture.

Simic said he surveyed students in a USC class and found many were unable to claim an ethnic identity.

Dr. James H. Rogers, who teaches black studies at FSU, said he was taught nothing of Armenians, even while studying for his doctorate at the University of Iowa.

Rogers includes Armenians in his multi-ethnic course, "The Ethnic Experience."

"It must be nice to be an Armenian," he said, "to have a sense of history, culture, religion, that so often black Americans are prevented from knowing about."

Media consultant Gayle Surabian, the daughter of an English mother and German father and wife of an Armenian, said she felt a part of all three cultures. Keeping culture, she stressed, is important.

Mark Malkasian, a recent UCLA graduate with a master's degree in Near Eastern History, said Fresno is rare and fortunate to have an Armenian identity.

Malkasian visited Turkey — what was once Armenia — and found the Armenians had assimilated. Some had converted to Islam, and few under 40 spoke Armenian.

Kouymjian mourned the assimilation here, where people have a choice.

But Hagopian said, "Assimilation is inevitable."

Assimilation doesn't have to mean completely giving up culture, he said.

"Maybe they'll keep *dolma* ... Maybe they'll keep something. Pilaf, at least," he quipped and the audience laughed.

But, he added seriously, "The task is to leave something behind that will enrich the culture you live in."

His words were not lost on the people who walked to the library.

They crowded around the pictures. They spoke Armenian.

A woman read Saroyan's words of a New Armenia. "That's beautiful," she said.

Armenians mark first 100 years

"I should like to see any power in this world destroy this race, this small tribe of unimportant people whose history is ended, whose wars have been fought and lost, whose structures have crumbled, whose literature is unread, whose music is unheard and whose prayers are no more answered. Go ahead, destroy this race! Destroy Armenia! See if you can do it. Send them away from their homes into the desert. Let them have neither bread nor water. Burn their homes and churches. Then, see if they will not live again, see if they will not sing and pray again. For, when two of them meet anywhere in the world, see if they will not create a New Armenia."

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Date 10-4-82

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State heritage of Armenians

A photographic exhibit commemorating the centennial of the Armenian community's presence in California will open a 27-day showing at Fresno State University on Sunday.

"The Armenian Community in California: The First One Hundred Years" will be on display in FSU's Henry Madden Library. A slide presentation and panel discussion also will be held Sunday to open the exhibit.

The show consists of more than 100 photographs depicting a century of Armenian life in California. San Joaquin Valley residents will find many of the scenes familiar, particularly the section portraying the Armenian contributions to agriculture, business and culture.

The slide show and panel discussion, "The Armenian Experience in California: Ethnicity and Assimilation," will begin at 2:30 p.m. Sunday in Room 201 of the Cafeteria Building. The panel will be

moderated by Dr. Dickran Kouymjian, coordinator of the FSU Armenian Studies program. Participants will be Dr. Andrei Simic, co-director of the Institute for Applied Anthropology at the University of California, Berkeley; Dr. James H. Rogers, FSU associate professor of black-American studies; Mark Malkasian, a recent UCLA graduate with a master's degree in Near Eastern History; Gayle Surabian, media consultant; and Dr. J. Michael Hagopian, Armenian film maker.

The slide presentation, prepared by Hagopian and his associate Barbara Gilmore, features the first generation of Armenian settlers in the Fresno area.

The first Armenian settlers came to California in 1881. Two brothers, Hagop and Garabed Seropian, pioneered the fig industry in the valley after immigrating from Marzovan, Turkey. Later immigrants were attracted to central California's rich farmland and hospitable climate.

The genocide of Armenians by the Turkish government in 1915-18 brought thousands of Armenians to the valley. The population center of California's Armenian community shifted to Los Angeles during the Depression years, but Fresno continued to remain a focal point of the worldwide Armenian diaspora.

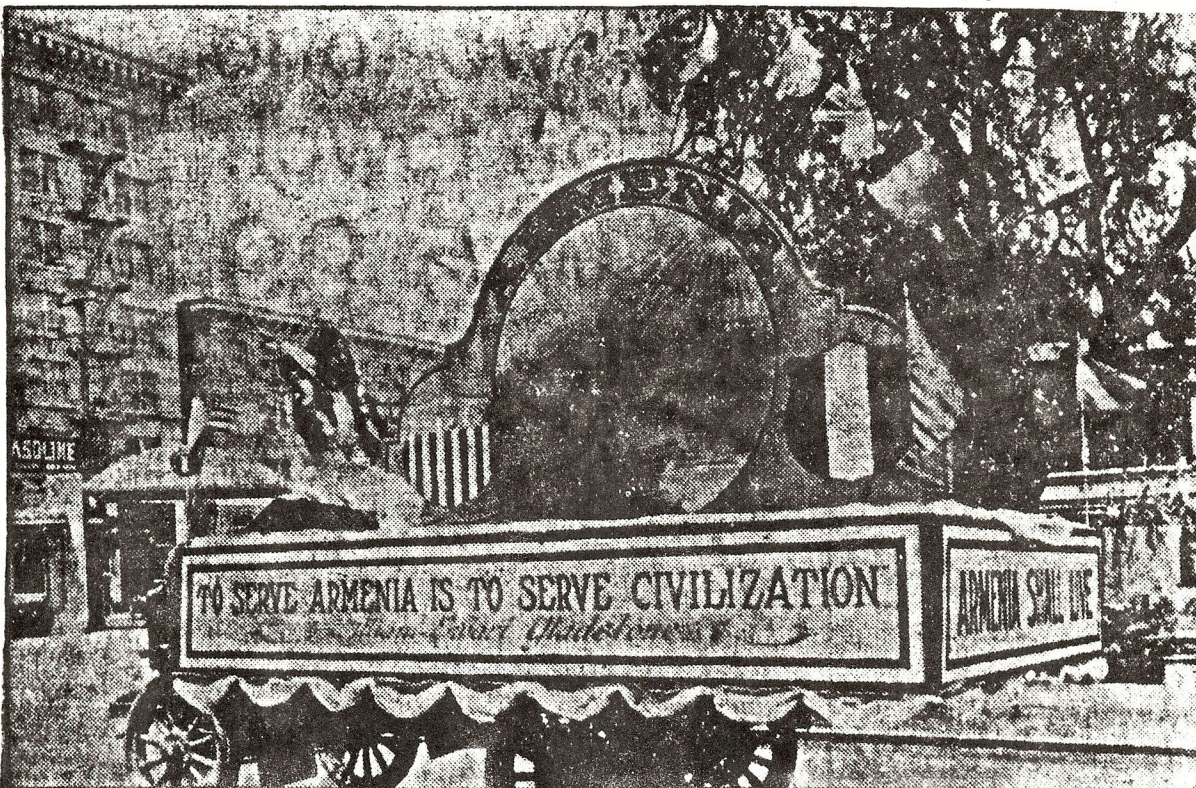
Today, California has more than 200,000 Armenians, including 35,000 in the San Joaquin Valley.

The photographic exhibit includes prominent Armenians such as William Saroyan, Haig Patigian and George Deukmejian. Armenian community life is portrayed through photographs, many of them 50 to 60 years old, of Armenian churches, schools, social and cultural organizations.

The exhibit will come to Fresno after shows in San Francisco, Los Angeles and Sacramento. It is a joint effort of the Armenian Assembly of California Council, the FSU Armenian Studies Program and the Armenian Film Foundation.

Partial funding was provided by the California Council for the Humanities and from individual contributors in the Armenian community.

In conjunction with the exhibit, a booklet has been prepared by Edward Minasian, Laney College history professor. It will be available free at the exhibit.



Armenian float in San Francisco's 1915 Panama Exposition.



- ARCHIVE -

SOURCE The Daily Collegian: Fresno, CADATE September 10, 1982SUBJECT Courses on William SaroyanPAGE 1 of 1

CSUF today

Open House: The College Assistance Migrant Program (CAMP) and the Office of Advising/Services invite all faculty and staff to see their new facilities from 2 to 4 p.m. The new CAMP office is in Joyal 251. The Advising Services Office is in Joyal 219.

Movie: "Star Wars." Luke Skywalker and Han Solo are protecting humanity from the evil Darth Vader and the Imperial Empire.

Saroyan courses: Two classes on

the life and works of William Saroyan are being offered at CSUF this fall.

"William Saroyan: Memoirs" (Armenian Studies 50T) will be covering successively the short stories, plays, memoirs, journals and autobiographical works produced by Saroyan. The three-unit course is being taught Thursday evenings from 7 to 10 p.m. in Social Sciences 205A by Dr. Dickran Kouymjian.

In addition, Dr. Kouymjian is teaching a one-unit course on films either made by

Saroyan or based on his novels, plays and short stories. The class, "Saroyan Films" (Armenian Studies 120T), will meet tomorrow and September 18 from 9 a.m. to 5 p.m. in the auditorium of the Conley Art Bldg.

CSUF students may still register for the courses, and community members are invited to enroll through the University Extension Program (294-2549). A special reduced rate is available for those wishing to take the courses without credit.

Saroyan's Ashes Laid To Rest In Armenia

(Continued from page 1)

Our arrival in Moscow coincided with the unveiling of a plaque honoring another noted son of Armenia, composer Aram Khachaturian. We were escorted to the site of the ceremony, the Composers' Union Building. The commemorative plaque was placed in the building, the former home of the composer.

That evening Dr. Dickran Kouymjian, professor of Armenian Studies at California State University, Fresno, the fourth member of the delegation, arrived from Paris. Our hosts tendered a welcoming dinner, complete with numerous rounds of toasting — Armenian style.

The final leg of the journey to Yerevan was a trying and complicated experience. Our plane was forced to land prematurely in Minvodi because of a lightning and hail storm at the Yerevan airport. We were grounded for 7 or 8 hours while thousands waited patiently in Yerevan for the arrival of Saroyan's ashes. The day was typically "Saroyan style;" one could never be sure if he would show up or not at a given event.

When we finally arrived in Yerevan it was after midnight, but there were still about 1,000 admirers of the late Saroyan waiting for our delayed arrival. The reception committee was headed by Vartkes Hamazaspian and Vartges Petrossian, presidents of Spurk and the Writers' Union, respectively.

Because of the late hour the scheduled reception was canceled. However, Saroyan's ashes were symbolically transferred to Petrossian upon disembarking from the plane. We were then escorted in a motorcade with sirens blaring to Hotel Armenia — our home for the next 12 days. The dream of setting foot on Armenian soil had become an exciting reality!

For the "Saroyan Quartet," as we were affectionately called, our mission was not yet completed. Three distinct events were yet to be executed in immortalizing Saroyan.

A private ceremony of transferring the urn of ashes was held on May 27th at the reception hall of the Writers' Union. Damir, head of the Saroyan delegation, presented the urn of ashes. Then Keshishian responded on behalf of our delegation regarding our mission. Participating in this private ceremony were: Party Cultural Director S. Avedisian; Spurk President Hamazaspian; writers and cultural committee representatives.

On May 29, more than 10,000 people gathered under clear skies in Komitas Park, where the public ceremonies were held. The official platform was flanked by the highest of government dignitaries, including Karen Demirchian, First Secretary of the Central Committee of the Communist Party of Armenia and his colleagues, Fadey Sarkissian, Prime Minister of Armenia, the members of his cabinet, noted men of arts and letters and the Saroyan delegation.

The solemn two hour program began at 2 PM while the State Choral Group, under the direction of Ohannes Chekejian, rendered several selections. At one side of the official platform, the urn containing half of Saroyan's remains was placed on a pedestal in front of a huge painting of Saroyan.

Petrossian delivered the main eulogy and conducted the program. Other speakers included Party Secretary Karlen Dallakian; Hamazaspian, Keshishian, actress Vartuhi Varteressian, poet Vahagn Davian, resident of Oujan Aram Kevorkian, and teacher Aida Mnatsaganian. Poets Gevorg Emin and Razmig Davoyan recited original poems dedicated to the memory of



FOLLOWING a two hour public ceremony, the bronze urn containing the ashes of William Saroyan was carried on the shoulders of (from left) Vartkes Hamazaspian, President of Spurk;

Vartges Petrossian (partially hidden), Writers' Union President; Fadey Sarkissian, Prime Minister; and Karen Demirchian, Party First Secretary.

Saroyan.

Keshishian told the huge gathering that it was Saroyan's wish that his remains be laid under the blue skies of Armenia and placed within its soil. He pointed out that Saroyan's works, translated into more than 60 languages, is the most translated among Armenian and American authors; and that for the first time in American literature, Armenians were portrayed as a happy breed, hard working and honest individuals. Keshishian also read excerpts from Fresno Mayor Daniel K. Whitehurst's message for the occasion.

Following the program, First Party Secretary Demirchian, Prime Minister Sarkissian, Spurk President Hamazaspian and Writers' Union President Petrossian carried the pedestal with the urn of ashes of Saroyan on their shoulders to the gravesite a few hundred yards away, at the Pantheon, a holy place in Komitas Park. The procession followed the dignitaries who carried several floral wreaths.

The urn of Saroyan's ashes was lowered into the grave and the grave was then sealed and covered. Floral wreaths and flowers were placed by various committees, unions,

schools and individuals from different parts of the country.

All day, until midnight, thousands of people walked solemnly by the grave in the Pantheon where Saroyan's remains laid at rest in Armenia, next to the great men of Armenian arts and letters, such as Komitas Vardapet, Aram Khachaturian, Martiros Sarian and Avedik Isahakian.

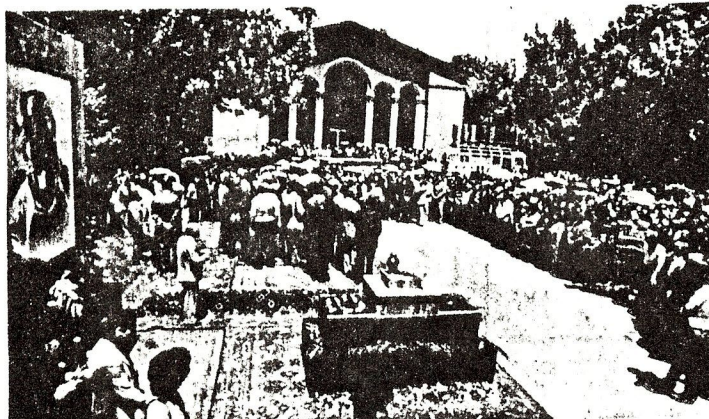
A traditional dinner after the ceremonies was held at the Ani Hotel restaurant, hosted by Spurk President Hamazaspian. Present were members of the Saroyan Quartet, Minister of Foreign Affairs John Kirakosian; Writers Union President Petrossian and his deputies, Zeytoonizian and Saghatel Haroutunian; Spurk Deputies Mikaelian, Antranig Martirosian and Spartak Bagdasarian; Spurk staff members Ashot Shaboyan and Artur Navasardian; Spurk publication Karog editor Berj Meerobian; writer and Saroyan's Bithistai friend Babayan; and KMJ Radio News Director Ed Hardy.

The final official event was held at the Theatre of the Writers' Union on June 2nd with President Petrossian pre-

siding. Petrossian, who represented the delegation. Being the first speaker, I thanked Spurk and the Writers' Union for their warm and cordial hospitality, expressed my impressions regarding my first visit to the homeland of my ancestors and presented a video tape of the Fresno Saroyan Tribute to the Writers' Union on behalf of the Fresno Armenian community. Following the presentation, Keshishian and Kouymjian presented an overview of Saroyan's life augmented with slides.

All of the events, from landing in Moscow, to arriving in Yerevan, and including the private and public transfer ceremonies, were extensively covered by the news and TV media.

Saroyan did not have a burial in Fresno, but in Armenia it was a different matter, where it could not have been evaded. The Saroyan Quartet can be rest assured that they fulfilled the last wishes of their dear friend. The significance of Saroyan's burial in Armenia to the citizens of Armenia and the manner in which they paid respect to their son was something beyond expectation. I truly feel Bill would have approved!



A CROWD of more than 10,000 jammed Komitas Park in Yerevan to pay their final respects to Fresno author-playwright William Saroyan.

In accordance to his wishes, his ashes were flown to Armenia from Fresno for burial.

SOURCE Fresno Bee

DATE 6/26/82

SUBJECT Armenian Cooking

PAGE 1-2

Armenian history, culture enthrall 31 'students'

By SHIRLEY ARMBRUSTER

Bee staff writer

With the aroma of fresh-from-the-oven Armenian cracker bread in the air, participants in the Fresno State University Elderhostel program concluded Friday their week-long studies of Armenian history and culture.

The 31 "students," ranging in age from 60 to 88 years old, toured an Armenian bakery and ate samples of the fresh cracker bread. Class members said the week-long session was a thoroughly enjoyable learning experience.

Elderhostel is a worldwide program to provide special educational opportunities for people 60 and older. Participants in the FSU program, who are from California and several other states, live in the campus dormitories during the session.

This week's class was the third and final summer session at FSU. While this session concentrated on Armenians, the other two dealt with a variety of subjects, including California foods and fibers, music, Old Testament literature, government and toxic chemicals.

Elderhostel, said Andresen, allows for a "recycling of human resources. There's a whole world of new experiences in just this one aspect," she said.

The course on Armenians was coordinated by FSU journalism professor Arthur Margosian. Numerous guests from the Fresno Armenian community spoke and gave demonstrations to the Elderhostel students on Armenian history, geography, culture, music, religion and food. Thursday's class was devoted to a study of the life and works of Fresno-born writer William Saroyan.

"I knew about Saroyan, but I never realized the tremendous contribution of the Armenian people to all of California," said Andresen.

Margosian also lauded the Elderhostel participants and their eagerness to learn new things.

"The saying that the old can't learn isn't true," he said. "They learn because they want to learn."

"This was a marvelous experience," said Ruth Andresen of Salinas, a retired geologist and former member of the California Coastal Commission. "It was an introduction to a part of Fresno that we would never have had the opportunity to know about otherwise."

Arto Demirjian of Oceanside, who was born in Armenia, said he learned a lot about Armenia in the program. He was the only student of Armenian ancestry.

Demirjian survived the 1915 massacre of 1.5 million Armenians by the Turkish government and came to the United States in 1920. He is a retired photographer.

"Even though I am Armenian, have always been very much interested in the history and still speak the language, I never knew the history way far back. And what I've heard has not been explained to me as clearly as this was," said Demirjian.

Participants praised not only the course on Armenians, but the entire Elderhostel program.

SOURCE Fresno Bee

DATE 6/26/82

SUBJECT Armenian Cooking

PAGE 2-2



Sammy Ganimian, left, explains Armenian cracker bread baking process to the participants in FSU Elderhostel program.

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ARMENIAN STUDIES PROGRAM

Armenian Studies Program
CSUF, Fresno, CA 93740

- ARCHIVE -

SOURCE The Fresno Bee

DATE 21 May 1982

SUBJECT Saroyan

PAGE B1



Commemoration tonight

Half Saroyan's ashes will rest in Armenia

Honoring the request of William Saroyan, half of the late author's ashes will be taken next week to Yerevan, the capital of Armenia, to be enshrined.

A three-man delegation, including two Fresnoans, will leave Sunday to accompany the remains. One of Saroyan's last wishes was that his ashes be interred in Fresno, his hometown, and in his ancestral homeland.

Heading the delegation will be Robert M. Damir of San Francisco, attorney for the Saroyan estate and the William Saroyan Foundation. The other delegates will be Fresnoans Allan Y. Jendian, an active

Armenian civic leader, and Dickran Kouymjian, chairman of the Armenian Studies Program at Fresno State University.

In Yerevan, the delegation will be the guests of the Committee for Cultural Relations with Armenians Abroad and the Armenian Writers' Union.

Saroyan's ashes will be enshrined in Yerevan's "Pantheon," where several famous Armenians are honored. A special tribute and ceremony will be held later this month, marking the first anniversary of Saroyan's death on May 18, 1981, at the age of 72.

The son of Armenian immigrants, Saroyan set many of his stories in the Armenian neighborhood of Fresno.

He was a prolific writer for more than half a century and won a Pulitzer Prize in 1940 for "The Time of Your Life," a play written in six days. His books included "The Human Comedy" and "My Name is Aram."

During his lifetime, Saroyan traveled to Armenia many times.

"One of his last wishes was that he might forever be physically associated with the two lands that meant so much to him," said Robert Setrakian,

executor of the Saroyan estate. "As a creative writer, he was above politics and nationalistic issues of the moment."

A first anniversary commemoration of Saroyan's death will be held tonight in Fresno. The FSU Child Drama Center and Armenian Studies Program will sponsor a memorial program at 8 p.m. in the Conley Art Building, Room 101.

The memorial will feature a dramatic reading of Saroyan's last published play "Assassinations," a one-act spoof of the modern condition.

The tribute is free and open to the public.

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ARMENIAN STUDIES PROGRAM

Armenian Studies Program
CSUF, Fresno, CA 93740

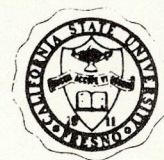
- ARCHIVE -

SOURCE The Fresno Bee

DATE 21 May 1982

SUBJECT Saroyan

PAGE D 10



On stage

Saroyan saluted by FSU

The Fresno State University Child Drama Center and the Armenian Studies Program will present a memorial program honoring William Saroyan tonight at 8 o'clock in Room 101 of the Conley Art Building on the FSU campus.

The program commemorates the first anniversary of the death of the Fresno author. It will feature a dramatic reading of Saroyan's last published play, "Assassinations," which spoofs modern attitudes toward assassinations of important political figures.

