



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

Armenian Studies Program News Service

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

Fall 2001

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ARCHIVE

SOURCE: The Armenian Observer: Los Angeles, CA

DATE: August 15, 2001

SUBJECT: Hewsen Chosen as Kazan Visiting Professor

PAGE: 1 of 2

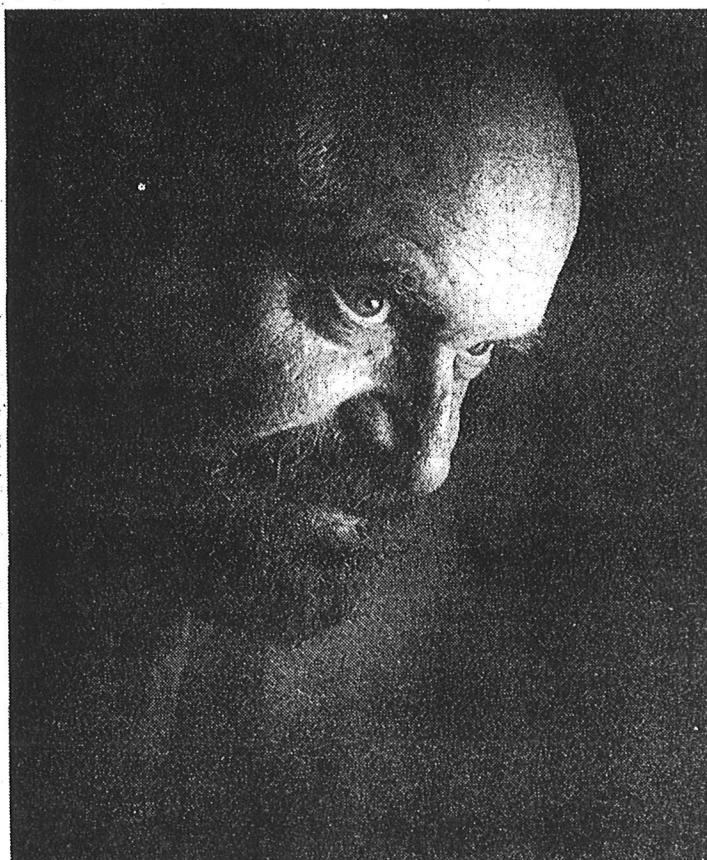
Robert Hewsen Chosen as Kazan Visiting Professor in Armenian Studies at Fresno State for Fall 2001

FRESNO - Dr. Robert Hewsen, Professor of Russian and Byzantine History of Rowan University, in New Jersey, has been appointed, for the Fall 2001 semester, as the Henry S. Khanzadian Kazan Visiting Professor in Armenian Studies at Fresno State.

Dr. Hewsen will be teaching a three-unit course, Armenian Studies 120T, Armenians in the 20th Century, which will be offered on Tuesdays and Thursday mornings from 1100 AM-12:15 PM. The Fall 2001 semester begins on Monday, August 27.

Students in the course will study important Armenian historical issues in the 20th century, including the Armenian Genocide, the formation of the Armenian Republic, the Soviet period, the development and life of the diaspora communities, the Karabagh crisis, and the emergence of a new Armenian Republic in 1991.

A second course, Armenian Studies 120T-The Conversion of Armenia to Christianity, will be offered on Wednesday evenings, from 7:00-10:00 PM. The course examines the steps leading up to and immediately following the conversion of Armenia to Christianity in the early fourth century, arguably the most important event in Armenian history.



Dr. Robert Hewsen, Kazan Visiting Professor at CSUF



ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB 4 • Fresno, CA 93740-8001

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In addition to the course, Dr. Hewsen will give three public lectures in the Fall semester on a single topic, which will later be published as a monograph.

Dr. Hewsen brings years of teaching and research experience to the position.

The appointment of Dr. Hewsen, follows that of Dr. Richard Hovannisian Armenian Educational Foundation Professor of Modern Armenian History at UCLA, who was the first incumbent of the Kazan Visiting Professorship in the Fall of 2000.

Dr. Hewsen received his Ph.D. in Russian history with a minor in Byzantine history from Georgetown University. His doctoral dissertation was on "The Geography of Ananias of Shirak: Translation and Commentary" was written under the direction of the renowned scholar of Caucasian history, the late Professor Cyril Toumanoff.

Dr. Hewsen has taught for more than 30 years at Rowan University, and has also held teaching positions at the University of Chicago, Columbia University, the University of Tübingen, the University of Pennsylvania, and the University of Michigan.

He has published specifically in the area of Armenian history, with emphasis on the historical geography of Armenia and the Caucasus.

His most recent work, a monumental study of Armenian historical geography, *Armenia: A Historical Atlas* (334 pp., 278 full-color maps) has just been released by the University of Chicago press.

His earlier books *The Geography of Ananias Shirak (Ashkharats'ouyts')* and *Anania Shirakats'i: Ashkharats'ouyts'* have been major additions to the field of Armenian Studies.

Dr. Hewsen is co-founder of the Society for the Study of Caucasia (1985). He has lectured and presented papers both in the United States and abroad. He has traveled throughout the world in his studies and research.

Both courses are open to community members, for a fee, through the Division of Extended Education, 559-278-0333. For more information on the courses, please contact the Armenian Studies Program office at 559-278-2669.