Included in the cast are directors Philip Walker and Charles Randall.

Admission is free.

ARMENIAN STUDIES PROGRAM

Armenian Studies Program
CSUF, Fresno, CA 93740

- ARCHIVE -

SOURCE The Fresno Bee

DATE 21 May 1982

SUBJECT Saroyan

PAGE D9



Calendar

★ SAROYAN MEMORIAL

— A memorial program marking the first anniversary of the death of author William Saroyan, 8 p.m., Phebe Conley Art Building, Room 101, Fresno State University. Sponsored by the FSU Armenian Studies Program and the FSU Child Drama Center. Featuring a dramatic reading of Saroyan's last published play, "Assassinations." No parking restrictions on campus.

4UB

ARMENIAN STUDIES

PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

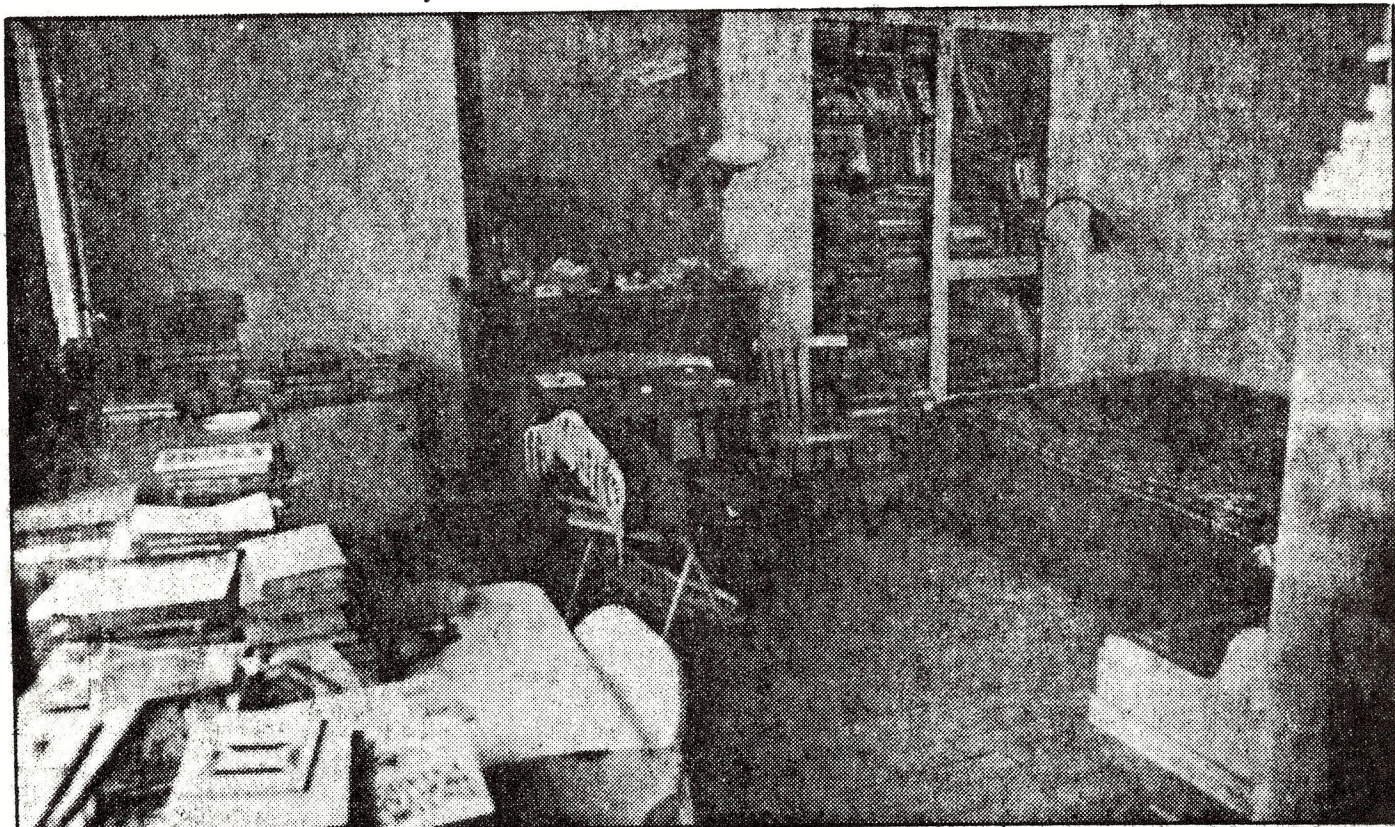
SOURCE CSUF--Monday Report

DATE 21 May 1982

SUBJECT Saroyan Memorizl

PAGE 2

Saroyan Memorial: The CSUF Child Drama Center and Armenian Studies will commemorate the first anniversary of William Saroyan's death with a public reading of his last published play, "Assassinations," at 8 p.m. in Phebe Conley Art 101. Also planned is a slide presentation featuring Saroyan's life and apartment in Paris. Admission is free.



The bedroom in William Saroyan's Paris apartment is shown. His Paris items were recently inventoried.

Saroyan's Paris items shipped home

Dickran Kouymjian, a Fresno State University professor and friend of the late William Saroyan, recently completed an inventory of the writer's Paris apartment and shipped literary and personal items to California.

The items were sent to Fresno and to the University of California's Bancroft Library in Berkeley.

The library, which already retains holdings for the William Saroyan Foundation, received for inventory and

evaluation manuscripts, books written by Saroyan, artwork, letters and other literary documents from the apartment.

Personal effects, memorabilia, most of the books and special items like Saroyan's pianola were sent to his two houses in Fresno.

Kouymjian, chairman of the FSU's Armenian Studies Department, accomplished the task with a \$10,000 grant from the National Endowment for the Humanities. It was awarded to the

Armenian Assembly, acting on behalf of the Saroyan Foundation.

For the last 20 years of his life, Saroyan divided his time between Paris and Fresno. Saroyan was a collector and his Paris apartment, Kouymjian reported, contained 20 years' accumulation of papers, books and personal effects.

Included were interesting stones, bags of rose petals, mementos of his travels, stacks of newspapers and magazines, thousands of books, envelopes, receipts, lists and other trash, as Saroyan termed it.

There also were a large number of his drawings and paintings, each carefully signed and dated with the time of day.

Saroyan and Kouymjian became friends as the two shared the experience of commuting between their homes in Paris and Fresno. Kouymjian also has taught courses on Saroyan's writing at FSU.

In the fall of 1980 Saroyan entrusted Kouymjian, who was about to take a leave of absence, with the keys to his Paris flat asking him to assemble and ship certain items back to him in Fresno. Before the work was completed, Saroyan died in Fresno last May.

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ARMENIAN STUDIES PROGRAM

Armenian Studies Program
CSUF, Fresno, CA 93740

- ARCHIVE -

SOURCE The Fresno Bee

DATE 18 May 1982

SUBJECT Saroyan

PAGE B5



Saroyan memorial

Fresno State University will present a memorial program Friday marking the first anniversary of the death of author William Saroyan.

The Pulitzer Prize-winning native Fresnoan died a year ago today in Fresno's Veterans Administration Medical Center.

The memorial will feature a dramatic reading of Saroyan's last published play, "Assassinations." The one-act comedy uses the theme of political assassinations to spoof the modern condition.

Saroyan wrote it in 1974 and California State University, Northridge, published it in 1979.

The program will be sponsored by the FSU Armenian Studies Program and the FSU Child Drama Center.

Jeanette Bryon, head of the center, will direct. Wendy Duncan and Ted Coopman and FSU theater arts professors Philip Walker and Charles Randall will be featured in the cast.

The play will be presented free to the public in the Conley Art Building, Room 101 at 8 p.m. There will be no parking restrictions on campus.

SOURCE

The Fresno Bee

DATE

6 May 1982

SUBJECT

People

PAGE

B2

Fresno woman prizes her stay with the Saudis

An American woman's view of Saudi Arabian life while she is working there differs from a man's. Or so says Alma Margosian of Fresno, who returned in December after a year as a medical transcriptionist at the hospital in Riyadh, the country's capital.

Perhaps a woman notices diverse traditions or is treated differently. Whatever the case, her year in the Arab country the "highlight of my life," Margosian said.

"Saudi women are not second-, third- or fourth-class citizens," she said. Instead, the Saudi rules that women do not work, do not mingle and remain heavily veiled means only that the women are "highly prized," she explained.

"They want to spare their women from the stress and strain that American women and other women are put through," said Margosian, who works at Fresno State University with the Agriculture and Energy Technology Project.

Margosian said she thought that the Saudi woman was considered less of a person until several Saudi men explained the country's view.

A foreign worker experiences the

different treatment a Saudi woman receives. Women must sit in the back of a bus, which is separated from the front — and the men — by a board.

"You didn't know where you were going, just where you had been," Margosian said. Even women traveling with their husbands must sit in the back.

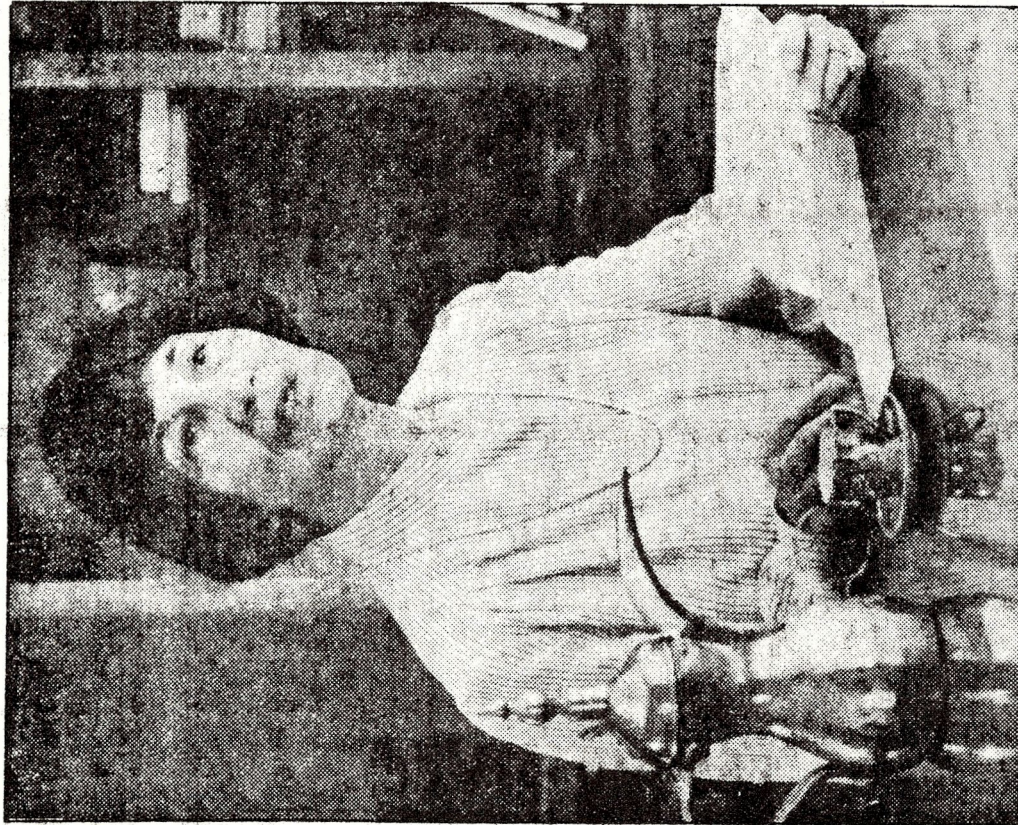
Women also are looked down upon if they walk or go anywhere by themselves. And many businesses do not allow women to enter.

"No way could you walk into a (coffee shop) and expect to be served," Margosian said.

There is little chance for foreign workers to meet the Saudis, she said. Foreign women are forbidden to date Moslem men, she said, and the women are covered with veils so women too are impossible to meet.

The Saudi woman spend much of their time shopping for gold at the gold "souqs" or booths, especially after payday.

"That was the sign of success," Margosian said. "The more gold she had, the more successful he (her husband) was."



Fresno Bee

Alma Margosian reads letter from a travel acquaintance.

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ARMENIAN STUDIES PROGRAM

Armenian Studies Program
CSUF, Fresno, CA 93740

- ARCHIVE -

SOURCE The Daily Collegian

DATE 30 April 1982

SUBJECT Poetry class

PAGE 8



Armenian poetry course set

An Armenian poetry course, led by poet James Baloian, will be offered by the Armenian Studies Program at CSUF on May 1 and 8, 1982. The course which will be an analysis of Armenian poetry from the early centuries to the present, with emphasis on contemporary Armenian poets, especially the works of Valley poet James C. Baloian. He will lead the course along with Dr. Dickran Kouymjian, who will provide the students with a general introduction.

One of America's leading poets, Philip Levine, will be present to read poetry with James Baloian, Archie Minasian, Omar Salinas and DeWayne Rail.

Ancient Armenian poetry will be discussed by Flora Tchaderjian as well as Araxie Menendian (Sayat Nova 18th century), Araxie Tatouljian (Vahan Teke-

yan 19th-20th century), Cecelia Baloian (Avedik Issahakian 19th-20th century).

Registration can be done through the Extension Division or on the first day of class. The one unit course will be held in room 105 of the Social Science Building at CSUF from 9 a.m. to 5 p.m. A fee of \$15 is offered to those people wishing to audit the class.

All poets, friends of poetry, music and art are invited to discuss, listen and read poetry. The course is open to the public.

James C. Baloian is Fresno's resident Armenian poet. He attended CSUF and University of California at Irvine. He is also a farmer. His works have been published in numerous periodicals and anthologies. His volume of poetry *The Ararat Papers* was published in 1978 and he has several books currently in press.

Slayings Of Turks Seen As Boosting Armenian Claims

By Ted Bell
Bee Staff Writer

The murder of Turkish diplomats by radical Armenian nationalists may be making it clear to the Turkish people that 1.5 million Armenians were systematically exterminated by the Turks before and during World War I, a Fresno professor told a University of California, Davis, audience Thursday.

Professor Dikran Kouymjian claimed that, despite what he termed irrefutable evidence, the Turks, the U.S. government and even the Israeli government has refused to condemn the slaughter of Armenians as "genocide" and are more comfortable in writing off what happened as past history committed during a war under unique circumstances.

Flags on state buildings were flown at half-staff last week in remembrance of the Armenian genocide during the first World War.

Kouymjian teaches Armenian studies at California State University, Fresno. (Fresno has one of the largest Armenian communities in the United States.) Kouymjian was emphatic in saying he is not sympathetic with the two major Armenian groups claiming responsibility for the deaths of 22 Turkish diplomats and their families since 1975.

"I am convinced that you cannot use any means to achieve an end, no matter how noble that end may be," Kouymjian said. "I am afraid that the means chosen will affect the course of events and that the end may be different. Violence is uncontrollable. You cannot stop it."

He said that non-violent alternatives include the boycotting of Turkish embassies worldwide, the estab-

lishment of an institute on Armenian genocide and congressional recognition of Armenians as a "non-governmental national organization."

Kouymjian said that the "political violence" of the Armenian Secret Army for the Liberation of Armenia and the Justice Commandos of the Armenian Genocide has had some positive effects.

"In bringing back in strong terms, the Armenian question, (they) have for the first time brought the issue home to the Turkish masses," he said. "Forty million Turks pick up their newspapers and read of Armenians. Most of it is negative, but it is there... where it wasn't before. The effect of political violence has been the opening wedge of information into the Turkish conscience."

Another effect of the violence, which he does not feel should be termed "terrorism," is that it "has forced the Armenian population to come to grips with actions that are unpopular."

Kouymjian said the two groups are gaining popularity because their goal is "direct political action interested in getting back some real estate."

He said the Secret Army's stated goal is to re-establish an Armenian homeland within the traditional area that encompasses parts of eastern Turkey, a southeastern slice of the Soviet Union and a western part of Iran. He admitted, however, that the Iranian portion is not included in their homeland maps.

Participants in the sparsely attended "Political Violence and the Armenian Question" forum at UC Davis disagreed over the Soviet Union's feelings about the two nationalist groups.

Kouymjian and the forum's other

speaker, Dr. Jack Zakarian, made numerous references to similarities in the plight of the pre-1948 Jews and the Armenians. Kouymjian said that the main body of the Palestinian Liberation Organization has shown signs of toning down political violence now that it is recognized in international circles, just as Zionists did prior to the establishment of the Israeli state.

Most Western history texts record the "Armenian Question" as having begun in 1894 under the Ottoman Empire's Sultan Abdul Hamid ("Abdul the Damned") while his nation was at war with Czarist Russia and the Armenians. Later, under a bureaucrat named Mehmed Talat, a quarter of a million Armenian men were drafted into the Ottoman army and put into labor battalions where they were slaughtered.

Zakarian and Kouymjian noted that while Germans today pay Israel reparations and emphasize the holocaust in their schools, the Turks have refused to even acknowledge that the massacres ever occurred on the scale claimed by Armenians.

When a Turkish student in the audience protested that he could not be held accountable for what happened two or three generations ago, Kouymjian said the United Nations has no statute of limitations for genocide and ~~that the massacres were committed not by a government but a state. He said the same Turkish state exists today.~~

Kouymjian claimed Turkey's important role in NATO and the presence of 30,000 US troops with ballistic missiles in Turkey are responsible for the U.S. silence on the Armenian killings.

4U3**ARMENIAN STUDIES PROGRAM**CALIFORNIA STATE UNIVERSITY, FRESNO
FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE The Fresno BeeDATE 30 April 1982SUBJECT PoetryPAGE E11

Poets to read at seminar

The Armenian Studies program at Fresno State University will offer a seminar on American and Armenian poetry with several name poets as guest artists in day-long sessions Saturday and May 8.

The prize-winning Philip Levine, who divides his teaching time between FSU and Tufts University in Massachusetts, will head the list of those reading from their works. The others are James Beloian, Dewayne Rail, Archie Minasian and Luis Omar Salinas.

The workshop will open Saturday at 9 a.m. (Room 105, Social Science Building) with Dr. Dickran Kouymjian leading a general discussion of poetry and poets. An

afternoon session will be devoted to readings by Levine, Beloian and Rail.

The May 8 seminar will have a similar format, the morning meeting dealing with translations of 19th and 20th century Armenian poetry and performances of folk music as it is traditionally used in conjunction with readings. Minasian and Salinas are the scheduled poets that afternoon.

"Armenian Poetry (Armenian Studies 120 T)" will be offered for one unit credit for \$43 or as an audit course for \$10. Further information may be obtained by telephoning 294-2669 or 294-2524.

SOURCE U.C. Davis - The California Aggie

DATE 29 April 1982

SUBJECT Political Violence

PAGE front page + 3

Thursday

Ugly bike contest

Tomorrow after the Whole Earth Festival opening ceremonies on the quad there will be an ugly bike contest. Bring any bike, but you must be able to ride it!

Winter quarter grades

Winter quarter grade sheets will be available in the basement of Mrak Hall from 8 a.m. to 5 p.m. today and tomorrow. Go pick up your grades!

Register to vote

There will be a voter registration drive today from 11 a.m. to 2 p.m. in MU II. The drive is sponsored by Alpha Kappa Alpha sorority.

Armenian Students forum

Today at noon in MU II, the UCD Armenian Students Association will present an open forum entitled "Political Violence and the Armenian Question." Speaking will be Dr. Jack Zakarian and Professor Dikran Kouymjian.

TODAY

*Armenian Students
Assn of UCD
presents an open forum on:*

**POLITICAL VIOLENCE
AND THE
ARMENIAN QUESTION**

Dr. Jack Zakarian will speak on the 1915 genocide of 1 1/2 million Armenians, the Turkish coverup, and the failure of Western diplomacy

Prof. Dikran Kouymjian will speak on the recent wave of assassinations of Turkish diplomats from the Armenian perspective

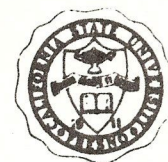
Moderated by Susan Barsamian

Thurs, April 29, noon, MU II

California State University, Fresno



ARMENIAN STUDIES PROGRAM
Fresno, California 93740



27 April 1982

For Immediate Release....

PHILIP LEVINE READS AT ARMENIAN POETRY COURSE AT CSUF

An Armenian poetry course, led by poet James Baloian, will be offered by the Armenian Studies Program at CSUF on May 1 and 8, 1982. The course which will be an analysis of Armenian poetry from the early centuries to the present, with emphasis on contemporary Armenian poets, especially the works of Valley poet James C. Baloian. He will lead the course along with Dr. Dickran Kouymjian, who will provide the students with a general introduction.

One of America's leading poets, Philip Levine, will be present to read poetry with James Baloian, Archie Minasian, Omar Salinas and DeWayne Rail.

Ancient Armenian poetry will be discussed by Flora Tchaderjian as well as Araxie Menendian (Sayat Nova 18th century), Araxie Tatouljian (Vahan Tekeyan 19th-20th century), Cecelia Baloian (Avedik Issahakian 19th-20th century).

Registration can be done through the Extension Division or on the first day of class. The one unit course will be held in room 105 of the Social Science Building at CSUF from 9 a.m. to 5 p.m. A fee of \$15 is offered to those people wishing to audit the class.

All poets, friends of poetry, music and art are invited to discuss, listen and read poetry. The course is open to the public.

James C. Baloian is Fresno's resident Armenian poet. He attended CSUF and University of California at Irvine. He is also a farmer. His works have been published in numerous periodicals and anthologies. His volume of poetry The Ararat Papers was published in 1978 and he has several books currently in press.



Fresno Bee/Bob Durst

The Rev. Bernard Guekguezian, above, one of five panelists who discussed Armenian political violence Friday, responds to a comment by audience member Dickran Kouymjian, left, professor of Armenian Studies at Fresno State University.

Armenian past, present-day violence flare at forum

By THERESE IKNOJIAN
Bee staff writer

Some spoke calmly. Others reacted heatedly. A few retorted emotionally.

For some it was only a forum to voice personal, sometimes unrelated comments.

Whichever road was followed, the words flew Friday night among five panelists and more than 150 audience members who grappled with the topic, "Political Violence and the Armenian Question." The session was held at Trinity Lutheran Church.

No wholehearted agreement surfaced after the 2½-hour discussion, which at times turned into a battle of one party trying to outshout another. But after the exchange had concluded, it was time to socialize and sip coffee — perhaps with someone with whom a person had been at odds.

"If (the violence) didn't accomplish anything else," said Sarkis Sahatdjian, an audience member, referring to the January killing of a Turkish consul general in Los

Angeles, "it brought us together tonight to open our hearts, to express our views and to discuss the cause."

The discussion, organized by several Fresno Armenian groups, was prompted by the controversy that flared after the killing. The Justice Commandos of the Armenian Genocide claimed responsibility for the slaying. Harry M. Sassounian, 19, a 1977 Armenian immigrant from Lebanon, has been charged with the shooting.

The group, as well as the Armenian Secret Army of the Liberation of Armenians, seek retribution for they call the 1915 genocide, in which 1.5 million Armenians were slain by the Turkish army.

"If you want to be effective, emotion is not going to do it, killing people is not going to do it," panelist Jose Canales told those there who advocated revenge. Canales is professor emeritus of history at Fresno State University.

Another panelist, George Bournoutian,

chairman of the Armenian Studies Department at the American Armenian International College in La Verne, prefaced his words by stressing he did not condone political violence.

He did, however, state the world has forgotten or ignored the 1915 massacre, and that no other people "have had so many promises or assurances made to them (that have not been carried out) as the Armenians."

"As long as the world community chooses to forget the genocide and as long as the superpowers continue to build weapons that could destroy the world, no one has the right to condemn Armenian political violence," Bournoutian said.

Tom Key, 24, FSU student and editor of Hye Sharzhoom, an international Armenian newspaper, later called revenge killings "cowardice acts."

"No one has the right to kill, whatever the cause," said Key, an Armenian who

calls himself a citizen of the world. "Murder can't be justified."

Bournoutian was quick to reply.

"We need to learn the right to defend ourselves," he said.

"I don't know if (violence) is the answer, but for the past 65 years we have tried books, conference, money, prayers, writing . . ." Bournoutian said. "Let's try this one for a while."

Bernard Guekguezian, pastor of the First Armenian Presbyterian Church, who was chosen for the panel to speak on the moral aspect of political violence, called for the end to all violence. He said the public view of political terrorists is glamorized.

He claimed the message behind the Turkish killings by Armenians is that "if Turks kill it's bad; if Armenians kill, it's for a purpose."

"Any violence, whether it's American, whether it's Turkish, whether it's Armenian

is against my principles and against the principles of Christ," he said. "If we build a bridge . . . then we can discuss with them, then we'll reach far more than what we're doing through violence."

According to Bournoutian, the goals of the murders and bombings claimed by the activist groups are to attract attention to the actions of Turkish people in 1915, and to awaken Armenians, especially the young.

However, Canales said that organization, not violence, is the way to awaken the world.

"Armenians are trying to get a piece of the spotlight, and that's not a criticism," he said. "The way to do it is to manipulate the media."

If revenge is not the reason for violence, Canales asked, then is it to get publicity?

Said Bournoutian, "Once again the world press is covering the Armenian case . . . not very well, but they're covering it."

4U3**ARMENIAN STUDIES****PROGRAM**

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE The Fresno BeeDATE 18 April 1982SUBJECT Elderhostel ProgramPAGE B7

Elderhostel Program will include ag, literature, Armenian culture

Fresno State University will offer three one-week Elderhostel Program sessions for older adults this summer.

Courses in FSU's fourth annual Elderhostel Program will deal with agriculture, government, music, literature, the environment and Armenian culture.

Programs will be offered June 6-12, 13-19, 20-27. They are open to people 60 and older.

Dr. Leonard Bathurst, assistant dean of extended education, will coordinate the sessions.

The program houses the older adults in FSU residence halls. The cost is \$150 per week, and includes meals, tuition and related activities.

A limited number of openings are available for local people who wish to commute to the campus. The commuter fee is \$70 for classes, five lunches, a barbecue and a trip to a national park, Bathurst said.

The first week's courses include "California

Farms: Foods and Fibers in the 1980s," "Understanding Our Government" and "Music to Our Ears." The second week will include the California farms class plus courses in "Fiction, Poetry and Wisdom Literature in the Old Testament" and "Our Toxic Environment."

The final week will focus on Armenian culture. Through lectures, demonstrations and field trips, participants will learn about Armenian history and folk tales, William Saroyan and his impact on American literature and the theater, religion, foods, dance, art and contemporary issues in the Armenian community.

Dr. Donald Albright, who headed FSU's Elderhostel program the first three years, is now coordinating the Southern California area program. He said 500 institutions now offer programs in all 50 states and Canada.

More information on the FSU program may be obtained by writing the Division of Extended Education, CSU Fresno, Fresno 93740, or calling 294-2549.



ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE CSUF - The Daily Collegian

DATE 16 April 1982

SUBJECT Political Violence

PAGE 4

CSUF this weekend

FRIDAY, APRIL 16

Internationally renowned clarinetist Richard Stoltzman and his partner, bassoonist, pianist and composer Bill Douglas will conduct a special Master Class in the Music Building Recital Hall at 10:30 a.m. The duo presented the final concert in the Fresno Musical Club series Thursday at 8 p.m. in the Saroyan Theatre.

There will be a study of the Bible in Spanish with a focus on Philippians. Lab School 119, 11 a.m.

The Bulldogs host CSU, Fullerton at the Sierra Sport and Racquet Club starting at 1:30 p.m.

The Lady Bulldogs host the University of the Pacific on the campus courts starting at 2:30 p.m.

Dudley Moore stars as the poor, rich, drunk in the film "Arthur." A matinee showing in the John Wright Theatre at 3:30 p.m. Evening showings in the College Union Lounge at 7:15, 9:10, and 11:05 p.m.

Panel Discussion: A discussion comparing and contrasting the causes for the use of political violence

in the Palestinian, Irish, Armenian, and Tupamaro Liberation Movements. Moderating will be Ed Hardy of KMJ Radio News. Panelists include Jose Canales (Professor Emeritus of History), George Bournoutian (Armenian Studies at the American Armenian International College), William Beatty (Professor Emeritus of Anthropology), Freeman Wright (Political Science), and Rev. Bernard Guekguezian (First Armenian Presbyterian Church, Fresno). Trinity Lutheran Church (3973 N. Cedar Ave.) at 7:30 p.m.



ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO
FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE CSUF - The Daily Collegian

DATE 13 April 1982

SUBJECT Political Violence

PAGE 4

CSUF this week

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ARMENIAN STUDIES

PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE CSUF--The Monday Report

DATE week of 12 April 1982

SUBJECT Political Violence

PAGE 3

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ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE The Fresno Bee

DATE 11 April 1982

SUBJECT Political Violence

PAGE E6

Special Events

★ **FILM** — Sunrise Project Church will present Hal Lindsay's film "Revelation," today, 6 p.m., in the church, 2139 Stanislaus St. Next Sunday, "Years Of The Beast," 6 p.m., in the church. Information, 264-4466.

★ **EASTER CELEBRATION JOG** — Seventh annual, today, 5:31 a.m., Woodward Park Lakeview facility. Featuring a three-mile and two-mile jog, plus a one-mile walk. Featuring Ron Claassen in a Easter Service celebration. Information, 638-5007 or 264-5847.

★ **EASTER SUNRISE SERVICE** — Third annual interdenominational Easter Sunrise Service, today, 7 a.m., Fresno Community Hospital and Medical Center lawn. Featuring soloist Earl Meyers, combined choir and brass ensemble. Sermon by Rev. David Gable. A light breakfast will follow the service. Information, 442-6000 ext. 5508.

AIRCRAFT SHOW — Annual Ultralight Air Show today, 7:30 a.m. to 5:30 p.m., Porterville Airport, Porterville. Admission \$2. Featuring 200 aircraft, demonstrations, aerobatics, exhibits, lectures, refreshments and camping facilities. Presented by the E.A.A.U.L. Chapter XIII. Information, 781-8101 or 781-8100.

MENNONITE RELIEF SALE — Auction of quilts, antiques and classic cars and sales of food and arts and crafts items to benefit Mennonite world relief projects, Fresno Pacific University campus, Butler and Chestnut Aves. Friday, 6:30 to 9 p.m. and Saturday, 6 a.m. to 5 p.m.

WOMEN'S DAY FAIR — "Bread and Roses," a day of workshops and speakers relating to women, beginning at 8 a.m., Ted C. Wills Community Center. Advance registration fees \$7, at the Commission on the Status of Women, 2425 Fresno St., 93721; \$8 the day of the fair. Includes lunches, as available. Information, 488-1531.

HOME TOUR — The Hanford Carnegie Museum Heritage League's home tour, Saturday, 1 to 5 p.m., at the museum. Admission \$5. Featuring a tea and a boutique. Information, 584-4423 or 924-9245.

★ **RECEPTION** — The San Joaquin Valley Writers and the staff of the Fig Garden Branch, Fresno County Free Library will sponsor a reception honoring Louise and Henry Andersen of Dodgson's Book Center and artist Rollin Pickford Jr., next Sunday, 3 to 5 p.m., the library, 5041 N. Palm Ave.

PORTRAIT OF FULLER — An evening with Margaret Fuller, Friday, 8 p.m., Unitarian Church of Fresno, 4144 N. Millbrook Ave. Admission \$5 and \$3. Refreshments available. Sponsored by a number of groups, including the American Civil Liberties Union and the National Organization of Women.

★ **FORUM** — A panel discussion on political violence and the Armenian question, Friday, 7:30 p.m., Trinity Lutheran Church, 3973 N. Cedar Ave. Sponsored by the U.A.C.C., the Armenian Alumni and Armenian Students Organization of Fresno State University.

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ARMENIAN STUDIES

PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE

The Fresno Bee

DATE

11 April 1982

SUBJECT

Blitz Violence

PAGE

B2

Focus on political violence

A panel discussion on political violence focusing on four international groups will be sponsored Friday by three Armenian organizations.

The session will be at 7:30 p.m. at the Trinity Lutheran Church, 3973 N. Cedar Ave. It is free and open to the public.

The discussion is sponsored by the United Armenian Commemorative Committee, Fresno State Armenian

Students Organization and FSU Armenian Alumni Organization.

Panelists will compare and contrast the use of violence by the Palestinian, Irish and Tupamaro (in Uruguay) political movements with the Armenian political movement. The goals of the groups and their success and the moral aspect of political violence also will be discussed.

Ed Hardy, news director of KMJ,

will be moderator. Panelists will be Jose Canales, FSU history professor emeritus; William Beatty, anthropology professor emeritus; Dr. Freeman Wright, FSU political science professor; Dr. George Bournoutian, chairman of the Armenian Studies Program at the American Armenian International College in Laverne; and the Rev. Bernard Guekguezian of the First Armenian Presbyterian Church in Fresno.



- ARCHIVE -

SOURCE The Fresno Bee: Fresno, CA

DATE 6 April 1982

SUBJECT Armenian Panel to Hold Vigil on Martyr Day PAGE 1 of 1

Armenian panel to hold vigil on martyr day

The Armenian National Committee will mark Armenian Martyrs Day with a six-hour vigil beginning at 9 p.m. April 23.

The vigil, which will be held in Courthouse Park, will commemorate the lives of the 1.5 million Armenians massacred from 1915 to 1923 by the Turks.

Hygo Ohanessian, a local member of the committee and coordinator of the event, said she expects 300 to 500 people to attend the vigil, which will include speakers during its first three hours.

Prof. Dickran Kouymjian of Fresno State University will be the main speaker.

The vigil's last three hours will be silent, Ohanessian said.

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ARMENIAN STUDIES

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CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE

The Fresno Bee

DATE

6 April 1982

SUBJECT

April Commemoration

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B9

Armenian panel to hold vigil on martyr day

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SOURCE

Daily Collegian

- ARCHIVE -

DATE

4/2/82

SUBJECT

Sergei Paradjanov

PAGE

1-1

'Pomegranates' a brilliant biography Poet-priest featured

By Cynthia Avakian
Special to the Daily Collegian

One of the most brilliant films in the history of cinematography will finally premiere in Fresno Sunday. Sergei Paradjanov's "The Color of Pomegranates," about the life of the 18th century Armenian poet-troubador Sayat Nova, will be shown at the Tower Theatre at 2 p.m. This unique presentation is sponsored by the Armenian Studies Program along with the Armenian Alumni Association of CSUF, the Armenian General Benevolent Union and the United Armenian Commemorative Committee.

Though known for only two major films, "The Shadows of Our Forgotten Ancestors" and "The Color of Pomegranates," Paradjanov has been acclaimed by the world's leading film directors and critics as one of the greatest Soviet film makers. Though made in the late 1960s, the film was removed from circulation by Soviet authorities after playing to packed

REVIEW

houses. In 1974 Paradjanov was arrested and sentenced to 10 years in prison. In 1978, after serving four years, he was released and permitted to live in Tbilisi, capital of Soviet Georgia. During the past four years he has been living in house confinement in Tbilisi with his mother. He has not yet been allowed to make any more films.

The highly moving and symbolic feature film covers the stages of the poet-priest Sayat Nova's life in a series of absolutely stunning tableaux. Professor Leo Hamalian of City College of New York and editor of *Ararat* literary magazine will discuss Paradjanov's life. Dr. Hamalian visited the film maker in Tbilisi last summer; he will share his interview with the audience. The intricacies of this film of epic proportions will be discussed by Dr. Taline Voskeritchian of Los Angeles. Dr. Dickran Kouymjian of Armenian Studies at CSUF will introduce this once-only Fresno showing. The film is divided into eight chapters of Sayat Nova's life. Sayat Nova (Arutin Sayadian), the 18th century troubador, son of an artisan-dyer, was trained as a carpet weaver. From an early age he was famed as a poet and musician, writing and singing in four languages: Armenian, Georgian, Azerbaidjani, and Hindi. He became the court minstrel of Herakle XI, king of Georgia. His ill-fated love for the king's sister caused his banishment to a monastery to lead a celibate life; he then became a bishop and finally archbishop. In 1975, Tbilisi was conquered by Agha Mohammed Khan, the new Shah of Persia. The cathedral where Sayat Nova took sanctuary was besieged. Refusing to renounce Christianity for Mohammedanism, he was killed.

The film takes the viewer episode by episode through his life. Each chapter is followed by Sayat Nova's poetry translated into English here by Haig Allahverdian. We see him as a young boy, observing, absorbing everything around him, discovering nature. To show the childhood of this boy, Paradjanov has him scrambling up to the roof of a monastery lugging a book half his own size. He perches there, turning the parchment pages and the sound is of thousands of pages turning in the wind. We then progress to the poet as a youth, court musician and lover:

*I beseech you on my knees,
As if in front of the king of kings,*

*Allow me a moment to be near you,
So that I may revel in the warmth,
Of your exotically beautiful,
dark-skinned face.*

*The fire is gone out of my eyes,
The fury is gone out of my heart,
Like the dark, grey clouds,
Distorting the color of the sea,
Love and life are ruined in me.*

In the final chapters of the film the viewer proceeds through the last years of Sayat Nova's life in the monastery where baptisms, weddings and funerals all become part of his life and duty, followed by the time he leaves the monastery and ultimately returns to his death.

In Sayat Nova's words:

*My water is of a different water,
Not everyone can drink it.
My words are of a different letters,
Not everyone can read it.
My love is of a different love,
Not everyman can match it...*

"The Color of Pomegranates" has universal themes of life, death, love, the church, art and the artist. Paradjanov has given, with this film, a powerful statement of the human condition.

Proceeds from the benefit performance will go to the Paradjanov Support Fund. On Sunday, February 14, 1982, the influential French daily newspaper *Le Monde* reported that Paradjanov had once again been arrested three days earlier.

There will be petitions at the Tower Theatre to sign to help once again secure the release of Paradjanov from prison.

Tickets can be purchased at the door on the day of the showing for \$3. For more information, contact the Armenian Studies Program, 294-2832.

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ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO
FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE The Daily Collegian - CSUFresno

DATE 2 April 1982

SUBJECT Paradjanov

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CSUF this weekend

TODAY

The Bluesteins, a musical family that plays the traditional folk music of America, will perform "A Concert for Children" today and tomorrow in the Child Drama Center (Lab School 101). Tickets are \$2 for adults and \$3 for children. Today's performances are at 1:30 and 7:30 p.m. Saturday's performance is at 10 a.m.

There is no CU Movie scheduled for tonight.

Graduate piano student Huei-Ching Yang will present a recital featuring the works of Haydn, Schumann, Liszt and Rachmaninoff.

SUNDAY

The works of Sas Colby will be displayed in the Phebe Conley Art Gallery. A public reception opening the exhibit will be held from 2 to 5 p.m. in the gallery.

The film "The Color of Pomegranates," directed by Sergei Parakjanov, will be shown at the Tower Theatre at 2 p.m. The film portrays the life of the 18th century Armenian poet-troubadour Sayat Nova. The program is sponsored by the Armenian Studies Program and the Armenian Alumni Association. Tickets are \$3. The Tower Theatre is located at the corner of Wishon and Olive avenues.

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ARMENIAN STUDIES

PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE CSUF..This Month

DATE April 1982

SUBJECT Armenian Commemorztion

PAGE back pzge

Armenian Commemoation

April 4

The Armenian studies program and other organizations will sponsor the showing of the award winning Soviet film "Color of Pomegranates" directed by Sergei Paradjanov. The film will be shown at 2 p.m. at the Tower Theatre. Tickets are \$3, and proceeds will benefit the Paradjanov Fund.

April 16

"Political Violence and the Armenians" will be the subject of a discussion at 7:30 p.m. at the Pilgrim Armenian Church at First and Dakota.

April 19-24

The 67th Commemoration of the Armenian Genocide. A variety of programs both on and off campus will be presented. For details, contact the Armenian studies office at 294-2669.

April 24

A concert "In Celebration of the Armenian Spirit" will be presented in the Convention Center's William Saroyan Theatre at 7:30 p.m. The concert features the San Francisco State University Concert Chorus. Tickets are available at the Convention Center Box Office.

Letters To The Editor



Political violence: Kouymjian replies

While I have always had respect for one of journalism's most precious prerogatives — opinion moulding through responsible editorializing — I cannot accept journalistic distortion by omission and guilt by association. In this regard, The Bee used my words out of context and suggested, by innuendo, positions I do not hold. It distorted statements I made to the Los Angeles Times and at the same time associated me incorrectly with a position which excuses violence.

On Jan. 28 of this year I received a call in my Fresno State University office from Ronald Soble, reporter of the Los Angeles Times. Mr. Soble, previously unknown to me, had been assigned to research the assassination of Kemal Arıkan, the Turkish consul in Los Angeles. The killing had taken place earlier that day. Mr. Soble was calling me, a professor of Armenian Studies, for background information on an incident that I, myself, had just been informed of by a colleague. I, too, was trying to get details, the killing having been claimed by the Justice Commandos of the Armenian Genocide.

Responsible media often consult the academic world for professional, in-depth information. As a scholar and educator in Armenian Studies my responsibility is to try to understand and keep up with Armenian affairs. As a university professor I am expected to examine, understand, and teach all points of view on my subject. Thus, I was able to offer the requested information on the assassination, the background, as I explained to Mr. Soble, that I as a university professor have "no problem" understanding.

In his article of the next day, written jointly with Leonard Greenwood, Mr. Soble used about 150 words of our fast-paced 20 minute conversation; he quoted me, briefly, several times. He selected, from the many points I discussed as background to the killing, a few to illustrate his article. I shall not comment on his choices, for he has the right to decide what he thinks should be emphasized. However, his failure to report, in the section which referred to my remarks, my categorical disavowal of killing and all violence, resulted in a damaging distortion of my point of view. This in turn induced secondary users of the Los Angeles Times article, including The Bee, to take my words further from their original context.

The Bee attributed to me a "kind of detached view of murder," a comment which was totally interpretive on their part. The Bee also seemed to equate my not having a problem understanding the event as being tantamount to approval of it. I quote from the editorial of Feb. 2: "Even Dickran Kouymjian, professor of Armenian

studies at Fresno State University, had a kind of detached view of murder. In answer to a question from the Los Angeles Times, he said he had 'no problem' understanding the psyche of the terrorist group that carried out the murder. 'The genocide has been festering ...'" etc.

The editorial continues, "All killers believe they have their reasons, but murder cannot be rationalized. Those who speak for the Armenian community should realize that when they 'explain' murder, the effect of their words is to reduce its horror and to furnish an excuse for others to murder." Again, The Bee suggests that I justify murder. To say at this point that I have never had a detached view of nor rationalized murder is perhaps redundant, but I feel it must be reiterated.