ARCHIVE

SOURCE: The California Courier: Glendale, CA

DATE: August 16, 2001

SUBJECT: Hewsen Chosen as Kazan Visiting Professor at CSUF

PAGE: 1 of 1

Robert Hewsen Appointed to Kanzadian Kazan Visiting Professorship at CSUF

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Dr. Hewsen will be teaching a three-unit course, Armenian Studies 120T, Armenians in the 20th Century, which will be offered on Tuesdays and Thursday mornings from 11 a.m. to 12:15 p.m. The Fall 2001 semester begins on Aug. 27.

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ARMENIAN STUDIES PROGRAM

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2001

ARCHIVE

SOURCE: The Armenian Weekly: Watertown, MA

DATE: August 18, 2001

SUBJECT: Hewsen Chosen as Kazan Visiting Professor at CSUF

PAGE: 1 of 1

Hewsen to Teach Armenian Studies at Fresno State

FRESNO, CA—Dr. Robert Hewsen, Professor of Russian and Byzantine History at Rowan University in New Jersey, has been appointed the Henry S. Khanzadian Kazan Visiting Professor in Armenian Studies at Fresno State for the Fall 2001 semester.

Dr. Hewsen will be teaching a course titled "Armenians in the 20th Century," which will deal with important Armenian historical issues including the Armenian Genocide, the formation of the First Armenian Republic, the Soviet period, the development and life of the Diaspora communities, the Karabagh conflict, and the emergence of a new Armenian Republic in 1991.

A second course, "The Conversion of Armenia to Christianity," will examine the steps leading up to and immediately following the conversion of Armenia to Christianity in the early fourth century.

In addition to the course, Dr. Hewsen will give three public lectures in the Fall semester on a single topic, which will later be published

as a monograph. Dr. Hewsen brings years of teaching and research experience to the position.

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Dr. Hewsen was a co-founder of the Society for the Study of Caucasia in 1985. He has lectured and presented papers in the United States and abroad.

Both courses at Fresno State are open to the community, for a fee, through the Division of Extended Education. Call (559) 278-0333 to register. For additional information about the courses, contact the office of the Armenian Studies Program at (559) 278-2669.



ARCHIVE

SOURCE: Asbarez Daily: Glendale, CA

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SUBJECT: Hewsen Chosen as Kazan Visiting Professor at CSUF PAGE: 1 of 1

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ARCHIVE

SOURCE: Asbarez Daily: Glendale, CADATE: August 18, 2001SUBJECT: Armenian Contemporary Art Exhibit in GlendalePAGE: 1 of 1

Contemporary Artists And The Legacy of The Illuminated Manuscripts

BY DICKRAN KOUYUMJIAN

An exhibition of Contemporary Artists and the Legacy of the Illuminated Manuscripts will take place at the Brand Library Gallery from September 15 to October 20, 2001. The exhibition features five contemporary artists inspired by the illuminated manuscripts: Vahe Berberian, Emil Kazaz, Saag Pogossian, Vachag Der Sarkissian and Seroon Yeretzian. Modern Icon: Legacy will take place at the Glendale Central Library from October 1-20, 2001, featuring illuminated manuscripts, material used to produce the manuscripts, Aram Vartanov, modern day illuminator. Modern Icon: Family Cultural Education Day will take place at Brand Park, on October 6, 2001. Armenian cultural events will be scheduled throughout the day, including: Calligraphy booth, manuscript illumination demonstration, dance and music performance, arts and craft table, storytelling, poetry workshop, khatchkar sculpture demonstration and art demonstration booths.

Illuminated manuscripts were books written by hand and graced with paintings. Whether copied on parchment or paper, they existed to be read. Not all of them were illustrated, because the important thing was the text, the word. Pictures were added to graphically describe the text; a manuscript on botany would be difficult to interpret without drawings of plants. Yet, for the most part the practical function of pictures was seemingly less important than their aesthetic quality, the beauty they brought to the manuscripts. In religious texts, and in the Armenian tradition the favored manuscript was the Gospel book, the illustrations were also regarded as holy pictures, saintly images to be contemplated much as icons or frescoes in church, or in western tradition, stained glass windows.

Medieval Armenian painting, that is all two dimensional works of art from the Christianization of the nation 1700 years ago to the 17th century, is preserved in the pages of the estimated 31,000 manuscripts which have come down to us. There are some church frescoes, at Aght'amar for instance from the tenth century, and even canvas paintings from the seventeenth century scattered here and there, but they would not represent one in a hundred of surviving art works. The often repeated remark that the history of Armenian painting is the history of manuscript illuminations is a demonstrable truth.

The painter like any creative artist starts with the past, his or her own as well as the past of the discipline. The apprenticeship, whether through art school or by observation and persistence, requires an understanding, of not a mastery, of the skills of the craft, of the styles and approaches of earlier artists. To this are added observations of the world seen through individual perception and, usually, creative imagination. There is a received tradition in art as there is in literature

and even in being. It can be accepted, rejected, ignored, forgotten; it can be embraced consciously or unconsciously, used whole or modified; tradition can be concealed, transformed, diminished, aggressed, dissimulated, distorted, enhanced. Dependence on the past is natural, unavoidable. Even the artist painting a canvas in one solid color

(Rothko) or one presenting a fresh, unadorned canvas, like the composer or playwright who fills an auditorium and presents an hour of silence, is indebted to tradition, the past, because without it these minimalistic or even absurd works would lose their meaning.