Part of the problem associated with reporting of the Los Angeles assassination stems from attitudes assumed by some members of the media. A few words of comment may serve to avoid similar misunderstandings in the future. In Mr. Soble's article there is an underlying presumption, one that is embedded in the editorial of The Bee, of guilt by association. One of Mr. Soble's first questions to me — a question asked by other journalists, too — was not about the history behind the assassination, but, "What do you think of the killing of the Turkish consul?" My immediate and unequivocal response was that, of course, as a rational, thinking human being, I find killing — the taking of life — reprehensible and unacceptable. I am and always have been against any form of capital punishment and against the use of violence as a means of achieving political goals, even when I might agree with the goals being pursued.

Of course I condemn killing; rational, thinking people condemn killing. Why, then, would one thinking person ask another such a question? Why would an Armenian or a member of any group or any person ever be asked such a question? Does not its mere utterance imply that there might be more than one answer, when morally, ethically, and religiously there has never been but one?

Armenians as ordinary human beings and as members of the oldest national Christian church in the world have unwaveringly believed in the commandment "Thou shalt not kill." They are not known in history as killers nor have they ever committed massacres. Is it not then gratuitous and in fact provocative to ask such a question as though there might be Armenians who advocate killing as a way of getting results for their continuing struggle toward Turkish recognition of the genocide and the return of the lands of



ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE The Fresno Bee: Fresno, CA

DATE March 18, 1982

SUBJECT Dr. Kouymjian Replies to Political Violence

PAGE 2 of 2

Armenia to the Armenians? If among Armenians there are individuals who advocate violence as a means to an end, they represent an imperceptible, misguided minority who seemingly cannot see beyond the suffering their nation has endured since the unrepented genocide was committed by the Turkish state 67 years ago.

These things could have been explained to the press. Unfortunately, The Bee did not try to reach me to clarify these matters or to ask what I had actually said to the Los Angeles Times. This is troubling since some of the editors know me personally and have quoted me in past editorials. In fact, just last September a senior editor asked me to write an article on the occupation of the Turkish Consulate in Paris by the Armenian Secret Army. Before quoting me and interpreting the meaning of my remarks, might not I have been contacted?

Upon examination it should be clear that the opinions presented in these editorials and the way they are expressed have the effect of pointing suspicion toward anyone who has "no problem" understanding the obvious cause — a forgotten genocide and the continued occupation of Armenian lands — of this unacceptable resort to political violence. Fortunately, not all journalists react the same way to such crucial matters.

I would recommend to the editorial staff of all newspapers interested in this question the remarks of their colleague Dick Nolan in the San Francisco Examiner and Chronicle of Jan. 31. Mr. Nolan unequivocally states that he too has no problem understanding the psyche behind this violence. His final sentence expresses a truth obscured by the unfair reactions to my statement. "These things (massacre and genocide)," he says, "are not readily forgotten, so it is not surprising to find history reverberating in the streets of Los Angeles in the year 1982."

I for one will continually strive to understand better the reasons behind such acts of political violence because of their horrible nature and the deathly seriousness of the genocide they are associated with. I cannot accept the absurd premise that to try to understand or analyze these violent acts is the same as justifying or sympathizing with them. If more individuals, the media, and governments, including our own and Turkey's, tried harder to understand and elucidate the reasons for this aberrant, abnormal behavior, there is reason to think that such violence would have ended long ago, perhaps never would have started.

DICKRAN KOUYMJIAN.

Fresno.

Letters To The Editor

THE FRESNO BEE, Thursday, March 18, 1982



Political violence: Kouymjian replies

While I have always had respect for one of journalism's most precious prerogatives — opinion moulding through responsible editorializing — I cannot accept journalistic distortion by omission and guilt by association. In this regard, The Bee used my words out of context and suggested, by innuendo, positions I do not hold. It distorted statements I made to the Los Angeles Times and at the same time associated me incorrectly with a position which excuses violence.

On Jan. 28 of this year I received a call in my Fresno State University office from Ronald Sobie, reporter of the Los Angeles Times. Mr. Sobie, previously unknown to me, had been assigned to research the assassination of Kemal Arlikan, the Turkish consul in Los Angeles. The killing had taken place earlier that day. Mr. Sobie was calling me, a professor of Armenian Studies, for background information on an incident that I, myself, had just been informed of by a colleague. I, too, was trying to get details, the killing having been claimed by the Justice Commandos of the Armenian Genocide.

Responsible media often consult the academic world for professional, in-depth information. As a scholar and educator in Armenian Studies my responsibility is to try to understand and keep up with Armenian affairs. As a university professor I am expected to examine, understand, and teach all points of view on my subject. Thus, I was able to offer the requested information on the assassination, the background, as I explained to Mr. Sobie, that I as a university professor have "no problem" understanding.

In his article of the next day, written jointly with Leonard Greenwood, Mr. Sobie used about 150 words of our fast-paced 20 minute conversation; he quoted me, briefly, several times. He selected, from the many points I discussed as background to the killing, a few to illustrate his article. I shall not comment on his choices, for he has the right to decide what he thinks should be emphasized. However, his failure to report, in the section which referred to my remarks, my categorical disavowal of killing and all violence, resulted in a damaging distortion of my point of view. This in turn induced secondary users of the Los Angeles Times article, including The Bee, to take my words further from their original context.

The Bee attributed to me a "kind of detached view of murder," a comment which was totally interpretive on their part. The Bee also seemed to equate my not having a problem understanding the event as being tantamount to approval of it. I quote from the editorial of Feb. 2: "Even Dickran Kouymjian, professor of Armenian

studies at Fresno State University, had a kind of detached view of murder. In answer to a question from the Los Angeles Times, he said he had 'no problem' understanding the psyche of the terrorist group that carried out the murder. 'The genocide has been festering ...' etc.

The editorial continues, "All killers believe they have their reasons, but murder cannot be rationalized. Those who speak for the Armenian community should realize that when they 'explain' murder, the effect of their words is to reduce its horror and to furnish an excuse for others to murder." Again, The Bee suggests that I justify murder. To say at this point that I have never had a detached view of nor rationalized murder is perhaps redundant, but I feel it must be reiterated.

Part of the problem associated with reporting of the Los Angeles assassination stems from attitudes assumed by some members of the media. A few words of comment may serve to avoid similar misunderstandings in the future. In Mr. Sobie's article there is an underlying presumption, one that is embedded in the editorial of The Bee, of guilt by association. One of Mr. Sobie's first questions to me — a question asked by other journalists, too — was not about the history behind the assassination, but, "What do you think of the killing of the Turkish consul?" My immediate and unequivocal response was that, of course, as a rational, thinking human being, I find killing — the taking of life — reprehensible and unacceptable. I am and always have been against any form of capital punishment and against the use of violence as a means of achieving political goals, even when I might agree with the goals being pursued.

Of course I condemn killing; rational, thinking people condemn killing. Why, then, would one thinking person ask another such a question? Why would an Armenian or a member of any group or any person ever be asked such a question? Does not its mere utterance imply that there might be more than one answer, when morally, ethically, and religiously there has never been but one?

Armenians as ordinary human beings and as members of the oldest national Christian church in the world have unwaveringly believed in the commandment "Thou shalt not kill." They are not known in history as killers nor have they ever committed massacres. Is it not then gratuitous and in fact provocative to ask such a question as though there might be Armenians who advocate killing as a way of getting results for their continuing struggle toward Turkish recognition of the genocide and the return of the lands of

Armenia to the Armenians? If among Armenians there are individuals who advocate violence as a means to an end, they represent an imperceptible, misguided minority who seemingly cannot see beyond the suffering their nation has endured since the unrepented genocide was committed by the Turkish state 67 years ago.

These things could have been explained to the press. Unfortunately, The Bee did not try to reach me to clarify these matters or to ask what I had actually said to the Los Angeles Times. This is troubling since some of the editors know me personally and have quoted me in past editorials. In fact, just last September a senior editor asked me to write an article on the occupation of the Turkish Consulate in Paris by the Armenian Secret Army. Before quoting me and interpreting the meaning of my remarks, might not I have been contacted?

Upon examination it should be clear that the opinions presented in these editorials and the way they are expressed have the effect of pointing suspicion toward anyone who has "no problem" understanding the obvious cause — a forgotten genocide and the continued occupation of Armenian lands — of this unacceptable resort to political violence. Fortunately, not all journalists react the same way to such crucial matters.

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DICKRAN KOUYMIJIAN,
Fresno.

SOURCE CSUF - The Daily Collegian

DATE 12 March 1982

SUBJECT Music

PAGE 3

'Armenian World' course open to public

"The Armenian World of Richard Hagopian" will be the topic of a Saturday course offered at CSUF through the Armenian Studies Program. The course will be held from 9 a.m. to 5 p.m., March 13 and 20, 1982, in room 105 of the Social Science Building.

Professor Dickran Kouymjian will lead the course with guest lecturer and artist Richard Hagopian, the world-reknowned oud player. Also featured will be James Karagozian on the kanon (or Armenian zither). The public will have the unique opportunity of being provided with an innovative insight into Armenian music and folk culture.

This year, along with the in-class performance of the internationally famous Hagopian and his band, there will be an added bonus of a detailed presentation of the works of contemporary Armenian composers Alan Hovhannes, Loris Tjek-

navorian, Charles Amirkhanian and others.

The one-credit course is open to the public. Registration through the University Extension Division can be made in two ways: By paying a fee of \$43.00 for one credit of university work, or with a \$15.00 fee individuals may attend on a

non-credit basis. People who have taken the course before may re-enroll. For more information call the Armenian Studies Program at 294-2832.

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SOURCE The Californiz Courier

DATE 25 Feb. 1982

SUBJECT Political Violence

PAGE 8

RESPONSE FROM READER — All columnists expect and appreciate responses to their writings — both favorable and unfavorable comments from their readers.

However, some letters deserve, other demand comments. A few issues back we commented on a University professor who has been quoted in the Los Angeles Times (and in an editorial in The Fresno Bee). In fact we made some rather harsh statements re the professor. His name was excluded, because your writer did not want to bring attention to him but to his illogical and senseless remarks.

The letter from Dr. Dickran Kouymjian (included in full in this issue) demonstrates the tremendous expertise this art historian has gathered. For Dr. Kouymjian is a brilliant man in his field, no question about it. But, he has become an expert on American journalism, the American and World political scene and the role of terrorism in righting wrongs.

I only wish the letter could be duplicated as received. Dr. Kouymjian appears to be an angry middle-aged man. He writes as if the world — especially the world of the Armenian — rests on his shoulders. I appreciate his including me with the editorial writers of the SF Chronicle and The Fresno Bee, two papers I have respect for in terms of their professionalism. He said that I "showed the same degree of second-rate journalism as did the editorial writers" of the Chronicle and Bee.

I do not want this column to become a response type writing. However, I want it perfectly clear that Dr. Kouymjian, colleague because he teaches at the same University, is not a friend. I was involved, very involved, in the recruiting of an Armenian Studies Professor at CSUF. Among other failings in my career, I am truly disappointed that I was party to his hiring. Given the facts at the time of his hiring, I would recommend it again! However, the records speaks for itself since that time. I could not in good conscience speak of him as a friend. I respect and love friends.

* * * *

SUNDAY'S BEE — Dr. Kouymjian again. I trust that Central California residents have read the long article on the recent assassination. I must refer to his inconsistency. "Kouymjian joins Avakian (Dr. Ara Avakian) in condemning the Los Angeles killing, but he insists on adding the 'but' clause of explanation, the Bee article said, "He does not consider that equivocating." What pray tell does the Dr. call it?

Later in the same story, he is quoted as saying: "... These kids are not hardened criminals. They don't enjoy violence. They are idealists, sweet guys." I hope none of my friends has Dr. Kouymjian's value system.

4U3

ARMENIAN STUDIES

PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE The Fresno Bee

DATE 22 Feb. 1982

SUBJECT Political Violence

PAGE All

'Unworthy'

I would like to express my surprise and dismay with your recent editorial chastising Professor Dickran Kouymjian for his recent explanation of the acts of violence attributed to Armenian nationalists.

First, if you would read the complete text of his statement, Dr. Kouymjian provided an objective explanation and understanding of social violence and ethnic oppression. He disavowed any personal support. I maintain it is the responsibility of members of the academic world to comment and communicate ideas and issues with integrity and impartiality. This Professor Kouymjian accomplished.

Your editorial is reminiscent of the mass media's censorship and absurd condemnation of black community leaders in the 1960s, such as Malcom X, Martin Luther King, Congresswoman Shirley Chisholm, and others who dared to provide social-economic critiques of urban violence.

It is a policy unworthy of The Bee, which ought to reconsider.

DR. JAMES H. ROGERS
Fresno.

SOURCE The Fresno Bee

DATE 21 Feb. 1982

SUBJECT Saroyan

PAGE C1 1082

Sign in, please

By EDDIE LOPEZ
Bee staff writer

David Battan, who has spent a lot of money collecting famous signatures, is writing a book about the late William Saroyan. If the venture is successful, it could mean that his own autograph may one day be sought by other collectors.

But dashing off autographs is something Battan will not have to deal with for a year or two, for he is still researching personal aspects of the life of the Fresno-born, Pulitzer Prize-winning author.

The book -- there is no working title -- will be an overview of Saroyan, the man, and his work. To date no one has written a biography of the legendary Armenian author but his son, Aram Saroyan, has one scheduled for publication this spring.

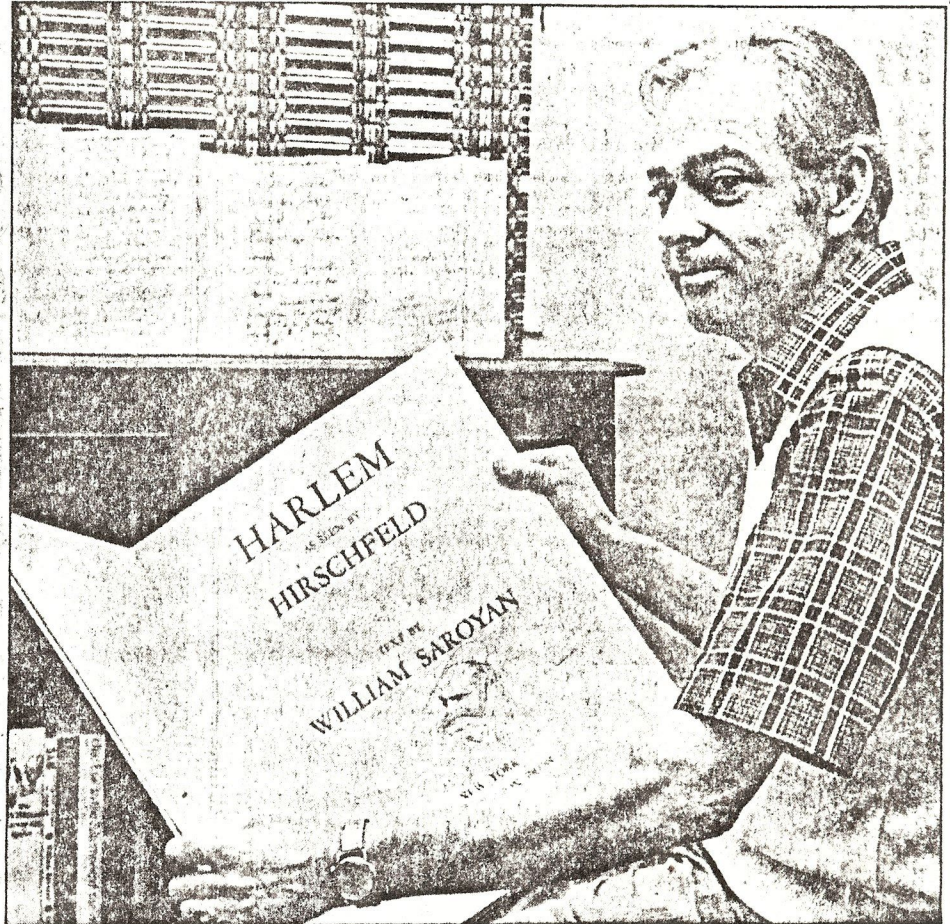
Interest in Saroyan has occupied Battan's spare time for most of his adult life and the result is that he owns one of the finest private collections of Saroyan works. There are 70 books in Battan's collection, which, he estimates, is valued "in excess" of \$10,000.

Battan and Saroyan did not meet until two years ago. Saroyan had autographed works that Battan left with book sellers Louise Dodgson and Henry Andersen, but he had not actually seen Battan's collection up to that point.

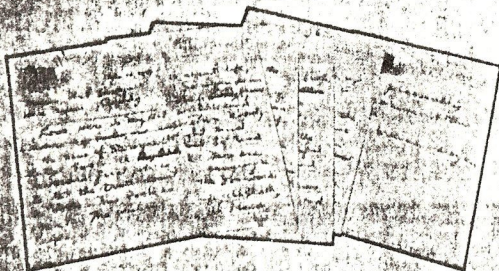
"What happened is that he was looking for a copy of one of his books, 'The Twin Adventures of Wesley Jackson,'" Battan recalled, "and he needed it that night. Dodgson told him to contact me. He called me at work, I asked him to meet me at home later, he did, and I gave him the book. Then he saw my collection and it really impressed him, going through some of the letters he had written 40 years before. He said he didn't have copies of some of the books, so I gathered up copies, here and there, as months went by, and gave them to him."

Saroyan so admired Battan's carefully assembled collection that he tried to buy a copy of "Harlem, As Seen by Hirschfeld," a rarely seen work whose text he had written for the internationally prominent caricaturist. But Battan would not sell.

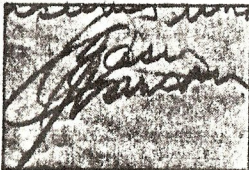
See Sign, Page C7



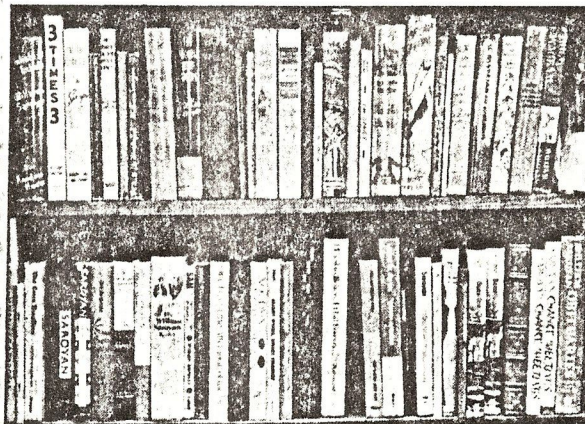
Rare manuscript collector David Battan and original William Saroyan caricature.



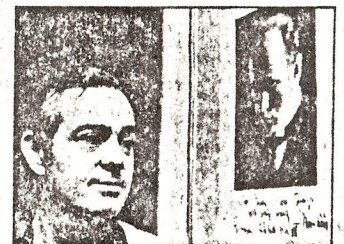
Saroyan's own review of his unpublished book.



Charles Manson's signature



Battan possesses one of the finest private collections of Saroyan books.



Battan with signed photo Mussolini

Very sincerely yours,

Harry S Truman

Harry S Truman's signature

SOURCE The Fresno Bee

DATE 21 Feb. 1982

SUBJECT Saroyan

PAGE C7 282

Sign

Continued from Page C1

"It's a very rare book that was published in 1941," Battan explained, "and would probably cost about \$500 today if you could find it. I sent the book to Al Hirschfeld and he drew an original caricature of himself and then another of Saroyan for the title page. And when Saroyan saw it again, it completely fascinated him. He didn't have a copy of the book but was so fascinated with the personal drawings that he wanted it."

"He said, 'I'm going to ask you a very rude question: What would it take to buy this?'"

"I told him that it wasn't for sale, for any amount of money, but that I would make reproductions of the pages with sketches on them. I took the copies to him at the Fresno Veterans Administration Hospital, and again, he was just so fascinated that I wrote to Hirschfeld, whom I had never met, and told him about it. Hirschfeld then drew another bigger sketch of Saroyan, which I gave to him just weeks before he died."

Battan regrets he did not tape interviews with Saroyan during their visits, but the concept of writing a book had not yet occurred to him.

"It wasn't until after he died (on May 18, 1981) that I realized the wealth of material that I had. For instance, I have copies of works that neither Fresno State University nor the Fresno County Library have, books so scarce that maybe only 50 copies of them were printed."

Battan said he asked Saroyan to autograph a first edition of "Daring Young Man on the Flying Trapeze" — his earliest book — and to try and recall what his feelings were when it came out. Saroyan wrote:

"The coming into being, of this, my first book, was the great event of my young life — and the physical book itself was so real, so true, and so ineradicable that, in the matter of an instant, I was immortal. The proof was in the weight and shape and substance of the book. And, as luck would have it, something else was in the writing that confirmed the miracle."

A couple of months after he died, Battan paid \$200 for an original Saroyan manuscript during an auction by graphoanalyst-author Charles Hamilton. The manuscript is a review which he wrote himself for "Love, Here is My Hat," an unpublished work. Saroyan

wrote his own headline, "Mama, that Saroyan's Here Again. Goody," and the review reads:

"The reviewer's first job is to tell the truth about a book. This book is great, the writing especially. It is all about life, a subject Saroyan seems to have taken over from all other writers and made his very own. There are 24 pieces, ranging in size from the 500-word prose poem 'Ah Life, Ah Death, Ah Music, Ah France, Ah Everything,' to the 7,000-word modern fable 'You're Breaking My Heart.' In between is every other kind of piece Saroyan writes as well as two or three others he doesn't. There are maybe 50,000 words for 25 cents. In every sense the book is a bargain. In addition to the fine lively, somber and comical writing, the book contains helpful hints on a hundred and one assorted contemporary problems, especially romance, and should be in every home. Nothing I can say about the book, however, can ever so much as suggest its (a) power (b) humor (c) pathos (d) comedy and (e) humor (a point he obviously wanted to stress). You've got to read the book to really understand it. It kept me up all night. It is not, however, a mystery story in the conventional sense. I personally recommend this book."

Battan's research into Saroyan's background has brought him into contact with actress Lillian Gish, who has contributed an anecdote; photographer Arthur Rothstein, who collaborated with Saroyan on "Look at Us, Etc. Etc."; artist Manuel Tolegian, a life-long friend of Saroyan's; and Lydia Freeman, the widow of Donald Freeman, who illustrated "The Human Comedy" and "My Name is Aram." Freeman did some illustrations for "Another Aram," one of Saroyan's many unpublished books. It is, of course, similar to "My Name is Aram" and in it Saroyan tells about growing up in Fresno. But it was rejected by several publishers, according to Battan.

Battan said almost everyone he's contacted has been enthusiastic about contributing to a Saroyan biography — but not everyone. For example, he wrote Saroyan's ex-wife Carol, now Mrs. Walter Matthau, and received a letter from her attorneys who specified that she has no interest in contributing to a biography of the writer, and threatening Battan with a lawsuit if references were made to her or her family.

"And be advised," Battan quoted the letter which he plans to include in his book, "that you will be held strictly liable for any material concerning my client which she and I might deem defamatory, libelous or otherwise harmful."

Although he has not been published to date, Battan is adding two chapters to expand his original manuscript of "Handwriting Analysis: A Guide to Personality," which has been accepted for

softcover release this spring by Padre Publishing of San Luis Obispo.

Battan has been a student of graphoanalysis (handwriting analysis) since his undergraduate days at Fresno State University, and has been a manuscript collector since he was 13. He has acquired a variety of manuscripts, some of which are for sale at Fulton's Folly Antique Mall. His sampling of items for sale includes signatures of presidents, autographs of movie stars, documents signed by heads of state and royalty, even signed prints by Picasso and Dali. The prices for the collector's items range from \$25 to \$500.

As for his collection of items not for sale, Battan treasures documents signed by Queen Isabella, King Henry VII and Queen Victoria; a small volume that the Duke of Windsor inscribed to Wallis, his wife; an autographed photo of Italian dictator Mussolini, and letters that bear such infamous signatures as Charles Manson, James Earl Ray and Al De Salvo (the Boston Strangler).

The value of some of the items, he said, has increased as much as 2,000 percent above the purchase price. To illustrate, he paid \$125 for his c.1503-dated Queen Isabella manuscript 15 years ago; today Battan figures it's worth \$1,500-2,000. He also bought a framed document signed by James Madison and Thomas Jefferson for \$45 in 1962. Although he no longer owns the Madison-Jefferson document — actually ship's papers — he said its current worth is \$4,000.

Most documents, he explained, appreciate 10 to 15 per cent annually and Battan therefore recommends manuscript collecting as a hedge against inflation. He compared art collecting and rare book and manuscript collecting.

"The value of some pieces of art are probably overinflated," he theorized, "when you consider the intrinsic value of, say, a handwritten letter of great importance by President Lincoln compared to a piece of modern art. The art may sell for hundreds of thousands of dollars, whereas a Lincoln letter may only go for a few thousand dollars."

Battan's expertise has earned him mentions in Hamilton's various books on graphoanalysis. It was Hamilton who caused a stir recently by offering \$1 million for what is possibly the rarest autograph in the world — that of William Shakespeare.

"That's a pretty safe offer," Battan grinned, "because none is going to turn up. There are only about six that are known to exist in the world and they are all in the British Museum."

SOURCE The Daily Collegian

DATE 20 February 1981

SUBJECT Ethnic Studies Program

PAGE 7



Ethnic studies program corrects misinterpretations

By Claudia Lovig

A proper interpretation of Armenian, black and Native American images has been missing from society, said Dr. Robert Mikell, director of the CSUF Ethnic Studies Program. The goal of the program is to correct these misinterpretations, he said.

Beginning in 1969 with 17 interested black students, ethnic studies has expanded to offer 23 classes and a minor degree in ethnic studies.

Class offerings appeal to a wide variety of majors including social welfare, special education, psychology, nursing, criminology, math and business. Some classes are "sometimes 50 percent white students," said Mikell. In his classes, students tend not to segregate, but make a conscious effort to work together on projects, he said.

With "California rapidly becoming a minority state," Mikell said that many students go through school unexposed to ethnic cultures. Consequently, these students don't know how to relate to ethnic groups in working situations after graduation, he said.

In a current revision of general education courses, the California State University College president said it's healthy for students to become familiar with the contributions made by minorities and women. Several ethnic and women studies courses

are being recommended as choices in general education requirements, he said.

Most students enrolled in ethnic studies are minorities. Therefore, a primary function of the program, said Mikell, is to serve as an informal communications network for these ethnic groups.

As a supplement to the regular campus counseling services, the ethnic studies office helps in "breaking the ice and checking back with students. We try to get to know them and our good rapport keeps them" at CSUF, he said.

"Many of our students are first-generation college students. They may not go to regular counselors, but they can identify here. We serve as role models for them," said Mikell.

Being located on the "back side of the back street" is a problem for communication, he said. In a recent proposal, he has requested that the office be moved from San Ramon Five to the Keats Building. A more central location would increase the awareness of the office and the services it offers, he said.

Meanwhile, the office advises students of classes and job opportunities during career orientations, registration, in class and the free speech area. Several of the ethnic studies professors require their students to make appointments with them in the office

See Ethnic back page

Ethnic

Continued from page 7

to become aware of services.

Though the program "seems to be recruiting students fairly well, we don't seem to be able to retain graduates," said Mikell.

These ethnic groups have traditionally been unable to assimilate into the mainstream of society and feel alienated at having only a handful of ethnic students in their classes.

Poor high school counseling can be another factor in causing students to have wrong expectations of college. Consequently, many ethnic students don't finish college, said Mikell.

"We're all humans. We all have needs. When people's needs are met, they're motivated," he said.

The number of students enrolled in ethnic studies continues to increase, but ethnic graduates have remained at a constant level for five years, he said.

Mikell believes efforts to sensitize faculty to the needs of ethnic students, approval of a central location for the ethnic studies office and three new grants will aid in closing the gap between increasing enrollments and lagging graduates.

SOURCE Los Angeles Times - ARCHIVE -

DATE 29 January 1982

SUBJECT Political Violence

PAGE 3, 21

Slaying Deplored

Armenians See No Quick End to Bloodshed

By RONALD L. ROBLER
and LEONARD GREENWOOD,
Times Staff Writers

Armenians deplored the assassination in Los Angeles Thursday of Turkish Consul General Kemal Arikan, but declared unequivocally that the bloodshed would continue until Turkey admits that it slaughtered more than a million Armenians in 1915.

At the same time, Armenian leaders said they feared a public backlash against the Armenian community in Los Angeles, the nation's largest with a population of about 180,000.

"It's unfortunate that another official of the Turkish government had to lose his life," said Barkis Ghazarian, editor of *Azhareh*, a Los Angeles-based Armenian daily newspaper. "But it seems this kind of activity will go on as long as the Turkish government fails to acknowledge the genocide and continues to occupy the Armenian homeland."

Pattern Is There

Ghazarian's latter reference was to the contention of Armenians that about a third of eastern Turkey is the Armenian homeland and should be returned to their countrymen.

"It seems inevitable (the violence) will continue," agreed a leading Armenian in the Los Angeles community who declined to be quoted by name. "The pattern is there. There is no reason it will stop until Turkey comes to terms with the issues."

Dickran Kouymjian, professor of Armenian studies at California State University, Fresno, said he has "no problem" understanding the psyche of groups like the Beirut-based Justice Commandos of

ARMENIANS: Predictions That Bloodshed Will Continue

Continued from Third Page

Armenian Genocide, a group that has carried out terrorist activities worldwide on behalf of the Armenian cause. It was this group that claimed responsibility for the killing of the Turkish consul general.

Kouymjian, in a telephone interview, said the genocide issue has been festering in third and fourth-generation Armenians for years. He said these largely young people "can't abide by the non-action they see in their fathers and mothers. They don't see why they should be the nice citizens" when they see other governments committing acts of terrorism on behalf of political causes.

Armenian terrorist groups like the Justice Commandos are not entirely made up of Armenians from the "Beirut ghetto," he said, but come from many different countries and are generally well-educated. Their common denominator, he said, is "national rights" for Armenians.

Osheen Keshishian, publisher of the Los Angeles Armenian weekly newspaper, the *Armenian Observer*, said he is concerned that the Armenian name "will be tarnished" and that any public sympathy for the Armenian position against Turkey would be diminished.

Keshishian recalled talking on the telephone last year with Arikan, who talked of assassination threats against him. "I do what the govern-

ment tells me to do," Keshishian remembered Arikan saying.

California Atty. Gen. George Deukmejian, an Armenian, said in a statement on the killing: "I deeply regret and deplore the assassination . . . Terrorism of this kind simply can't be tolerated."

At the same time, a Deukmejian spokesman added, the attorney general feels that Armenians

Contributing to this article was Times Staff Writer Dorothy Townsend.

"should have their own homeland" and that "the genocide is a fact and he feels deeply about that."

A spokesman for Yezren Tabakian, prelate of the Western Diocese of the Armenian Apostolic Church of America in Los Angeles, said there would be no comment on the shooting. "We don't try to interfere in politics," he said.

Members of the consular corps in Los Angeles expressed shock and sadness at the assassination. Some said Arikan had made it clear that he was aware of the danger he lived with.

"He was very much aware of the danger," said Hanna Palti, deputy consul general of Israel. "His wife talked about it. She said they were aware they were targets and that was one reason they preferred that their children be away from here

(Los Angeles)."

"It was a cruel thing to do and I sincerely regret it," Colombian Consul General Clara de Yust said. "He was a delightful, intelligent man."

'A Senseless Act'

Armando C. Fernandez, Philippine consul general and outgoing dean of the consular corps in Los Angeles, called the killing of Arikan a "senseless act which no self-serving rhetoric can justify."

In a statement read over the telephone by an aide at the Philippines consulate, Fernandez said "this latest incident spotlights President Ronald Reagan's campaign against international terrorism, which represents the gravest transgression of human rights."

Fernandez said the attack on Arikan also illustrates increased risks faced by diplomats in an age of escalating international terrorism.

Ironically, Arikan was thinking in those terms. Swedish Consul General Olle Tunberg said.

"I have talked many times with Mr. Arikan and he had plans to propose the establishment of some kind

of international organization of diplomats and consuls in order just to promote the common security," Tunberg said.

Mexico's Consul General Javier Escobar said he was "overwhelmed" by the killing and "definitely, measures must be taken in order to protect the security and life of foreign personnel."

"We are all shocked," Swiss Consul General Joseph Lustenberger said. "What can you do? What's the purpose and what's the use (of the killing)? This (assassination) is not going to change any situation."

Many of the foreign representatives here heard of the assassination of their colleague at the consular corps' regular monthly luncheon meeting at the Beverly Wilshire, which Arikan was scheduled to attend.

"Everybody is speechless in the face of such events," Netherlands Consul General Jan Fietelaars said at the luncheon. "We held a minute of silence (for Arikan's memory)."

Fietelaars said "terrorism cannot be the solution . . . (for) this kind

of problem between the communities within a nation."

At the Nicaraguan Consulate, Vice Consul Margarita Gurdian said there had been talks within the corps about beefing up security "before today."

In the United States, there is no special provision for protection of foreign diplomats unless there is indication of a specific threat to them, said Los Angeles Police Cmdr. George Morrison.

In cases of threats, consular offices request protection from the local law enforcement agency in their area.

Mayor Tom Bradley arrived in Los Angeles Thursday afternoon from Eureka and said he was shocked and saddened by the assassination.

"This is a grim day, not only for Los Angeles but for the world," Bradley said. "Diplomats, such as Consul General Arikan, serve to promote peace. Such assassinations whether in Los Angeles, Paris, New York, Cairo or Rome, are unacceptable to a civilized world."



շարք նեոստատեապիւ կիճոնկարներ: Մանկական բառերական կենտրոնում յոր անգամ ցուցադրվել է «Իմ սիրտը լեռներում է» բառերախաղը: Կատարվել են ընթերցումներ Սարոյանի ստեղծագործություններից, հնչել է Սարոյանի կենդանի ձայնը: Բացի այդ, տեղի է ունեցել հուշերեկո, որտեղ Սարոյանի մտերիմ ընկերները հուշեր են պատմել նրա մասին:

Փառատոնի ամենահետաքրքիր միջոցառումներից էին մեծ գրողի գրքերի և ձեռագրերի ցուցահանդեսը և նրա ստեղծագործություններին նվիրված գիտաժողովը: Սարոյանն ունի 45 տպագրված գիրք, վերջինը 1978 թվականին լույս տեսած «Մահագիտ» սովորածավալ հատորն է: Այս գրքերն ունեցել են բազմաթիվ հրատարակություններ, թարգմանվել են բազմաթիվ լեզուներով՝ Սարոյանին բերելով համաշխարհային ճանաչում: Բայց նա ունի նույն-բան և անտիպ գործեր, որոնք անկախ իրենց գրական մեծ արժեքից, հետաքրքիր են հատկապես նրա հայ մարդու և գրողի ամուր կոփվածքը ներկայացնելու

«ԵՐԵ ՄԵՆՔ ՄԵԶ ԶՅԻՇԵՆՔ, ԷԼ Ո՛Վ...»

1981 ԹՎԱԿԱՆԻ նոյեմբերի երկուսից 22-ը Ֆրեզնոյի պետական համալսարանի արվեստի և հումանիտար գիտությունների ֆակուլտետի հայագիտական ամբիոնի և անգլիական բաժնի նախաձեռնությամբ տեղի ունեցավ փառատոն՝ նվիրված Վիլյամ Սարոյանին: Փառատոնի նպատակն է եղել հասարակայնությանը ծանոթացնել այն վիթխարի ժառանգությանը, որ թողել է աշխարհահռչակ գրողը: «Ֆիքի կանգի» պատկերասրահում առաջին անգամ ներկայացվել են Սարոյանի երեսուներորդ և երեսներկ գործերը: Պատկերասրահի տնօրեն, արվեստաբան Վիլյամ Միկելյուն գրում է, որ Սարոյանի արխիվում հայտնաբերվել են բազմաթիվ գծանկարներ և ջրանկարներ՝ արված տարբեր տեսակի թղթերի վրա: Այնտեղ, ուր անգոր է եղել գրողի գրամեքենան՝ ընդգրկելու Սարոյանի երևակայության թափը, արել է վրձինը:

«Ինձ զարմացրին,— գրում է պրոֆեսոր Միկելյուն,— նկարների մեծ թիվը, ինչպես նաև յուրաքանչյուր գծանկարի և երփնագրի լուսանցքում գրած բացատրությունները տվյալ նկարի վերաբերյալ: Եվ ամա, այս ցուցահանդեսը ձեզ պատկերացում կտա Սարոյան նկարչի մասին»:

Փառատոնի օրերին ցուցադրվել են «Մարդկային կատակերգությունը», «Հայրիկ, դու խենթ ես», «Քո կյանքի ժամանակը», «Իմ սիրտը լեռներում է» կինոնկարները, ինչպես նաև Սարոյանի պատմվածքների հիման վրա ստեղծված մի

տեսակետից: Գիտաժողովում կարդացված չորս զեկուցումներից մեկը՝ վերնագրված է «Վիլյամ Սարոյան հայ գրողը»: Զեկուցման հեղինակը՝ Ֆրեզնոյի պետական համալսարանի հայագիտության ամբիոնի վարիչ, պրոֆեսոր Տիգրան Գույումճյանը, որ երկար տարիներ մտերմություն է ունեցել Սարոյանի հետ Փարիզում և Ֆրեզնոյում և լավատեղյակ է նրա ամբողջ ստեղծագործությանը, քայլ առ քայլ ցույց է տալիս, թե ինչպես Ֆրեզնոյում, բիթլիսցի ընտանիքում ծնված գրողը հայ էր, իր ողն ու ծունդ: Նրա «Իմ անունը Արամ է» պատմվածքների ժողովածուն, «Ժայռ Վահրամ» վեպը, ինքնակենսագրական բնույթի այլ գործեր հարուստ են հայկական կերպարներով, որոնք գործում են հայկական միջավայրում:

«Տարիների ընթացքում Սարոյանն աճելի ու աճելի մոտեցավ իր հայկական արմատներին,— գրում է պրոֆեսոր Գույումճյանը:— Այս գործում քիչ դեր չխաղացին 1972 թվականի ամռանը նրա այցելությունը Մերձավոր Արևելքի հայաշատ կենտրոնները և այնուհետև նրա Սովետական Հայաստանում կատարած ողևորությունները, որտեղ նրան բնորոշում էին մեծ խանդավառությամբ: Այս շրջանում նրա ստեղծագործական ուժերը նոր վերելք ապրեցին, և նա մոտիկից խորամուխ եղավ հայկական կյանքի մեջ»:

(Ծարուհավորություն՝ 6-րդ էջում)

«ԵՐԵ ՄԵՆԲ ՄԵԶ ԶՅԻՇԵՆԲ, ԷԼ Ո՞Վ...»

(Սկիզբը՝ 5-րդ էջում)

Վիշյան Սարոյանը իր նկարները, գրքերը, գրական ողջ ժառանգությունը, Ֆրեզնոյի և Փարիզի տներում գտնվող իրերը, արխիվը, որը հարուստ է նամակներով, դրել է Ֆրեզնոյի պետական համալսարանի տրամադրության տակ՝ նրան կից ստեղծվելիք Սարոյան հաստատությունում կենտրոնացվելու համար։ Պրոֆեսոր Գույումճյանը նշում է, որ նրա մեծածախ օրագրության և նամակագրության ուսումնասիրությունը նոր լույս պիտի սրբի մեծ գրողի հայկականության վրա։ Ծառ հետաքրքրական են նաև նրա գրած առաջարկները հայ մի շարք պատմաբանների, գրողների գրքերի համար, որոնցից են Լևոն-Ջավեն Սյուրմեյանի «Ձեզ եմ դիմում, տիկնայք և պարոնայք» գրքի ներածականը, Գ. Գևորգյանի Զբնջուշի պատմագրքի ընդարձակ առաջաբանը և 1980 թվականին անգլերեն թարգմանությամբ լույս տեսած Վան-Վասպուրականի հերոսամարտի պատմության համար գրած հիմնադի առաջաբանը։

Գրողի անտիպ գործերի մեջ են գտնվում երեք թատերախաղեր՝ «Հայերը», «Հարսանիք լինելու է» և «Հառաջ», բոլորն էլ գրված վերջին տասնամյակում։ Այս թատերախաղերով Սարոյանը ձգտում է ցույց տալ հայության ինքնության դրոշմը մարդկության կյանքում։

Փառատոնի առթիվ տպագրված ծրագիր-գրքույկում կա մի ընդարձակ էսսե՝ «Սարոյանը հայության մասին»։ Էսսեի հեղինակը՝ պրոֆեսոր Տիգրան Գույումճյանը, անում է որոշ հրապարակումներ Սարոյանի անտիպ «Բիթիս» թատերախաղից, որ գրվել է 1975 թվականի գարնանը, և չորս տարի առաջ գրած «Հառաջ» թատերախաղից։

«1980 թվականի աշնանը Սարոյանը ինձ տվեց «Հառաջ» թատերախաղի մեքենագրված մեկ օրինակը և արտոնեց, որ ես այն բազմացնեմ գրականության իմ դա-

սարանի համար, ավելացնելով, թե առաջին անգամն է, երբ ինքը չհրատարակված մի գործ թույլ է տալիս ընթերցել, պատմում է պրոֆեսոր Գույումճյանը։ Սարոյանը իր բարձր և ազդու ծայնով պարծեցավ. «Հառաջը» հայերի մասին գրված լավագույն գործն է։ Հաջորդ օրը, շարունակում է պրոֆեսորը, նա զանգահարեց և ներողություն խնդրեց իր պարծենկոտության համար, բայց և ավելացրեց. «Այնուամենայնիվ, դա լավ թատերախաղ է, գուցե նույնիսկ շատ լավ»։

«Հարսանիք լինելու է» թատերախաղը մեկ գործողություն և 48 տեսարան ունի. գրվել է 1970—1971 թվականներին։ Դա նույնպես Սարոյանը համարել է իր հայկականության վկայագիրը։ Գործողությունը տեղի է ունենում Ֆրեզնոյում, 1919 և 1923 թվականներին, երբ Սարոյանը երիտասարդության շեմին էր։ Գլխավոր հերոսներն են՝ ինքը Սարոյանը, մեծ եղբայրը՝ Հենրի, մայրը և հորեղբայրները, երկու հակոտնյաններ՝ իդեալիստ և մտավորական դերձակ Միհրանը և նյութապաշտ ու ձեռներեց իրավաբան Արամը։ Թատերախաղում առկա է այն հնչյական միջավայրը, որտեղ մեծացել է գրողը, և միևնույն ժամանակ հեղինակը ցույց է տալիս այն հակադիր ուժերը, որ ձգտում էին նրան զրկել նրա հոգիից։

«Հառաջը» մեկ գործողությամբ և մեկ տեսարանով երկար մի թատերախաղ է։ Այստեղ տեսարանները չեն փոխվում։ Տասը հայեր ի մի եկած գրուցում են, երբեմն երբեմն իրենց բաժակների մեջ վիսկի լըցնելով։ Սարոյանը ջնջել է բեմական բոլոր արտաքին պայմանականությունները, սարոյանական վարպետ երկխոսություններն այստեղ հասել են իրենց բարձրակետին։ Ներքին, անկասելի կշռույթով՝ թատերախաղի հերոսները, որոնցից մեկն էլ ինքը Սարոյանը է, խոսում են, խորհրդածում, թե ո՞վ է հայը, ի՞նչ է, որտե՞ղ է նա և ինչո՞ւ պետք է կառչի իր ինքնությանը։

Պրոֆեսոր Գույումճյանի «Հառաջից» բերած մեջբերումներից, որոնք, հասկանալի է, թատերախաղի գլխավոր մեխերն են, երևում է, թե Սարոյանը որքան փիլիսոփայորեն էր մտնում ինքնության հար-

Նրան դուր են գալիս և՛ բասկերը, և՛ իռլանդացիները, և՛ այլ ժողովուրդներ։

— Բայց, — ասում է նա, — ես իսկապես չէի ուզեմ լինել այլ ոք, քան այն, ինչ որ եմ։

Հայությունը մարդկային ընտանիքի մեկ անդամն է, հազարամյակների ընթացքում ստեղծել է յուրահատուկ մշակույթ ու ավանդույթներ, կենսափորձ։ Եվ եթե անհրաժեշտաբար շարունակվելու է մարդկության երթը, նույնքան անհրաժեշտ է, որ նրա յուրաքանչյուր անդամ շարունակի իր ինքնությունը ճանապարհը՝ հարստացնելով մարդկության կենսափորձը։

— Ես հայ եմ, — ասում է Սարոյանը, — և ես ինձ լավ եմ գտնում։

Բայց հայը վերացական հասկացություն չէ, և Սարոյանը անմիջապես այն աորնչում է այն պատմական միջավայրի հետ, որտեղ կազմավորվել է հայությունը և փիլիսոփայորեն վերլուծում է հայրենիք — հայ, հայրենի քաղաք — հայ իրավիճակը։

Ֆրեզնոյում է ծնվել Սարոյանը, բայց իրեն համարել է բիթիսից և ամբողջ կյանքում ձգտել է գնալ տեսնել Բիթիսը։ «Հառաջ» թատերախաղում նա պատմում է Բիթիս կատարած իր այցելության մասին։ Երբ թատերախաղի հերոսներից մեկը, վաթսուներեք տարի առաջ, եղեռնի օրերին Բիթիսից հեռացած մի ծերունի, գրողին հարց է տալիս, թե ինչո՞ւ չի գրել իր այդ այցելության մասին, Սարոյանը պատասխանում է.