The premise of this exhibit, that a group of five artists of Armenian origin should be



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SOURCE: Asbarez Daily: Glendale, CA

DATE: August 18, 2001

SUBJECT: Armenian Contemporary Art Exhibit in GlendalePAGE: 1 of 1

influenced by illuminated manuscripts is a solid one. What influence would be more obvious on such artists that the single medium which 99 percent of painting left by a millennia old culture was expressed? This is quite different than saying that Armenian artists should be influenced by miniature painting even by the past, for that is a choice, voluntary or not. Armenian art is rich. It is beautiful.

A casual glance at the paintings on display reveals instantly how different the five are one from the other, yet all were influenced by the same corpus of medieval miniatures. Seroon Yeretzian approaches the past the most realistically. Her works bring into relief one or another of the classical motifs used in Gospel illumination in Armenia in the 12th through 15th centuries.

Using pen and brush she has created astounding repertoires of peacocks, for instance, assembled from a variety of places and periods. They are reminiscent of the photographic collage postcards of cheeses, fruits, vegetables, breads, so popular these day in Paris. The large gypsum works of Saag Pogossian are also heavily dependent on a close association with original Armenian frescoes and miniatures, modified and mixed to create a mysterious, beautiful, highly evocative image, which at times juxtaposes wall painting with manuscript calligraphy.

In the fabulous world of Emil Kazaz we sense

within his personal mythology filled with Breughesque creatures, the structure of the miniature, creating canvases rich in color and allusion, with their squat and buxom characters, hardening back to the secular figures found in the canon table decorations of 12th and 13th century Gospels. The small paintings, really miniatures, of Vachag Ter Sarkissian, appear to be closest to the miniature of manuscripts. The reduced surface is further segmented into separate rectangles haphazardly placed like pictures in a crowded gallery and each of these in turn is an icon or a miniature. The style is primitive, naive, like the numerous, child-like illuminations of monastic Armenian Gospels of the 11th century. They focus on the portrait rather than the iconographic ensembles of the scenes from the life of Christ. The reference to miniatures is very subtle in the works of Vahe Berberian on display. Incomplete canon tables in yellow, the arch of the Eusebian Letter empty red by for "Misone," classical pediment and columns with blurry Evangelists, reveal an uncommon familiarity with the rules of Gospel illuminations.

Five Los Angeles Artists, two from Lebanon, two from Armenia, one from Iran are displayed together in the largest Armenian community in the Diaspora. In their very diverse works the imprint of a common culture legacy is palpable. However, though the affinity with illuminated manuscripts is clear, in three of the artists (Berberian, Ter Sarkissian, Pogossian) and the works of a fourth not on display (Yeretzian), function is reserved. Armenian words and phrases are clearly and plentifully used in their paintings, but here the text informs the painting, whereas originally it was the miniature that aided the understanding of the manuscript text. The majuscule letters (erkat'agir) of Ter Sarkissian, the minuscule (bolorgir) of Pogossian, the cursive (shghagir) of Berberian or the bird and animal alphabets of Yeretzian use Armenian script as symbols. These letters become cryptic guarantees of a culture identity consciously evoking a heritage each of these artists is indebted to, and one which each strives to preserve and propagate.

**ARCHIVE****SOURCE:** The Armenian Reporter Int'l: Fresh Meadows, NY**DATE:** August 18, 2001**SUBJECT:** Hewsen Chosen as Kazan Visiting Professor at CSUF**PAGE:** 1 of 1

**Robert Hewsen Chosen as
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ARCHIVE

SOURCE: The California Courier: Glendale, CA

DATE: August 30, 2001

SUBJECT: Donald Abcarian to Talk on Author Raffi

PAGE: 1 of 1

Translator of Raffi's "The Fool" Will Lecture Sept. 10 at CSUF

FRESNO - Donald Abcarian, of Berkeley, Calif. will speak about his recently completed translation of Armenian writer Raffi's "The Fool" at 7:30 p.m. on Sept. 10, in the Alice Peters Auditorium, University Business Center, on the California State University, Fresno campus. Abcarian's presentation is the first in the Fall Lecture Series of the Armenian Studies Program at Fresno State.

Set at the time of the Russo-Turkish war of 1877-78, "The Fool" provides invaluable glimpses into social conditions in western. It portrays the development of an Armenian civil rights movement in Ottoman Turkey.

Abcarian was born in Fresno and his earliest cultural influences flowed from the life of the Armenian immigrant community of Fresno: the language, the church, the festivities, and the transmission of national memory. From his father he received an abiding sensitivity to the catastrophe of the Armenian genocide, and this has persisted throughout a life that has not always been centered on Armenian concerns.

He attended public schools in Fresno and later attended Fresno State College. He attended the University of California and graduated with a BA in philosophy. He later enrolled at San Francisco State, where he focused on comparative literature and French studies. He has continued pursuing a variety of interests having to do with world culture, philosophy, religion, languages, and music in partnership with his wife and children.

About seven years ago, the dynamic convergence of several factors in his life impelled him into the task of deciphering the written language of his ancestors, something that had seemed impossible for most of his life. When he was finally able to read Armenian sufficiently, he immediately gravi-

tated toward works by Raffi, a figure who had remained an enigma to him from childhood. In an attempt to pierce the mystery surrounding this name, and thus draw closer to the influences that had shaped his father, he undertook the translation of "The Fool."