— Գրեցի մի բանաստեղծություն, բայց դա չէր արտահայտում այն բարդ հոգեվիճակը, որ համակել էր ինձ։ Բիթիսում միայն մեկ հայ էր մնացել՝ 90 տարեկան մի ծերունի, որին բոլորը ծաղրում էին։ Եվ նա խնդրում էր ինձ՝ իրեն տանել Բեյրութ, որպեսզի հայերի մոտ մեռնի։ Նայում էի մյուս բնակիչներին, և ինձ թվում էր, որ նրանք հայեր էին և նույնիսկ Սարոյաններ և Գարաօղլանյաններ։ Գիտեք, դժվար բան է գիտակցել կորուստը, տեղահանությունը, կործանումը։ Հանձին բիթիսից այդ ծերունու, որ ուզում էր Բեյրութում մեռնել՝ հայերի միջավայրում, ես տեսնում էի մեզ բոլորիս, աշխարհով մեկ ցրված հայերիս...

Այս և ուրիշ մեծ մեջբերումներ ցույց են տալիս, թե աշխարհաճշակ-գրողը որ-

SOURCE Hayrenik, DzzyanDATE 13 Jan 1982SUBJECT SaroyanPAGE 6 3083

քան խորն էր կարոտում իր հայրենի քաղաքը և ինչպիսի ծանր մոթմոթ է ապրել՝ գիտակցելով, որ այն կորած է իր համար:

Թատերախաղում, որպես հայ, ամենաբնական վիճակում են ներկայացված Սովետական Հայաստանից Փարիզ այցելած մի բանաստեղծ և բիթլիսցի ծերունին, որ հուշեր է գրում իր հայրենի քաղաքի մասին: Նրանց համար՝ հայ մնալը, հայ լինելը հարց չէ՝ բնավ, նրանք իրենց ապահով ու լավ են զգում: Իսկ մյուսները՝ հայրենի հողից հեռու, դրսում ծնվածները, արմատահան արված էակներ են, որոնց գլխին Դամոկլյան սրի պես կախված է հայրենի ապրելու կամ չապրելու ամենօրյա մղձավանջը:

Սարոյանը «Հառաջ» թատերախաղում անընդհատ արծարծելով հայության, հայրենիքի, ազգային գոյատևման, արմատների ու ինքնությանը կառչած մնալու թեման, հակադրվում է աշխարհաքաղաքացիության սնանկ տեսությանը, պատգամում աշխարհով մեկ ցրված հայությանը պահել-պահպանել իրենց ինքնությունը, կապվել հայրենիքին. «Ո՛վ պիտի հիշի մեզ, եթե մենք չհիշենք: Ո՛վ պիտի հիշի հայերին, եթե նրանք իրենք իրենց չհիշեն», — եզրակացնում է մեծ գրողը:

Մինչև մահը նա մեծ եռանդով աշխատելիս է եղել մի գործի վրա, որի թեման նույնպես հայկական է:

Այս ամենը ցույց են տալիս, թե Սարոյանը որքան է մտահոգվել սփյուռքի բախտով ու հակառակորդով, նրա հայապահպանությամբ: Ահա թե ինչու էր նա այնքան մեծ հրճվանք ապրում ամեն անգամ Հայաստան այցելելիս: Սիրում էր Հայաստանի քարը, ծառը, ջուրը, արևը, քաղաքներն ու գյուղերը, ամեն, ամեն ինչ, սիրում էր նրա մեծին ու փոքրին, երեխաներին, հայ երեխաներին, որոնք իրենց մայր հողի վրա, կյանքի բնական ու սովորական ընթացքով շարունակելու էին այն, ինչ փոխանցվել էր իրենց սերունդներից...

«Սարոյան» հաստատության ստեղծումը, Սարոյանի արխիվի մանրակրկիտ ուսումնասիրությունը և նրա անտիպ երկերի հրատարակությունը դեռևս բազմաթիվ նոր կողմերով կծանոթացնեն մեզ այս մեծ գրողին ու հումանիստին, որ անսահման սիրով սիրում էր կյանքը, մարդկությունը և նրա մեծ ընտանիքի անդամը հանդիսացող իր ժողովրդին:

ՇԱՔԵ ՎԱՐՍՅԱՆ

ARMENIAN STUDIES PROGRAM

- ARCHIVE -

SOURCE Armenian Assembly Newsletter DATE Spring 1982

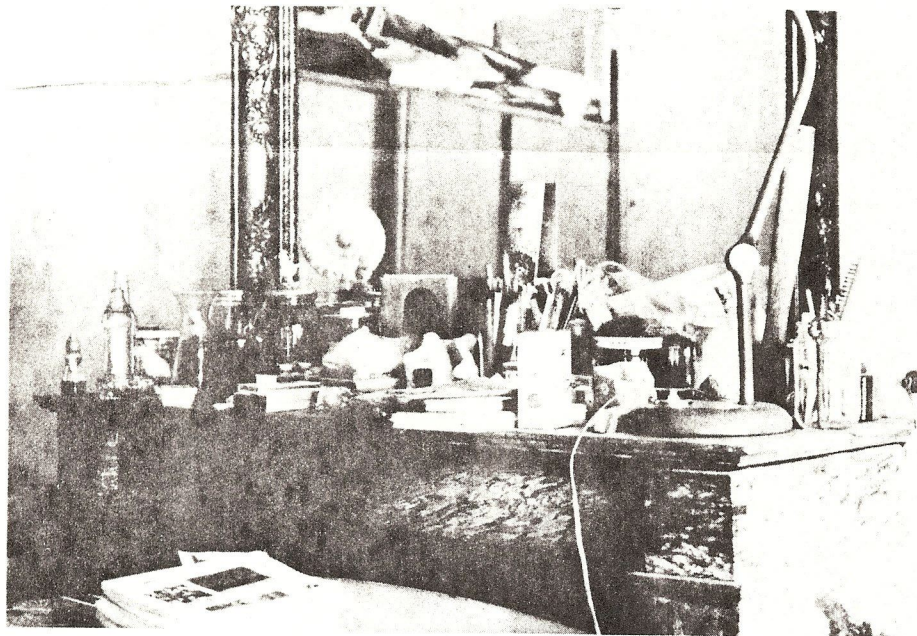
SUBJECT Saroyan PAGE front page, 6



Saroyan Archival Project Supported By Humanities Endowment

Saroyan

(Continued from page 1)



Saroyan's accumulated "trash" on mantle in Paris apartment (photo by D. Kouymjian)

With support from the National Endowment for the Humanities, valuable Saroyan archival materials and memorabilia have been transferred from Paris to the United States. Acting on behalf of the William Saroyan Foundation, the Armenian Assembly received a \$10,288 grant from NEH, enabling Dickran Kouymjian, Director of the Armenian Studies Program at California State University in Fresno, to inventory the contents of Mr. Saroyan's Paris apartment and arrange for shipment of the most important literary and personal items.

From 1960 until his death in May, 1981, Saroyan divided his time between Paris and Fresno. His Paris apartment, the famous 74 rue Taitbout, where he read, wrote, painted, and received friends, contained twenty years' accumulation of papers, books, and personal effects. Interesting stones, bags of rose petals, mementos of his travels, stacks of newspapers and magazines, thousands of books, and envelopes with assorted receipts, lists,

and other "trash" (as he termed it) reveal Saroyan's penchant for collecting. Saroyan's library in Paris contained copies of virtually all his published works in numerous languages. Newspapers, magazines, and books frequently contained marginal notations or drawings. Correspondence written from Paris during the past two decades also remained in his apartment, as did a large number of his drawings and paintings, each carefully signed and dated with the exact time of day noted for each one.

Because Saroyan and Kouymjian shared the experience of commuting between homes in Paris and Fresno, and because Kouymjian was teaching courses on Saroyan's writing at Fresno State, the two became friends. In the fall of 1980 Saroyan entrusted Kouymjian, who was about to take a leave of absence, with keys to his Paris flat asking him to assemble and ship certain items back to him in Fresno. Saroyan's untimely death

(Continued on page 6)

intervened before the work could be completed.

With support from NEH, Kouymjian was finally able to go to Paris last December to complete an inventory of the contents of the apartment and prepare for shipping the most important literary and personal items. Prior to leaving for Paris, he met with Robert Setrakian, executor for the Saroyan estate, and with James Hart, Director of the Bancroft Library at the University of California at Berkeley. Since the Bancroft Library already retains important holdings on behalf of the Saroyan Foundation, it was agreed that for a given period of time manuscripts, books authored by Saroyan, letters, and certain other literary documents should be gathered together there for a complete inventory. Personal effects, memorabilia, most of the books, and special items, like his pianola, were to be sent to Saroyan's houses in Fresno.

Once in Paris, Kouymjian took photographs and also shot some film footage prior to dismantling the historic apartment. Then with the aid of two assistants he began the laborious task of deciding what was important to ship and what could be left behind. Ultimately, nearly everything was saved. In many instances, it was necessary to leaf through books—nearly 3,000 in all—and magazines to check for inscriptions and other notes in Saroyan's hand which might be important for future literary and biographical studies. Finally, in late January, the two large shipments were prepared, one for Berkeley and one for Fresno.

Robert Setrakian expressed great pleasure that NEH granted funds for the Saroyan Archival Project and that Professor Kouymjian was able to carry out the work. Commenting further, Mr. Setrakian said: "The consolidation of the Saroyan Collection, through the efforts of the Armenian Assembly of America and grant from the National Endowment for the Humanities is indicative of the importance of this great American writer of Armenian heritage. The Trustees of the William Saroyan Foundation join me in extending sincere thanks and gratitude to all of those who are assisting in the preservation of this important literary work and memorabilia for future generations."

ARMENIAN STUDIES PROGRAM

- ARCHIVE -

SOURCE Armenian Assembly -- Newsletter DATE Spring 1982
SUBJECT Armenians in California Grant PAGE 2



CALIFORNIA CENTENNIAL EXHIBITS SCHEDULED FOR MAJOR CITIES

The California Armenian Centennial exhibit, coordinated by the Armenian Assembly's regional office in Los Angeles, has now been scheduled for four major presentations beginning in April at public institutions throughout California, with a total audience estimated at over 100,000.

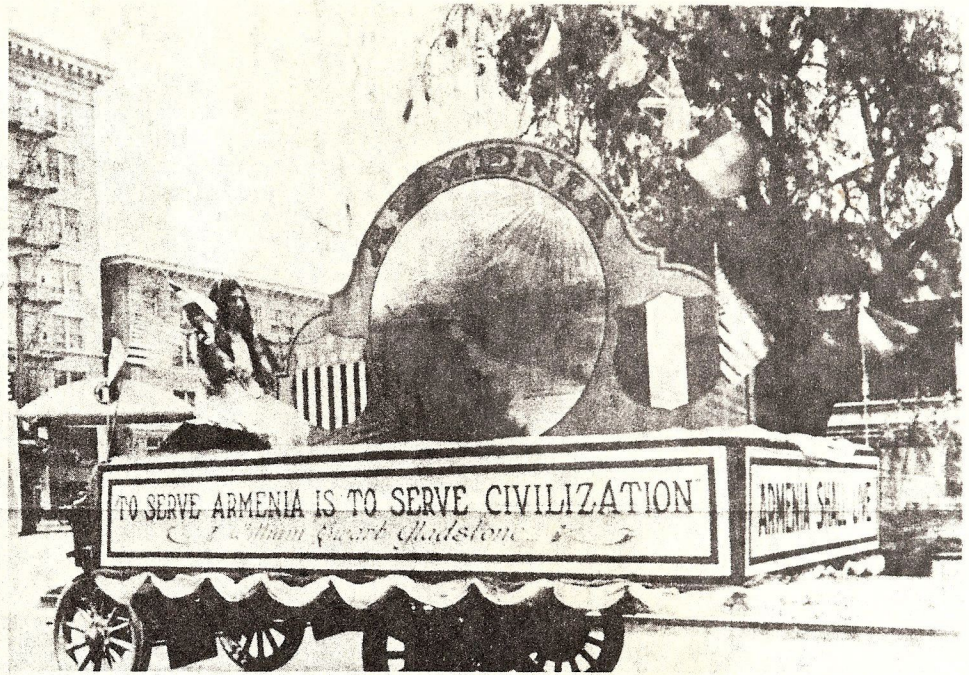
"The Armenian Community of California: The First One Hundred Years" is co-sponsored by the Armenian Film Foundation and the Armenian Studies Program at California State University in Fresno. It includes an extensive exhibit of historic photographs, a slide presentation, an illustrated booklet, and a series of panel discussions, all focusing on the contributions and experiences of Armenians over the past century in California.

Lawrence Cretan, director of the Assembly's regional office and coordinator for the project, opened the exhibit on April 17 at the San Francisco Public Library in conjunction with an exhibit sponsored by the Bay Area Armenian Commemorative Committee, "From Ararat to the Golden State: An Armenian Odyssey." The Commemorative Committee exhibit presents the history and culture of Armenians from ancient times to the settlement in California, according to Armen Der Kiureghian, ACC exhibit committee chairman.

From San Francisco the exhibit will travel to Los Angeles in June, to be mounted in the main corridor at Los Angeles City Hall. In August, during the State Legislature's summer session, the exhibit will be displayed in the newly-renovated State Capitol Building. Arrangements have been made to mount the exhibit in the reception area of the Governor's office. The fourth exhibit is planned for the Main Library at California State University in Fresno, in September.

"We are very pleased with our success so far in placing this exhibit in public buildings with such significant audiences," explained Mr. Cretan. "The exhibits in LA City Hall and the State Capitol are particularly exciting because these locations will guarantee that thousands of decision-makers, including elected representatives and government employees, will be directly exposed to our story on a daily basis."

In addition to the historic photographic exhibit, the Assembly's centennial project includes a narrated slide presentation developed by J. Michael Hagopian, chairman of the Armenian Film Foundation and producer of several documentary



Armenian float, as exhibited in Panama Pacific Exposition in San Francisco, 1915

films on Armenians. Ed Minasian, professor of History at Laney College in Oakland and author of many articles on Armenian immigration to the U.S., prepared the booklet that accompanies the exhibit. Dickran Kouymjian, director of the Armenian Studies Program at CSU Fresno, serves as the primary speaker and panel discussion leader for the public discussions which accompany the exhibit. Arra Avakian, former professor of Armenian Studies at CSU Fresno, prepared the project's demographic displays.

The project team is assisted by a committee of advisors from throughout the state that includes the following individuals: Gia Aivazian, Dr. Gene Bluestein, Salpi Ghazarian, Sylva Manoogian, Levon Marshlian, Dr. Andrei Simic, Gayle Surabian, Hagop Terjimanian, and Marilyn Wyman.

The Armenian Assembly has received a matching grant from the California Council for the Humanities to help underwrite the costs of researching, producing, and mounting the exhibit.

4U3**ARMENIAN STUDIES PROGRAM**CALIFORNIA STATE UNIVERSITY, FRESNO
FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE

The Fresno Bee

DATE

3 Dec. 1981

SUBJECT

Ethnic Studies

PAGE

C2

FSU Ethnic Studies Program will host open house today

Exhibits, displays, a live radio program and cultural foods will be featured today at the annual Ethnic Studies Program open house at Fresno State University.

The activities, aimed at recruiting students to the program, will be held from 11 a.m. to 2 p.m. in the Old Cafeteria Building, Room 202.

A live program of campus interviews, call-in questions and music by the CSUF Black Gospel Choir will be broadcast on KLIP from 11 a.m. to 1 p.m. Campus representatives, including President Harold H. Haak, vice presidents, deans, programs directors, faculty and students will be speaking and be

available to answer questions from callers. People with questions may call 294-2531.

Slide presentations will be made on Allensworth State Historic Park, black history and Armenian art. Also, cultural artifacts, books, magazines and pamphlets on university programs will be displayed.

Cultural foods available will include African, Armenian, Jamaican, Indian-American and soul.

More than 400 students are enrolled in Ethnic Studies classes at FSU. The program includes black, Armenian and native-American studies.

4U3

ARMENIAN STUDIES PROGRAM

Armenian Studies Program
CSUF, Fresno, CA 93740

- ARCHIVE -

SOURCE Nor Gyank, English Section

DATE 22 Nov. 1981

SUBJECT Terrorism

PAGE 11, 12 1 of 2



Unofficial Transcript of Segment on Armenian Terrorism

Broadcast by National Public Radio
on the "All Things Considered" pro-
gram, September 28, 1981.

Professor Dickran Kouymjian
interviewed by Host Sanford Ungar.

UNGAR: Here's a story that many of the American media have ignored. Between 1915 and 1923 at least a million and a half Armenians were killed by Turkish forces occupying Armenia. The survivors scattered around the world. Many settled in the United States — a large group of them in California's San Joaquin Valley. Since 1915, various groups hoping to reclaim the Armenian lands held by the Turks

Please see page 12

Continued from page 11

Unofficial Transcript of Segment on Armenian Terrorism

have appeared then disappeared.

Last week one of the newest of those groups — The Secret Armenian Army — seized twenty-five hostages in the Turkish Consulate in Paris and held them for many hours. The American press called the group 'shadowy.' But Dickran Kouymjian, Professor of Armenian Studies at California State University in Fresno, says the group is well-known inside the Armenian Community.

KOUMJIAN: The Secret Army came into existence in 1975 or 1976 — probably coincidentally with the fighting in Lebanon — in Lebanon, with an express purpose on the part of a lot of young Armenians who were willing to be militant, to go out and do something about the neglected 'Armenian Question,' as it is called; that is, the return of lands that were occupied after the 1915 massacres and the admission by the government of Turkey that it committed genocide on the Armenian people. From everything we hear in the press accounts in Lebanon, the Armenian Secret Army now has literally hundreds and hundreds of young people — young Armenians — who are flocking to its ranks. They are tired of hearing the rhetoric of their parents and grandparents and they decided to go forward. They are preparing, I would imagine, to continue more and more terrorist acts until Turkey begins a dialogue. Turkey, of course, in its own clever way, has refused to rebut the statements of the Secret Army and has tried to dismiss them as a Cypriot-organized group or a Greek group or a Palestinian group. In many respects, our own government — the United States Government — has also, I think, tried to underplay this element, because Turkey is finally an ally of the United States, and a very important one.

UNGAR: This organization that struck in Paris last week and has carried out other activities, do they believe that it is really possible to recreate an Armenian homeland to get this land back from Turkey and to bring Armenians from all over the world to Armenia, in the way almost that Jews have gone back to Israel?