Abcarian decided because of a personal "national awakening" he experienced in later life when his children showed interest in Armenian matters, and he realized the impending death of his mother and his aunt the "last, most immediate link with a rich past."

Abcarian recommends Raffi to all lovers of literature, and those with a serious interest in Armenian culture and history. "No one's knowledge of what it means to be Armenian can be complete without an encounter with Raffi," says Abcarian..

Raffi (né Hakob Melik-Hakopian) was born in 1835 in

Bayajuk, near Salmas, in northwestern Persia. He died in Tiflis in 1888. He was a prolific and popular writer who contributed to Krikor Ardzrouni's Tiflis-based liberal periodical, Mshak (Cultivator). Among his other principal works of fiction are Jalaleddin, Gharib Mshetsi (The exile from Moush), Khachagoghi Hishata-karane (The diary of a cross-stealer), Kaitzer (Sparks), Davit Bek, and Samuel.

Copies of "The Fool" (Gomidas Institute will be available for purchase after the lecture.

The talk is co-sponsored by the Armenian Studies Program and Armenian Students Organization of Fresno State and is free and open to the public. Parking restrictions are relaxed on lots A and J after 7 p.m.

For more information, contact the Armenian Studies Program at (559) 278-2669.



ARCHIVE

SOURCE: The Armenian Reporter Int'l: Paramus, NJ

DATE: September 1, 2001

SUBJECT: Donald Abcarian on Author Raffi

PAGE: 1 of 1

Donald Abcarian to Present New Translation of Raffi's "The Fool"

FRESNO, CA - Donald Abcarian, of Berkeley, California, will speak about his recently completed translation of Armenian writer Raffi's *The Fool* at 7:30 p.m. on Monday, September 10, 2001 in the Alice Peters Auditorium, University Business Center, on the California State University, Fresno campus. Abcarian's presentation is the first in the Fall Lecture Series of the Armenian Studies Program at Fresno State.

Set at the time of the Russo-Turkish war of 1877-78, *The Fool* provides invaluable glimpses into social conditions in Western Armenia. It portrays the development of an Armenian civil rights movement in Ottoman Turkey.

Mr. Abcarian was born in Fresno and his earliest cultural influences flowed from the rich life of the Armenian immigrant community of Fresno: the language, the church, the festivities, and the transmission of national memory. From his father he received an abiding sensitivity to the catastrophe of the Armenian genocide, and this has persisted throughout a life that has not always been centered on Armenian concerns.

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About seven years ago, the dynamic convergence of several factors in his life — some conscious and some unconscious — impelled him into the task of deciphering the written language of his ancestors, something that had seemed impossible for most of his life. When he was finally able to read Armenian sufficiently, he immediately gravitated toward works by Raffi, an icon of his father's and of most Armenians for generations, but a figure who had remained an enigma to him from child-

hood. In an attempt to pierce the mystery surrounding this name, and thus draw closer to the influences that had shaped his father, he undertook the translation of *The Fool*.

Abcarian decided to translate *The Fool* because of the importance his father attached to Raffi's works, and because of a personal "national awakening" he experienced in later life when his children showed interest in Armenian matters, and he realized the impending death of his mother and his aunt the "last, most immediate link with a rich past."

Abcarian recommends Raffi to all lovers of literature, and those with a serious interest in Armenian culture and history. "No one's knowledge of what it means to be Armenian can be complete without an encounter with Raffi," says Abcarian. In *The Fool*, Raffi spoke for the masses and there is nothing else like it from that period.

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Copies of *The Fool* (Gomidas Institute, 2001) will be available for purchase after the lecture.

The talk is co-sponsored by the Armenian Studies Program and Armenian Students Organization of Fresno State and is free and open to the public. Parking restrictions are relaxed on lots A and J after 7:00 p.m. For more information on the lecture or about parking on campus, interested persons may contact the Armenian Studies Program at (559) 278-2669.



ARCHIVE

SOURCE: The Armenian Observer: L.A., CA

DATE: September 12, 2001

SUBJECT: Hewsen to Give Second Lecture on Armenian Christianity

PAGE: 1 of 1

Dr. Robert Hewsen to Give Second Annual Henry S. Khanzadian Kazan Lectures in Armenian Studies

FRESNO - Dr. Robert Hewsen, Henry S. Khanzadian, Kazan Visiting Professor in Armenian Studies at Fresno State for the Fall 2001 semester, will address the topic of "The Conversion of Armenia to Christianity" in a series of three lectures, which are part of the Second Annual Henry S. Khanzadian Kazan Lectures in Armenian Studies.

Dr. Hewsen first lecture on "Armenia on the Eve of the Conversion" will be presented on Thursday, October 4 at 7:30 PM.

The conversion of Armenia

of the Western Region, the Armenian Inter-Denominational Community Council, and is an active member of the St. Paul Parish, the Knights of Vartan, the Armenian General Benevolent Union and the Tekeyan Cultural Association serving on numerous committees.

His second lecture, "The Conversion of King Trdat: Reading Between the Lines" will be given on Thursday, November 1, at 7:30 PM.

nian state. In this first lecture, the complex nature of ancient Armenia will be explored in order to provide the background necessary for the understanding of the conversion, itself, and the difficulties faced by the early Armenian Church.

There is no question that the conversion of King Trdat the Great by St. Gregory the Illuminator was the greatest

turning point in Armenian history, but who was King Trdat? When did he convert and why did he do so at the time that he did? We have only one account of the conversion and this account written by a certain Agathangelos, raises more questions than it answers. Modern scholarship has done much to elucidate the text of Agathangelos and by reading between the lines, we are able to come to a more sophisticated understanding of what actually took place.

Prof. Hewsen's third lecture, "The Conversion of the Armenian People," will be given on Thursday, December 6, at 7:30 PM.

The conversion of the King and court to Christianity was one thing; the conversion of the Armenian masses was quite another. Not until almost a century after the official conversion of Armenia did it become clear to deeply committed Christians that the new faith had scarcely penetrated the common people. In this final lecture we shall see how the

Catholicos Isaac the Great, with the support of King Vramshapuh and the collaboration of St. Mesrob Mashtots, brought about the "grassroots" conversion of Armenia, and how the attempt of the Persians to suppress the new religion led to the Vartanants War and to the final and irrevocable acceptance by the Armenians of Christianity as the national faith.

All of the lectures will be held in the Alice Peters Auditorium of the University Business Center on the Fresno State Campus.

The Kazan Lectures are free and open to the public. Relaxed parking in Lots A and J, near the University Business Center.

Dr. Robert H. Hewsen was born in New York City and received his doctorate from Georgetown University in Washington, D.C. He taught Russian and Byzantine history at Rowan University near Philadelphia for thirty-three years, and Armenian history as a visiting professor at The University of Michigan (1979), The University of Pennsylvania (1980-1983), The University of Tübingen, Germany (1984, 1987), The University of Chicago (1991, 1999), and at Columbia University (1994, 1999).

He has visited Armenia six times since 1961 and the Turkish provinces of Armenia in 1998 and 1999. In 2000, he visited Karabagh. Besides numerous articles, his publications include an English translation of a major medieval Armenian geographical text (Wiesbaden, 1992) and a 278-map *Historical Atlas of Armenia* (Chicago, 2001). He is currently working on a book on the Armenia national movement in 18th century Armenia, and another on the conversion.

For more information on the Lecture Series, please contact the Armenian Studies Program office at 559-278-2669.



ARCHIVE

SOURCE: The Armenian Reporter Int'l: Paramus, N.J.DATE: September 22, 2001SUBJECT: Lecture Series on Armenian ChristianityPAGE: 1 of 1

Dr. Robert Hewsen to Give Second Annual Henry S. Khanzadian Kazan Lectures in Armenian Studies

FRESNO, CA - Dr. Robert Hewsen, Henry S. Khanzadian Kazan Visiting Professor in Armenian Studies at Fresno State for the Fall 2001 semester, will address the topic of "The Conversion of Armenia to Christianity" in a series of three lectures, which are part of the Second Annual Henry S. Khanzadian Kazan Lectures in Armenian Studies.

Dr. Hewsen's first lecture on "Armenia on the Eve of the Conversion" will be presented on Thursday, October 4 at 7:30 p.m.

The conversion of Armenia to Christianity was more a process than a specific event, but the process by which the conversion was accomplished was determined by the nature of Armenian society, which was totally intertwined with the political structure of the Armenian state. In this first lecture, the complex nature of ancient Armenia will be explored in order to provide the background necessary for the understanding of the conversion itself, and the difficulties faced by the early Armenian Church.

His second lecture, "The Conversion of King Trdat: Reading Between the Lines," will be given on Thursday, November 1, at 7:30 p.m.

There is no question that the conversion of King Trdat the Great by St. Gregory the Illuminator was the greatest turning point in Armenian history, but who was King Trdat? When did he convert and why did he do so at the time that he did? We have only one account of the conversion and this account written by a certain Agathangelos raises more questions than it answers. Modern scholarship has done much to elucidate the text of Agathangelos and, by reading between the lines, we are able to come to a more sophisticated understanding of what actually took place.

Prof. Hewsen's third lecture, "The Conversion of the Armenian People," will be given on Thursday, December 6, at 7:30 p.m.

The conversion of the King and court to Christianity was one thing; the conversion of the Armenian masses was quite another. Not until almost a century after the official conversion of Armenia did it become clear to deeply committed Christians that the new faith had scarcely penetrated the common people. In this final lecture we shall see how the Catholicos, Isaac the Great, with the support of King Vramshapuh and the collaboration of St. Mesrob Mashtots, brought about the "grassroots" conversion of Armenia, and how the attempt of the Persians to suppress the new religion led to the Vartanants War and to the final and irrevocable acceptance by the Armenians of Christianity as the national faith.

All of the lectures will be held in the Alice Peters Auditorium of the University Business Center on the Fresno State Campus.

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Dr. Robert H. Hewsen was born in New York City and received his doctorate from Georgetown University in Washington, DC. He taught Russian and Byzantine history at Rowan University near Philadelphia for thirty-three years, and Armenian history as a visiting professor at The University of Michigan (1979), The University of Pennsylvania (1980-1983), The University of Tübingen, Germany (1984, 1987), The University of Chicago (1991, 1999), and at Columbia University (1994, 1999).