ARMENIAN STUDIES PROGRAM

Armenian Studies Program
CSUF, Fresno, CA 93740

- ARCHIVE -

SOURCE Nor Gyank, English Section DATE 22 Nov, 1981

SUBJECT Terrorism PAGE 12 2 of 2



KOUYMJIAN: Yes, they do believe that. Armenia is Armenia. It is a geographical area. It is not something that existed once and doesn't exist now. Armenia took its name three thousand years ago and was known in all literatures by all peoples as a geographical land area. So there's no question about Armenia ever being reconstituted. It's there. The question is: Will Armenians go to live in that part of Armenia, that is, the part other than the Soviet Armenian Republic, that Armenians had lived in until fifty years ago for three thousand years?

You used the Jewish example. Yes, it is possible, if we follow a kind of system that the Israeli state or the Zionists had followed, namely, the kibbutz system. Now the land is desolate, it is untilled, there's nobody living except a few nomadic Turks, and of course no one from a beautifully tiled ranch house in the Valley here on an apartment on Park Avenue is about to run to a desolate area and live, but there are ways of providing an opportunity for resettlement of that land, with the proper conditions of resettlement with Armenian and foreign capital behind such a resettlement. Why couldn't we, for example, go back to Erzeroum or Van and have the AID program of the American government give us, I don't know, fifty million dollars or a hundred million dollars to set up a pilot agricultural program. There would be dozens of people from this Valley going out there as officials to run it.

UNGAR: Dickran Kouymjian teaches Armenian Studies at California State University at Fresno.

4U3

ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO
FRESNO, CALIFORNIA 93740

- ARCHIVE -

SOURCE The Daily Collegian -- CSUF
SUBJECT Saroyan Festival

DATE 10 November 1981

PAGE 3

CSUF Today

The Associated Student Senate will grapple with a condominium conversion resolution, confirm the undeclared senate position and hear funding requests from Poland and World Affairs, SED and the Agronomy at its meeting in CU 312-314 from 3-6:30 p.m.

The Faculty Personnel Committee will meet in the Main Cafeteria, Room 203 at 9:10 a.m.

The CSUC Dental Program will be the subject of a question and answer session in the Main Cafeteria, Room 202 at 9 a.m.

The Navigators will meet in CU 309 from 7-9 p.m.

The Newman Catholic Student Association will meet from noon-1 p.m. today in CU 311B.

The Lutheran Student Movement will hold a study/discussion from 7:30-10 p.m. in CU 310.

The Baptist Student Union will hold a Bible study in CU 311A from noon-1:30 p.m.

A Bible study on the Gospel of Luke will be held in the Joyal Administration Building, Room 203 at noon.

A Blood Bank will be held in the College Union from 10 a.m.-1 p.m. Nov. 10, 11 and 12.

A Spanish Bible study discussing the Book of Colossians will be held in the Lab School Building, Room 119 at 2 p.m.

Who Was This Man Saroyan, a program of anecdotes and remembrances as told by his friends and associates will be held in the Main Cafeteria, Room 200 from 1:30-3:30 p.m.

Items for CSUF today may be submitted to the Daily Collegian, at least three days in advance of publication.

4UB

ARMENIAN STUDIES PROGRAM

Armenian Studies Program
CSUF, Fresno, CA 93740

- ARCHIVE -

SOURCE The Armenian Weekly

DATE 17 Oct. 1981

SUBJECT Terrorism

PAGE 3



Kouymjian Interviewed on NPR

Note: The following is an unofficial transcript of segment on Armenian terrorism Broadcast by National Public Radio on the "All Things Considered" program, September 28, 1981. Professor Dickran Kouymjian was interviewed by Host Sanford Ungar. Transcribed by the Armenian Assembly at the studios of National Public Radio.

UNGAR: Here's a story that many of the American media have ignored. Between 1915 and 1923 at least a million and a half Armenians were killed by Turkish forces occupying Armenia. The survivors scattered around the world. Many settled in the United States—a large group of them in California's San Joaquin Valley. Since 1915, various groups hoping to reclaim the Armenian lands held by the Turks have appeared then disappeared.

Last week one of the newest of those groups—The Secret Armenian Army—seized twenty-five hostages in the Turkish Consulate in Paris and held them for many hours. The American press called the group 'shadowy.' But Dickran Kouymjian, Professor of Armenian Studies at California State University in Fresno, says the group is well-known inside the Armenian community.

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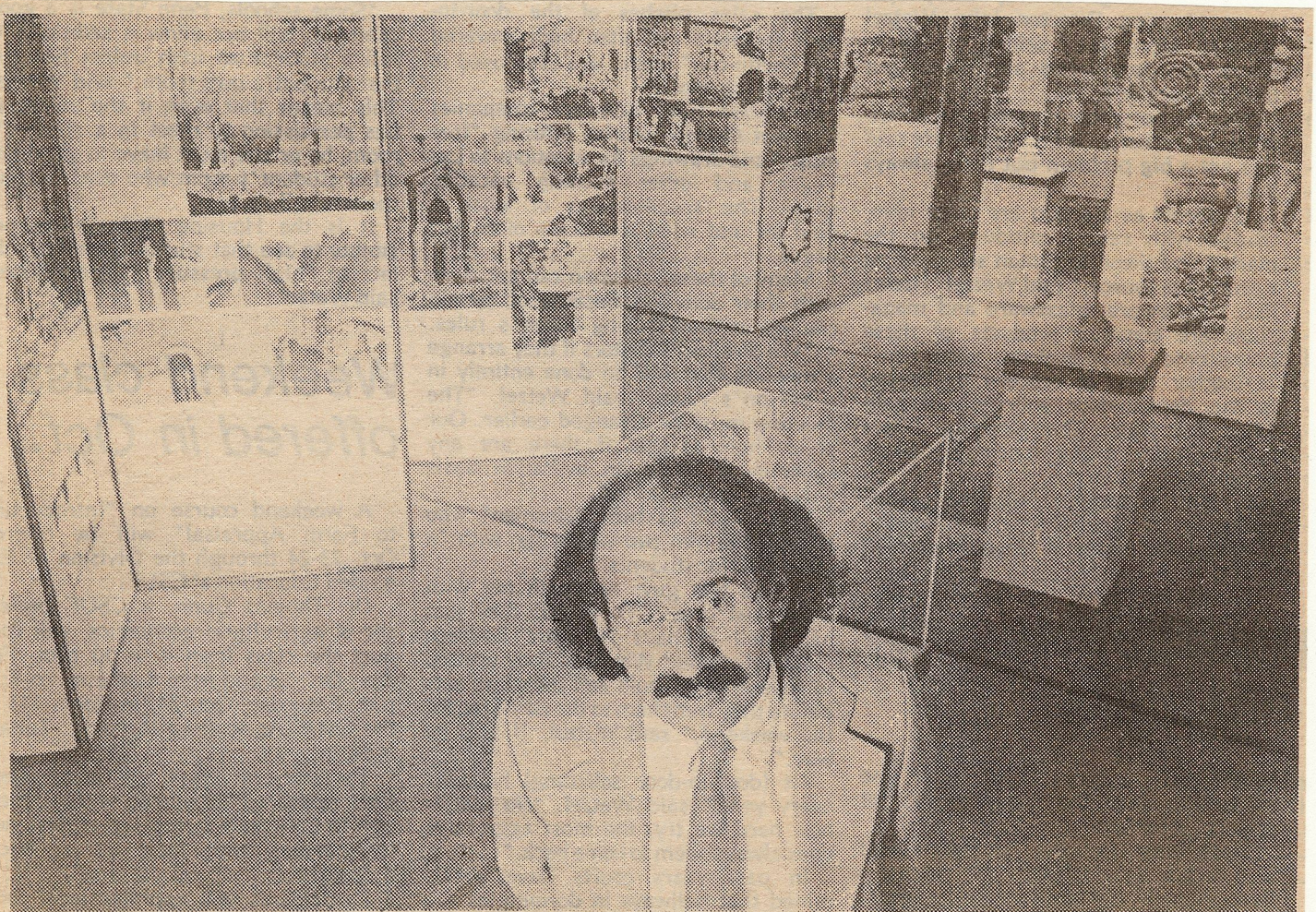
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UNGAR: Dickran Kouymjian teaches Armenian Studies at California State University at Fresno.



Robert Gauthier/Daily Collegian

Armenian architecture

CSUF Professor Dickran Kouymjian and his exhibition of Armenian architecture can be found in the Phebe Conley Art Gallery through Oct. 27. See story on page 2.

Armenian exhibit brings culture to campus

By Peter Scott
Staff Writer

An exhibit of Armenian architecture, said to be "the most complete of its kind," is currently on display in the CSUF Phebe Conley Art Gallery. The exhibit features the works of Armenian architects from the 4th to the 18th century.

The Armenian Students Organization is responsible for bringing the display to CSUF. Funding for the exhibit came largely from a grant provided by the Associated Students. Other sponsors included the Armenian Alumni Association of CSUF and the United Armenian Commemorative Committee.

Large photographs of Armenian churches placed on huge cubicles have been arranged throughout the gallery. Accompanying many of the photographs

**'Many Armenians
who see the exhibit
are more confused...'**

are diagrams depicting the different structures and their varying architectural designs.

CSUF professor Dickran Kouymjian played a large part in bringing the exhibit to Fresno and, along with a gallery director Bill Minschew, was responsible for its current arrangement. The photographs are displayed in order of the structure's geographical areas.

According to Kouymjian, one of the major purposes of the exhibit and the way it has been put together is "to present the audience an exhibit that gives the sense of living with the structures. This is done by such methods as placing pictures of ceilings high above the viewer and using cubicles to give a three-dimensional image, he said.

Another intention of having the exhibit here, Kouymjian said, is to give Armenians living in the valley an opportunity to see their culture.

"There are Armenians in this valley who have been uprooted from the Armenian environment for three or four generations since the Armenian Genocide," Kouymjian said.

"Many Armenians who see the exhibit are more confused than non-Armenian viewers because they have preconceived ideas of what Armenian culture is all about."

The exhibit was developed by a team of Italian and Armenian architectural historians in Milan, Italy. It has already been shown in France, Belgium, Portugal, Austria, Germany, Lebanon, Iran, Argentina and Italy.

The exhibit came to the United States as a result of a joint effort of several university Armenian programs, including the CSUF group.

According to the gallery booklet written by Kouymjian, the exhibit "has been acclaimed throughout the world as a model of its kind, bringing to a western public a comprehensive view of the church architecture of an eastern Christian people, the first to accept Christianity as a state religion in the early 4th century.

Perhaps one of the most vital intentions of the exhibit is to bring about an awareness of the decaying conditions of the ancient churches in Turkish Armenia.

"The structures in Turkish Armenia are falling apart," said Kouymjian. "The people there are not only not taking care of the buildings, they are destroying them," he said.

While the churches in Soviet Armenia and those outside the Turkish boundaries seem to be somewhat well preserved, those in Turkish Armenia are seen to be crumbling and, in many cases, near total destruction, he said.

Kouymjian said in many cases the Turkish people have attempted to destroy any signs of Armenian occupation since their mass executions and expelling of the Armenian people.

An international organization, UNESCO, protects church monuments in many countries. The organization is unable to do this in Turkey, however, due to the government's refusal there. Kouymjian said the hope is that enough pressure will be put on the govern-

ment to have something done about the situation.

According to Kouymjian, as well as a number of additional sources familiar with Armenian architecture, Armenian architecture was the first form of architecture to acquire a unique national style. Armenian architecture had already perfected its various and complex forms by the 7th century, he said.

The exhibit will be on display until Oct. 27 at the gallery, which is located between the Joyal Administration Building and the New Science Building.

SOURCE Nor Gyank: Glendale, CA

DATE January 3, 1980

SUBJECT Armenian Assembly to Sponsor Oral History Workshop at CSUF

PAGE 1 of 1

Armenian Assembly to Sponsor Oral History Workshop

The Armenian Assembly, Central California-Region, will sponsor an oral history training workshop on Saturday, Jan. 26, 1980 at California State University in Fresno. The program is being co-hosted by the Armenian Studies Program and the Armenian Students Organization of CSUF.

Participants in the half-day program will be instructed in the standard procedures and interview techniques that are used in oral history. The program offers a unique opportunity for individuals to help preserve the historical record pertaining to Armenian history in the twentieth century.

The workshop is part of the Armenian Assembly's Oral History Project, which is co-funded by the National Endowment for the Humanities. The overall project goal is to tape autobiographical testimonies of Armenians who survived the 1915 massacres and emigrated to America. The interviews cover the pre-genocide life in the Armenian homeland, the genocide itself, and the immigrant experience in America.

celebrations in observance of the 25th anniversary of the college. There will be many functions throughout the U.S. beginning in the East and culminating in L.A.

The Haigazian College Women's Auxiliary of Los Angeles will hold its special observance of the 25th anniversary on Saturday, the 9th of February at a gala luncheon to be held at the beautiful Beverly Hills Hotel on Sunset Blvd. Howard Chitjian, well-known musical personality, will coordinate and stage a festive valentine program. A highlight of the luncheon will be a drawing for a round trip ticket to Europe. Donation is \$25.00 for this very special celebration.

The workshop will launch a full-scale interviewing program throughout California. Participants are invited to attend from all parts of the state.

Dr. Dennis Papazian, director of the project, and Laurens Ayvazian, project coordinator, will be present. Dr. Richard Hovannisian of UCLA and Dr. Dickran Kouymjian of CSUF will also participate in the sessions; Dr. Hovannisian will present a videotape sample interview as part of his presentation.

According to Ayvazian, "The success of an interview depends in large part on the interviewer's ability to be at once a sympathetic listener and a knowledgeable questioner."

Participants will receive two interview aids: "Conducting the Interview," a step-by step description of the appropriate techniques, use of equipment, and procedural hints, and "Interview Guidelines," a detailed outline of topics and questions to be covered.

Following the workshop, interviewers will be matched with survivors from their areas. Interviews can be conducted in either English or Armenian. Interviewers will be paid \$10 for each hour of completed taped interview.

Individuals who would like to attend this workshop should contact the following people in their respective regions. If necessary, car pools may be arranged from Los Angeles and San Francisco: Lawrence Cretan, Armenian Assembly Resource Center, Los Angeles, (213) 933-5238; Cindy Avakian (209) 255-0517 (Central California); Rev. Hovey Hovagimian, (415) 836-4443 (Northern California).

East German professor

Scholar to discuss European Art

An East German scholar, Dr. Edith Neubauer, associate professor of art history at Karl Marx University in Leipzig, will lecture at California State University, Fresno Friday and Saturday (Oct. 12-13).

The author of five books and numerous articles, Dr. Neubauer will present an illustrated lecture on "Caucasian Art and Its Relationship to the Art of Europe," at 11 a.m. Friday in room 114 of the CSUF Education-Psychology Building. The program is open to the public.

A no-host luncheon has been sche-

duled for noon Friday in the Residence Dining where students, faculty and other interested community members will have an opportunity to meet Dr. Neubauer and discuss university life in East Germany, particularly in Berlin and Leipzig. A self-service lunch is optional at a cost of \$2.20.

Saturday, she will present illustrated lectures on Armenian and Georgian architecture as part of a special one-unit "Armenian Art" course being conducted in Room 101 of the Phebe Conley Art Building on Maple Avenue. Interested community members may attend by registering through the CSUF Exten-

sion Division.

Following a tour of nearby national parks Sunday morning, Dr. Neubauer will present a free public lecture at 4 p.m. on "Armenian Art and Its Relationship to the Art of Europe."

The program, sponsored by local Armenian organizations and CSUF Armenian Studies, will be held at the Armenian General Benevolent Union Fresno Center at 1720 Fresno Street.

Dr. Neubauer was invited to Fresno by Dr. Dickran Kouymjian, CSUF lecturer in Armenian Studies. For further information, Contact Dr. Kouymjian at 487-2157 or 487-2032.

The California COURIER

VOL. XXI, NO. 32

THURSDAY, MARCH 1, 1979

Mailing Address: P.O. Box 966, Fresno, California 93714

Subscription: \$10
Phone: 264-9330

Kouymjian Lecture At Fresno Center

FRESNO — Dr. Dickran Kouymjian, professor of Armenian Studies at Cal State University, Fresno, will be the guest lecturer Tuesday, March 13, at the AGBU Center, 1720 Fulton Street, beginning at 8 PM.

Dr. Kouymjian's talk, "The Armenian Community in America: Problems and Prospects," will be the first in a series of cultural events planned by the Fresno chapter of the National Youth Association. The NYA is an affiliate of the Armenian General Benevolent Union.

Professor Kouymjian is one of the foremost authorities on Armenian architecture and art in the United States. He is believed to be the first student in the US to receive a doctorate in Armenian Studies.

He received his BA degree in European Cultural Studies from the University of Wisconsin; his MA degree in Arabic Studies from the American University of Beirut, and his Ph.D. degree from Columbia University.

He taught university level classes in New York, Cairo, Paris, and Beirut. He has served as assistant director for Arabic Studies at the American University, Cairo and was director of Armenian

Studies at Haigazian College in Beirut.

Dr. Kouymjian has written numerous articles about Armenian and Near Eastern history and art. His current and most prized project is the Index of Armenian Art, which he began in 1972 in Beirut.

"The Index involves the systematic indexing of the illuminations of Armenian manuscripts from the 7th to the 17th century, covering 1,000 years of art," Professor Kouymjian said. "No such file of Armenian manuscript now exist, and when completed it will serve as an important research resource for scholars working in early Christian art," said Professor Kouymjian.

The first fascicle covering all illustrated manuscripts to the year 1,000 was issued in preliminary form by Dr. Kouymjian at the annual meeting held in December of 1977.

A question and answer period will follow the lecture.

The California COURIER

VOL. XXI, NO. 26

THURSDAY, JANUARY 18, 1979

Subscription: \$10

Mailing Address: P.O. Box 966, Fresno, California 93714

Phone: 264-9330

Memorial Book Set For Haig Berberian

FRESNO — Shortly before the death of Haig Berberian (1887-1978), an ad hoc committee headed by Dr. Dickran Kouymjian, professor of Armenian Studies at Cal State University, Fresno, had made preliminary preparations for the publication of a volume in his honor.

Berberian, one of the world's foremost Armenian intellectual, died last year in Paris France at the age 91.

"Such a project had been discussed by friends and colleagues over the years," said Dr. Kouymjian. "It is unfortunate that he will be unable to enjoy the acclamation of his scholarly companions, which, despite his disavowal, would have delighted him."

Dr. Kouymjian said Berberian has been the symbol of Armenian studies in the diaspora for many decades.



HAIG BERBERIAN

"Though other famous Armenians held more prestigious university posts, none could claim the central position of authority and respect which were Haig Berberians. His crowning achievement, the editing of 12 volumes of the new series of the 'Revue des etudes armeniennes,' was accomplished after he had become an octogenarian."

A volume of Armenian studies in his honor and lasting memory is now being prepared by long time associates in the diaspora and Armenia. Dr. Kouymjian said the Calouste Gulbenkian Foundation of Lisbon, Portugal, which subsidized the publication of the "Revue des Etudes Armeniennes," had already agreed to provide the material support

(Continued on page 7)

Professor Publishes Own Book

(Continued from page 1)

for the completion of the project prior to the noted scholar's death.

Dr. Kouymjian said scholarly articles are being solicited from all those who were his friend or collaborator. "The essays should be related to those areas of research to which Haig Berberian devoted most of his energies and interests: Armenian philosophy and linguistics, Armenian texts of the ancient, medieval, and post-medieval period, Armenian history, particularly Armeno-Byzantine and Armeno-Islamic relations, and Armenian art."

Dr. Kouymjian said articles should follow the format and transliteration system used by Berberian in the R.E. Arm. It should be typed, double-spaced, with footnotes on separate pages at the end of the article. In general contributions should be between

2,000 and 10,000 words in length. Accompanying figures or plates must be numbered and have self-explanatory captions. Articles may be submitted in either French or English."

Those wishing to participate in the special literary project are asked to submit the title of their paper by Feb. 15 to the Ad Hoc Committee for the Haig Berberian Memorial Volume, Professor Dickran Kouymjian, Armenian Studies Program, California State University, Fresno, Fresno, Ca. 93740.

Finished manuscripts should be submitted by June 15 to Dr. Kouymjian, Center for Research in Armenian History and Art, 30, rue Chevert, 75007 Paris, France.

Armenian Study Courses Listed For Spring Term

FRESNO — The California State University, Fresno, Armenian Studies Program will offer the following courses in the 1979 spring term. The courses will be taught by Professor Dickran Kouymjian.

Additionally, world renowned oudist Richard Hagopian will conduct three Armenian related courses in the English Department.

ARMENIAN 1B — Through tapes and "A Textbook of Modern Western Armenian" by Bardakjian and Thomson of Harvard University, the student will be able to read, write and speak fluent Armenian by the end of the semester. Either Armenian 1A or a firm knowledge of the alphabet and some spoken Armenian is a prerequisite.

HISTORY 109T (Survey of Armenian History II) — The course will discuss the following topics:

1. The Bagratid and Artzrouni Kingdoms and the Seljuk Turkic invasions (10th-12th century).
2. The Mongol invasions of Armenia (13th-14th century).
3. The origin, rise, and fall of the Armenian Kingdom of Cilicia (1090-1375).
4. The Ottoman Turks and the Armenians (1400-1900).
5. The Armenians of Iran in the Safavid Period (1500-1725).
6. The Armenian communities of the Diaspora.
7. The Literary Renaissance and Revolutionary Movement of the 19th and 20th century.
8. The Massacres and its consequences.
9. The Armenian Republic (1918-1920).
10. Soviet Armenia.
11. Armenian life in the Diaspora: Can it Remain Armenian?