He has visited Armenia six times since 1961 and the Turkish provinces of Armenia in 1998 and 1999. In 2000, he visited Karabagh. Besides numerous articles, his publications include an English translation of a major medieval Armenian geographical text (Wiesbaden, 1992) and a 278-map Historical Atlas of Armenia (Chicago, 2001). He is currently working on a book on the Armenia national movement in 18th-century Armenia, and another on the conversion.

For more information on the Lecture Series, interested individuals may contact the Armenian Studies Program office at (559) 278-2669.



ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB 4 • Fresno, CA 93740-8001

2001

ARCHIVE

SOURCE: First Armenian Presbyterian Church: Fresno, CA

DATE: September 2001

SUBJECT: Hewsen to Give Lecture Series on Christianity in Armenia

PAGE: 1 of 1

Armenian Studies at CSUF

California State University Fresno has named Robert Hewsen, Ph.D., the **Henry S. Khanzadian Kazan Visitng Professor in Armenian Studies** for the Fall 2001 semester.

Dr. Hewsen is Professor of Russian and Byzantine History at Rowan University, a comprehensive academic institution in Glassboro, New Jersey. His most recent publication is "Armenia: A Historical Atlas," a monumental study of Armenian historical geography.

While in Fresno, Dr. Hewsen will teach courses on **Armenians in the 20th Century** and the **Conversion of Armenia to Christianity**. He will also give three public lectures. Both of the courses are open to community members through the **CSUF Division of Extended Education**. For more information on the lectures, courses, and registration fees, please contact the Armenian Studies Program at (559) 278-2669.



ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB 4 • Fresno, CA 93740-8001

2001

ARCHIVE

SOURCE: The California Courier: Glendale, CA

DATE: October 25, 2001

SUBJECT: Hewsen Lecture on Christianity

PAGE: 1 of 1

Prof. Hewsen Will Lecture Nov. 1 at Cal State Fresno

FRESNO - Dr. Robert Hewsen, Visiting Professor in Armenian Studies at Fresno State for the Fall 2001 semester, will address the topic of "The Conversion of King Trdat: Reading Between the Lines" as his second of three lectures on "The Conversion of Armenia to Christianity," as part of the Second Annual Henry S. Khanzadian Kazan Lectures in Armenian Studies.

The lecture will be given on Nov. 1, at 7:30 PM, in the Alice Peters Auditorium of the University business Center on the Fresno State campus.

There is no question that the conversion of King Trdat the Great by St. Gregory the Illuminator was the greatest turning point in Armenian history, but who was King Trdat? When did he convert and why did he do so at the time that he did?

Prof. Hewsen's third lecture, "The Conversion of the Armenian People," will be held Dec. 6, at 7:30 p.m.

The Kazan Lectures are free and open to the public.

Dr. Robert H. Hewsen has taught Russian and Byzantine history at Rowan University near Philadelphia for 33 years, and Armenian history as a visiting professor at The University of Michigan, The University of Pennsylvania, The University of Tübingen, Germany, The University of Chicago, and at Columbia University.



ARCHIVE

SOURCE: The Armenian Reporter Int'l: Paramus, NJ

DATE: October 27, 2001

SUBJECT: Lecture Series on Christianity in Armenia

PAGE: 1 of 1

Dr. Robert Hewsen to Give Second Lecture in Annual Henry S. Khanzadian Kazan Lecture Series in Armenian Studies

FRESNO, CA - Dr. Robert Hewsen, Henry S. Khanzadian Kazan Visiting Professor in Armenian Studies at Fresno State for the Fall 2001 semester, will address the topic of "The Conversion of King Trdat: Reading Between the Lines" as his second of three lectures on "The Conversion of Armenia to Christianity," which is part of the Second Annual Henry S. Khanzadian Kazan Lectures in Armenian Studies.

The lecture will be given on Thursday, November 1, at 7:30 p.m., in the Alice Peters Auditorium of the University business Center on the Fresno State campus.

There is no question that the conversion of King Trdat the Great by St. Gregory the Illuminator was the greatest turning point in Armenian history, but who was King Trdat? When did he convert and why did he do so at the time that he did? We have only one account of the conversion, and this account, written by a certain Agathangelos, raises more questions than it answers. Modern scholarship has done much to elucidate the text of Agathangelos and, by reading between the lines, we are able to come to a more sophisticated understanding of what actually took place.

Prof. Hewsen's third lecture in the series, "The Conversion of the Armenian People," will be given on Thursday, December 6, at 7:30 p.m.

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Dr. Robert H. Hewsen has taught Russian and Byzantine history at Rowan University near Philadelphia for thirty-three years, and Armenian history as a visiting professor at The University of Michigan (1979), The University of Pennsylvania (1980-1983), The University of Tübingen, Germany (1984, 1987), The University of Chicago (1991, 1999), and at Columbia University (1994, 1999).

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More information on the Lecture Series may be obtained by contacting the Armenian Studies Program office at (559) 278-2669.



ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB 4 • Fresno, CA 93740-8001

2001

ARCHIVE

SOURCE: The Fresno Bee: Fresno, CA

DATE: October 29, 2001

SUBJECT: Lecture Series on Armenian Christianity

PAGE: 1 of 1

Armenian professor to speak at Fresno State

Dr. Robert Hewsen, a visiting professor of Armenian Studies at California State University, **Fresno**, for the fall semester, will speak on "The Conversion of King Trdat: Reading Between the Lines." The conversion of King Trdat the Great by St. Gregory the Illuminator is considered the greatest turning point in Armenian history.