HISTORY 124T (Armenian and the Ottoman Empire) — the course will trace the position of the Armenians in the Turkish Ottoman Empire. Early lectures will present a capsule history of the origin of the Turkic peoples in Central Asia and their arrival in the Near East in the Middle Ages. A lecture will also be devoted to the origin of the Armenians in Asia Minor. The interaction of these two peoples will be studied through six centuries of co-existence in Anatolia.

ART HISTORY 109T (Armenian Architecture) — After introducing the student to the basic methods of architectural construction, and the rudiments of reading architectural, especially church plans, the course will trace the development of architecture in geographical and historical Armenia from Urartian times to the 17th century.

ART HISTORY 109T (Islamic Art and Its Relation to East Christian Art) — This new course offers an introduction to the art of the Islamic Near East from its 7th century origins to its 17th century splendor. There will be special emphasis on the use of Arabic scripts as decoration, on the development of mosque architecture, on Muslim ceramics and textiles, on oriental rugs, and on Arab and Persian miniatures.

Hundreds of original color slides of the major monuments of the Islamic world will be shown. A trip to examine the rich Islamic art collection in the Los Angeles County Museum is planned.

Special courses by Hagopian, guest artist in residence, will include English 169T, The World of Richard Hagopian; English 193T, Armenian Folk Styles; and English 175T, The World of Richard Hagopian, a one credit Saturday class, March 23-24.

These courses are open to adults through concurrent extension registration or normal registration. For further information, contact Professor Kouymjian, Director, Armenian Studies Program, California State University, Fresno, Fresno, Ca. 93740.

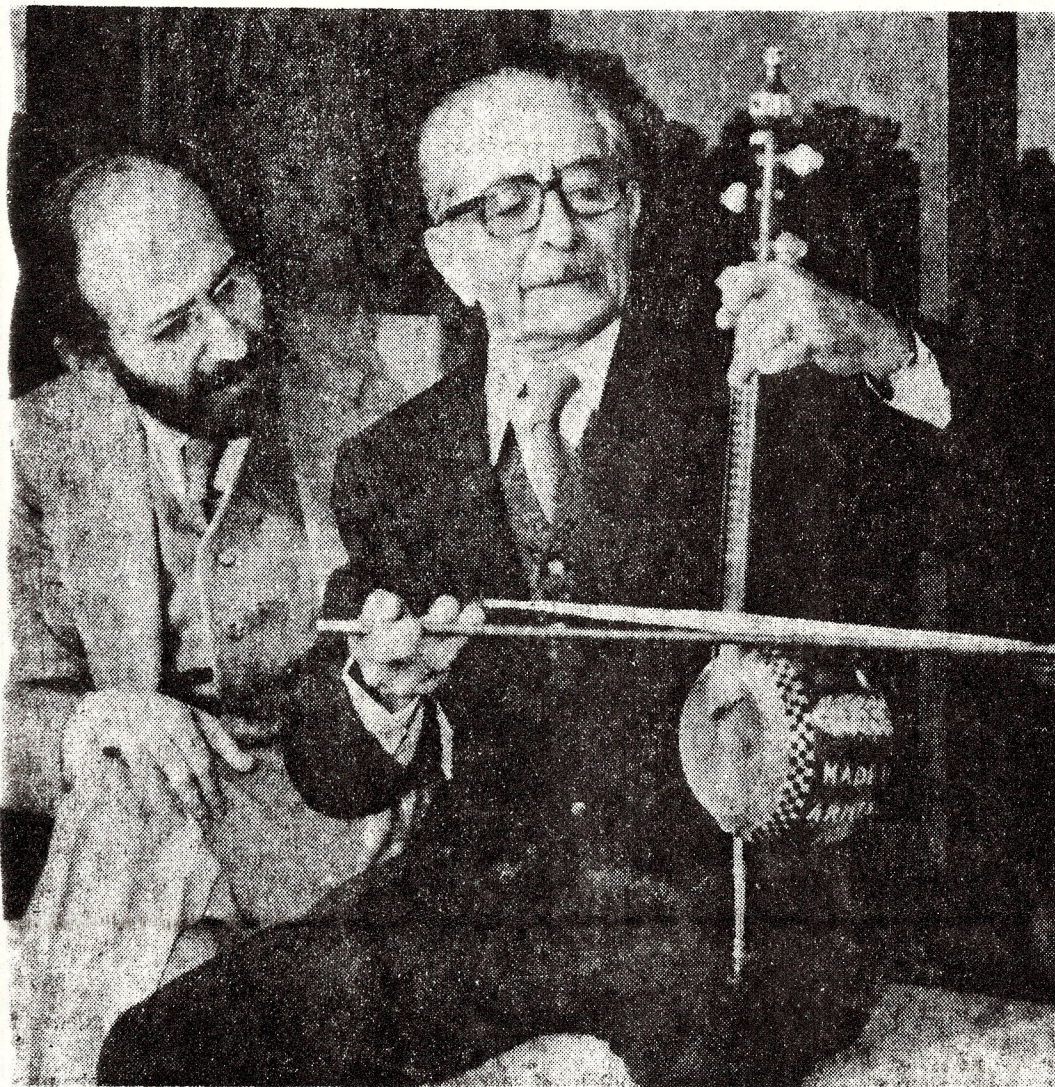
SOURCE The Fresno Bee

DATE 28 November 1978

SUBJECT David of Sassoun Symposium

PAGE B1 10/2

The Legend Of David Of Sassoun



See Photo

Composer Ashough Hovnani plays the kimanche for Dickran Kouymjian at FSU.

Scholars Set Study Of Armenian Hero

By DAVID HALE
Bee Arts Writer

Before many years have passed there will be few alive who knew an independent Armenia, before the genocide of the early 20th century.

That reality gives cultural as well as theatrical importance to a celebration of Armenian culture going on this week at Fresno State University.

The subject is David of Sassoun, the simple, peasant warrior who has become the hero of Armenia's only national folk epic.

Scholars and writers from around the world will discuss the history and importance of epic poems in general and David of Sassoun in particular in a symposium Thursday and a seminar Friday in the FSU College Union.

A new folk opera by a non-Armenian, American folksinger-composer, Earl Robinson, will make its debut, starting Wednesday, as a production of FSU's Theater Arts Department.

To most valley citizens, those who know downtown Fresno well, "David of Sassoun" is only as real as a Courthouse Park statue by Varaz Samuelian, an operatically dramatic bronze of the warrior and his steed, Jalali, rearing at Tulare and M Streets.

But to many Armenians, from second and third generation Armenian-Americans who have never seen Armenia to illiterate peasants for whom time stands still in the Caucasian Mountains in the old country, David of Sassoun symbolizes the vitality and perseverance of a people.

Earl Robinson was inspired to write his
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SUBJECT David of Sassoun Symposium

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David Of Sassoun: Scholars Study Folk Hero At FSU

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epic opera, "David of Sassoun" — a title he has since changed to conform to the more universally accepted "Sassoun" — by his first encounter with Samuelian's statue in Fresno.

Dr. Dickran Kouymjian, a professor of Armenian Studies at FSU who organized the meetings of scholars, explained "David of Sassoun" is unique as the only Armenian folk epic.

"Scholars don't really believe that a national hero, David of Sassoun, lived," Kouymjian said. "But the life of the hero seems to parallel the history of the nation. 'My own belief is that David is modeled after a local hero, and over the centuries the feats of other heroes in battle were integrated into the story of David."

"Some scholars have tended to identify David with an historical character who seems to have lived in mid-ninth century in the area of 'Sason' in what is now eastern Turkey.

"Sason was one of two or three kingdoms which sprang up around Lake Van, not far from Bitlis which is where so many local Armenians came from.

"Anyway, they were independent mountain people who tended to resist all authority, and they successfully revolted against the Arab tax-collectors. They drove the Arabs out. It was the first time in four centuries that the area had been free of foreign domination."

The story of David of Sassoun — or the epic poem about various "local heroes" — has been handed down over the centuries by word-of-mouth, as part of a much larger epic

dealing with four generations of Armenian heroes.

"In Armenia," Kouymjian said, "the story differs from village to village, according to the local dialect. Obviously there are a lot of variants, and more are being discovered all the time. Peasants in the mountains believe implicitly that David lived, and consider any variation from the local version a sin."

One of the visiting scholars, Dr. Charles Dowsett, a professor of Armenian studies in Pembroke College in England's Oxford University, ranks "David of Sassoun" with such great oral traditions as "The Illiad" and "The Odyssey."

Dowsett is expected to introduce a newly discovered variation on the legend in Thursday's symposium.

Also on the program will be a ballad — about 40 verses long — dedicated to David of Sassoun and Robinson's folk opera.

The composer and performer is Ashough Hovani, an Armenian troubadour in the classic tradition. A resident of Toronto, Canada, Hovnani — 83 years old and actually named Hovsep Manian — sings and accompanies himself on the kimanche, a replica of the ancient one-string Armenian instrument.

Other scheduled speakers include Dr. Chake Der Melkonian-Minassian, professor of literature at University of Quebec; Dr. Frederic Feydit, of the Ecoles des Langues Orientales and the Sorbonne in Paris; Dr. Aram Tolegian, professor emeritus of a Los Angeles college and an author; and Leon Surmelian, languages professor at California State University-Los Angeles and author of "Daredevils of Sassoun," best-known English translation of the Sassoun legend.

Both Thursday's symposium and Friday's seminar, scheduled to begin about 9:30 a.m. in the College Union, will be open to the public.

"There was another symposium, or meeting of scholars, 40 years ago in Erevan, Armenia," Kouymjian said. "Then, all the scholars were from the Soviet Union, and they issued what became known as the first official or uniform work on the 'Armenian Folk Epic.'

"There are several translations of that 'official' version in Western and Slavic languages, but the original is considered synthetic because it omits so many variants.

"We can't hope to counter the errors of the original one; that would be a bit ambitious. But we do hope meetings like this will make the epic more appreciated.

"Thursday's meeting will give the speakers 20 minutes each to develop the 'Sassoun' epic and talk about parallels in literature and history. Friday's meeting is intended to be just a rap session, with the scholars answering questions from the audience.

"I have no idea how this is going to turn out, but I'd hope that we'll be able to show the community that research into things like this doesn't have to be musty and abstract in its interest, but exciting."

Kouymjian was encouraged by the the first community response to the announcement of the symposium.

"We just sent out invitations," he said. "It was to be just a small gathering, for about a hundred or so. But so many said they were interested that we moved the meetings into the bigger lounge."

Armenian Leader Defends Nation's Soviet Ties

'Independent, Prosperous'

By **WALTER L. PORTER**
Bee Staff Writer

A Soviet Armenia official, speaking in Fresno, termed those advocating an Armenia separate of the Soviet Union are "fools and people not familiar with Armenian history."

John Giragossian, a foreign minister of Soviet Armenia and Soviet ambassador to the United Nations, said "Armenia is independent as a part of the Soviet Union and only as a part of the Soviet does Armenia have a peaceful existence."

"The newspapers of the USA, England and France express great sympathy for the people of Armenia, but, historically, when our people were murdered in our homeland nobody said 'What are you doing' in 1915 during the first World War. For what was this war? We were the sacrifice. We were the most sacrificed nation of that war. And now we have learned it is

better to become a part of the Soviet Nations."

Giragossian spoke to a predominately Armenian audience at the Fresno State University's old cafeteria. He was sponsored by the university Armenian Studies Department and the Armenian Students Association.

His talk was given in both English and Armenian. In fact, in his opening remarks, Giragossian said, "My English is not so good. I could continue in Armenian or Russian, but some of you would miss my speech."

At several points in his talk, for expression and correct terms he lapsed into Armenian.

He said the Armenian history dates back before 700 BC.

"Very few people can boast such a long history," he said.

He told the audience Armenia has prospered under Soviet rule. And the people live under

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Armenia: Likes Soviet Rule

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conditions which enable the culture to continue.

"Soviet Armenia is the smallest of the USSR republics with a population of 3 Million. However, its contributions to the nation is an integral part of the overall Soviet productivity," he explained.

Giragossian also said Soviet Armenia has its own books, schools and new towns are being built in the area "and each one will bear the name of a city in Armenian history."

He added: "Before and during World War II only 10 percent of the population was literate, but under Soviet rule since then the majority of Armenians are literate."

In the Soviet Union, he said, everything is done through planning. He gave as an example, "We project the numbers of children of school age that will

make up the population over a five-year period.

Based on that population, the nation will plan the building of any needed schools and the number of teachers and any supporting services we will need."

Giragossian also took time to boost what he termed the quality brandy and cognac produced in Soviet Armenia.

"We produce about 200,000 tons of high quality grapes each year. The quality is enhanced because we have sunshine more than 300 days a year. We have produced cognac for 60 years and its competitive on the world market," he said.

Turning to the speaker's table, Giragossian picked up a water glass and held it up.

"In Soviet Armenia everyone drinks, I don't mean little bits, but glassfuls such as this."



John Giragossian speaking at FSU

Bee Photo

Armenian Cultural Day Observed in Fresno

By ANNE KEVORKIAN

FRESNO — Over 400 very pleased attendants were welcomed by Allan Y. Jendian, general chairman of the United Armenian Commemorative Committee, which in association with the Armenian Cultural Society, presented an unparalleled cultural program to the Fresno community on October 22nd at the Pilgrim Armenian Congregational Church Hall.

The afternoon program featured an illustrated talk by Dr. Dickran Kouymjian, professor of Armenian Studies at California State University Fresno, on the "Unknown Treasures of Armenian Art". Professor Kouymjian had selected a group of slides focusing attention on some of the beautiful but lesser known works of Armenian art. The audience was thrilled to see art from the fifth century B.C. to the eighteenth century A.D. Dr. Kouymjian, who recently returned from the Second International Symposium on Armenian Art in Yerevan, pointed out the intricate techniques used by the Armenian sculptors in the fashioning of relief decoration in wood and stone as well as free standing statues and stele. He emphasized that it was not only in architecture and miniature painting that they excelled as artists, but in nearly every medium including metal, ceramics and textiles.

Also appearing on the program was talented vocalist, Dorothy Ohannesian Renzi of California State University Fresno, who selected two beautiful compositions by Gomidas — Tzeeranee Tzar and Groong. Mrs. Renzi was accompanied by accomplished pianist Ben Krikorian. Their renditions delighted the audience.

Dr. Kevork A. Temizian, observance co-chairman, introduced the artists who were invited to exhibit their masterful works. They were Puzant Godjamenian, Hovannes Zomian and Vartan Assadourian all of Los Angeles; Varaz Samelian and Zee Baxter of Fresno. Vicki Badvelian and Ara Dolarian also had works on display. In addition, on exhibit were the portraits of William Saroyan and Varaz Samuelian by photographer Paul Kalinian.

Dr. Temizian, assistant chief of cardiology and associate professor at Valley Medical Hospital and poet, spoke most impressively on the "Renaissance of Armenian Culture," concentrating on the works of Armenian poets Siamanto, Charentz, Tekeyan and Varoujan. Through short excerpts from each of their works he illustrated two major points that these men had in common. First, though they all had as a central theme in their poetry the sorrow and disasters which the Armenian nation witnessed during the period of the massacres, they, nevertheless, saw a revolutionary future, a rebirth in Armenian life. And secondly, the esthetic level of their works was extremely high and displayed an amazingly sophisticated grasp of the important currents in world literature of their time.

The final portion of the excellent afternoon program featured a compliment to Dr. Temizian's talk by way of readings of these four major poets by Khachig Araratian in Armenian and Richard Pandukht in English. The moving recitations were enthusiastically received by an appreciative audience.

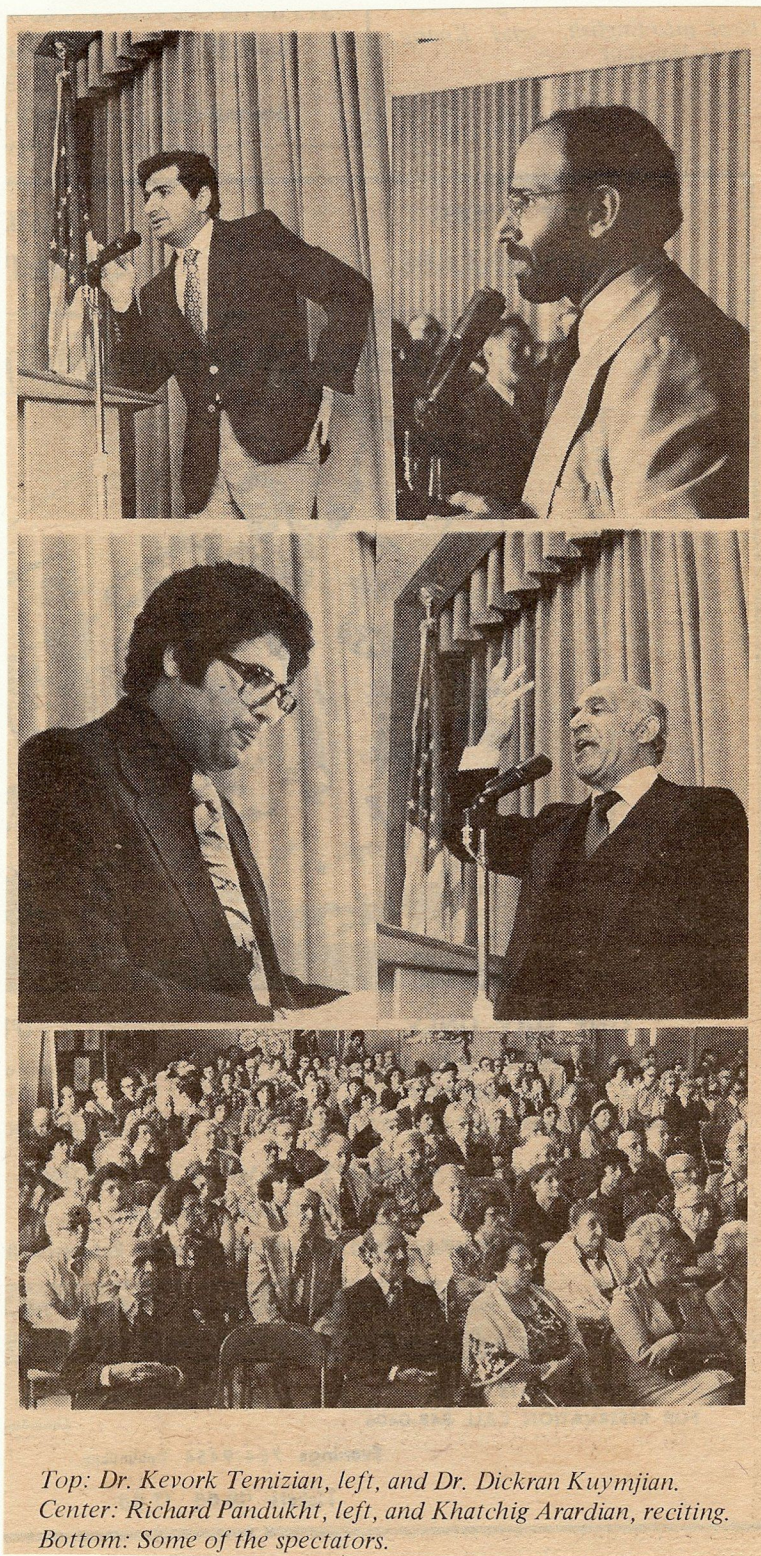
Among the guests introduced to the audience were the distinguished writers Antranig Antreassian, Vahe Haig, Aram Arax and the son of poet Varoujan, Haig Varoujan. Also present and introduced were Dr. Arra S. Avakian and Dr. Richard G. Hovannisian, UCLA; both recently returned from Erevan, Armenia where they participated in the Second International Symposium on Armenian Art.

The Armenian contributions in poetry, music and art were featured in an exceptional display of books by both Armenian and foreign authors. The display was made available and arranged by Dr. Zaven Azarian, observance co-chairman.

A delightful reception held during intermission honored the participating artists. Kathy Bedrosian was reception chairman and assisting her were Rosemary Jendian and Jane Bedrosian.

Armenians throughout the world celebrate October as Cultural Month because it coincides with the Feast of the Translators, (Tarkmanchatz). Chairman Jendian had nothing but praise for the enthusiastic support in this first community-wide observance. He stressed the value of UACC's past activities and its community-wide representation. Further he acknowledged the good media coverage given by the Armenian press and especially the interesting and detailed reportage by Channel 30 TV News.

The Fresno community will surely remember this superior program in observance of Armenian Cultural Day.



CSUF

ARMENIAN STUDIES PROGRAM

CALIFORNIA STATE UNIVERSITY, FRESNO

FRESNO, CALIFORNIA 93740

- ARCHIVE -

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Manuscript Course Offered At CSUF

FRESNO — Armenian Studies Professor Dickran Kouymjian will offer a course in Armenian Manuscript Illumination during the fall semester at Cal State University, Fresno.

The class, which will meet from 2 to 3 PM Monday, Wednesday and Friday, will be one of three Armenian Studies courses in the fall schedule, which starts Monday.

The other classes are Armenian History, 12 noon to 1 PM, and Elementary Armenian; 4 to 5 PM, both Monday, Wednesday and Friday. Additional information regarding the classes may be obtained by calling Dr. Kouymjian at 487-2157.