Admission is free to the 7:30 p.m. lecture Thursday in the Alice Peters Auditorium of the University Business Center. Parking is available in Lots A and J, near the business center.

The lecture is the second of three on "The Conversion of Armenia to Christianity," which is part of the second annual Henry S. Khanzadian Kazan Lectures in Armenian Studies. Hewsen's third lecture in the series, "The Conversion of the Armenian People," will be 7:30 p.m. Dec. 6.

Details: Armenian Studies Program office at (559) 278-2669.



ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB 4 • Fresno, CA 93740-8001



ARCHIVE

SOURCE: The Fresno Bee: Fresno, CA

DATE: October 30, 2001

SUBJECT: Lecture Series on Armenian Christianity

PAGE: 1 of 1

The Conversion of Armenia to Christianity, 7:30 p.m. Nov. 1, California State University, Fresno, Business Center, Alice Peters Auditorium. Robert Hewsen will speak on "The Conversion of King Trdat: Reading Between the Lines." Details: 278-2669.



ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB 4 • Fresno, CA 93740-8001

2001

ARCHIVE

SOURCE: The Armenian Mirror-Spectator: Watertown, MA

DATE: November 10, 2001

SUBJECT: Hewsen Lectures at Columbia on New Book

PAGE: 1 of 1

Prof. Robert Hewson to Lecture at Columbia University

By Florence Avakian

NEW YORK — *Armenia, A Historical Atlas*, by Prof. Robert H. Hewsen took 19 years to complete. It is a monumental work, published by the University of Chicago Press. The unique work traces Armenia's turbulent history, from ancient times to the present day, and is the first definitive historical atlas of Armenia, and the first such atlas to be published for any of the former Soviet republics.

On Friday evening, November 30, at 7 p.m., Hewsen, professor of Russian and Byzantine history at Rowan University, will give a lecture, sponsored by the Armenian Center at Columbia University (the John and Haigouhie Takakjian Fund). It will take place at the Kellogg Center, (Room 1501), International Affairs Building of Columbia University, located at 420 West 188th St. Admission is free, and open to the public.

The atlas contains more than 230 full color maps and is packed with information about Armenia's physical geography, demography, and sociopolitical, religious, cultural and linguistic history. Specialized maps include Ptolemy's second-century map of Armenia, and the Caucasian campaigns of World War I.

Besides teaching at Rowan University, Hewsen has taught at the University of Michigan, the University of Pennsylvania, the University of Chicago and at Columbia University.



ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB 4 • Fresno, CA 93740-8001

2001

ARCHIVE

SOURCE: The Armenian Observer: L.A., CA

DATE: November 14, 2001

SUBJECT: Fresno Armenians Book Republished

PAGE: 1 of 1

Bulbulian's Book Is Available

"The Fresno Armenians, History of a Diaspora Community", by Berge Bulbulian, is available once again with a new printing with a forward by Dr. Dickran Kouymjian, Haig and Isabel Berberian Chair of Armenian Studies at CSUF.

The book covers the history and development of the Armenian community in The San Joaquin Valley dating from the arrival of the first Armenian immigrants in Fresno in 1881 when it was a village of 1100 people.

The book retails for \$19 and is available from most Armenian bookstores as well as on-line book dealers. The new ISBN number is 1-884995-39-X. The publisher is Quill Driver Books/Word Dancer Press, Inc.

ARCHIVE

SOURCE: The New York Times: NY, NY

DATE: November 14, 2001

SUBJECT: Kouymjian on Armenian Art

PAGE: 1 of 3



Whitney Museum, estate of Arshile Gorky/A.R.S.

right, Shigeo Ishii's "State of the Martial Law III," inspired by 1950's Japanese desolation; above, Arshile Gorky's "Artist and His Mother," inspired by the Armenian genocide.



Legacy Project

The Art of Aftermath, Distilled in Memory

By MEL GUSSOW

How do artists respond to momentous acts of violence? Some are stunned into silence, others rush forward to express their feelings with a poem or a painting. But they allow for a time of reflection until they can begin to grasp the meaning and approach it within a creative context.

In the mix of responses, though, there appear to be marked similarities of theme and emotion that transcend time, cultures and particular disasters. These past works

of art and literature point toward the likely shape of cultural offerings inspired by the terrorism of Sept. 11, say several experts who have studied what one of them calls "the art of aftermath."

"There are specific forms of reaction that are unique to each culture," said Clifford Chanin, the founder and president of the Legacy Project, a nonprofit research organization that studies the creative and intellectual response to cataclysms like Hiroshima, the Holocaust and the Armenian and Cambodian genocides. But, he added, "what is amazing are the similarities, how much the

works explore the same kind of questions, although from very different cultural perspectives."

At the root of the reaction is the subject of memory, "the conflict between the fading of memory and the need to remember," he said, and asked, "When living memory is no longer present, what will remembrance be?"

In the short term the artistic response to horrific events is not a deep one, said Detlef Hoffmann, a German art historian. "You can have documentary pictures from

Auschwitz," he said. "But they really don't reach the second level, to feel what has been destroyed. Art relates to what the French call *la longue durée*, a long moment."

"The artist always needs more distance," he said. "That is when the art becomes stronger — distance in time, geography and maybe generation distance."

For Athol Fugard, the South African playwright whose work chronicled the personal effects of the apart-

heid era, the Trade Center attacks were too awesome and immediate to evoke an artistic response. "Time has to pass before artists can apply their own brand of healing," he said.

For him as a writer it is important to identify the individual stories within the mass carnage. He read of thousands buried in the rubble, he said, "but as an artist, only when there is a face and a name can you begin to deal with a trauma on that scale."

Paradoxically, he said, it was Stalin who appreciated the point. Mr. Fugard quoted him: "A single death is a tragedy, a million deaths is a statistic."

The statement, he said, "would have been trite if it came from Solzhenitsyn, but it was pure gold coming from Stalin."

Dickran Kouymjian, professor of Armenian studies at California State University in Fresno, said that the search for the specific was understandable.

"Certain events, by their magnitude, even their incomprehensibility,



ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB 4 • Fresno, CA 93740-8001

2001

ARCHIVE

SOURCE: The New York Times: NY, NY

SUBJECT: Kouymjian on Armenian Art

DATE: November 14, 2001

PAGE: 2 of 3



Fernando Botero/Marlborough Gallery
Fernando Botero's "Crying Woman," inspired by strife in Colombia.

sometimes block artistic imagination," he said. "Both the Armenian genocide and the Holocaust are such events that initially left the artists among surviving nations incapable of circumscribing the catastrophe."

Literary and artistic works created by Armenians were delayed from 1915 until the 1950's and 60's, he said. Arshile Gorky might be an exception "because through indirection his work is full of the memory of life before the genocide and its destruction and transformation by it," he said.

Mr. Kouymjian added that it would also take time for artists to come to

terms with the attack on the World Trade Center, and he offered a few suggestions: "The enormous amount of art destroyed in those buildings might be a natural subject for the artists, perhaps treated with irony. Photography will be immediately implicated in the creative process."

Mr. Chanin pointed to the frequent use of photography and artifacts of daily life in post-disaster art installations. "Artists seek an imaginative restoration, a way in which they can put people back into the picture," he said. "It's a challenge to capture the presence of people who are missing."

He pointed to Christian Boltanski, "who uses votive candles and personal effects in his installation pieces in relation to the Holocaust," and to Naomi Tereza Salmon, who has photographs of broken eyeglasses, false teeth and shaving brushes left behind by victims in Nazi camps.

"The time it takes for a response to take shape visually depends on the size of the tragedy; the larger it is, the longer the period to confront it," he said. Often a three-step process is involved.

The first artistic response is "often documentary in character," about an event that originally happened to the artist or someone he knows about, he explained. The art that was made in Nazi camps was "a specific depiction of what happened on that night in that place," he continued.

Then as a new generation rises, he said, "the concerns are with memory," how to preserve the memory of remaining survivors. Finally, as years pass, later generations may try to recreate the event.

"You see that with Armenian artists," Mr. Chanin said. "They were told about genocide by their parents and grandparents," then tried to come to terms with it. In the visual

arts, he said, the result may be abstractions, as with time and distance, or artists move into metaphor and from documentation.

Speaking about the delays in the artistic response, Mr. Hoffmann, German art historian, described a painting he had seen recently in Copenhagen, "Stalingrad" by the Danish artist Asger Jorn. He did not begin the painting until decades after that World War II battle, Mr. Hoffmann said, and it took him 10 years to finish it. It was a work of gradual accretion, and up close one can see the various levels and layers. The pentimento approach is, he said, more traumatic for the artist than an instant response.

'A single death is a tragedy, a million deaths is a statistic.'

"One of the striking things about the immediate reaction to the World Trade Center has been the way that people are searching for both consolation and community," Mr. Chanin said. "This need to connect has followed so many traumas of world history," especially in the visual arts.

Looking to the future, he said, "I would expect that there would be a large outpouring of works that touch not necessarily on the twin towers but on this assault on our common symbols and our common understanding of the world." While artists "will explore the deepest questions of human identity, memory and imagination," he suggested that great novels would not be written about the event per se; they would be written much later "about the transformation of life because of such events."

Initially the Legacy Project is dealing with the visual arts, literature and film. Mr. Chanin said he hoped that eventually the organization would also be concerned with other artistic areas like music, dance and theater. Its new Web site (www.legacy-project.org) offers comparative material, like a reproduction of Picasso's "Guernica" followed by works it inspired by Basque, Taiwanese and Sudanese artists. Other paintings include Shigeo Ishii's oil "State of the Martial Law III," part of his "Violence Series," and Fernando Botero's watercolor "Crying Woman." The site, Mr. Chanin said, is not about history but "the aftermath of history, the art of afterwards."

Last year the project helped organize a gallery show of contemporary art that Mr. Chanin described as "one of the first public cultural occasions for Cambodia to look at this art as a collective retrospective of loss." He and Mr. Hoffmann have been talking now about creating an art exhibition, "The Legacy of Absence," perhaps to be staged in a former Nazi camp, that would deal with traces of traumatic events in art. The idea would be not to focus on individual events but "to create a dialogue across artistic reflections and to show the commonality of the experience."

ARCHIVE

SOURCE: The New York Times: NY, NY

SUBJECT: Kouymjian on Armenian Art

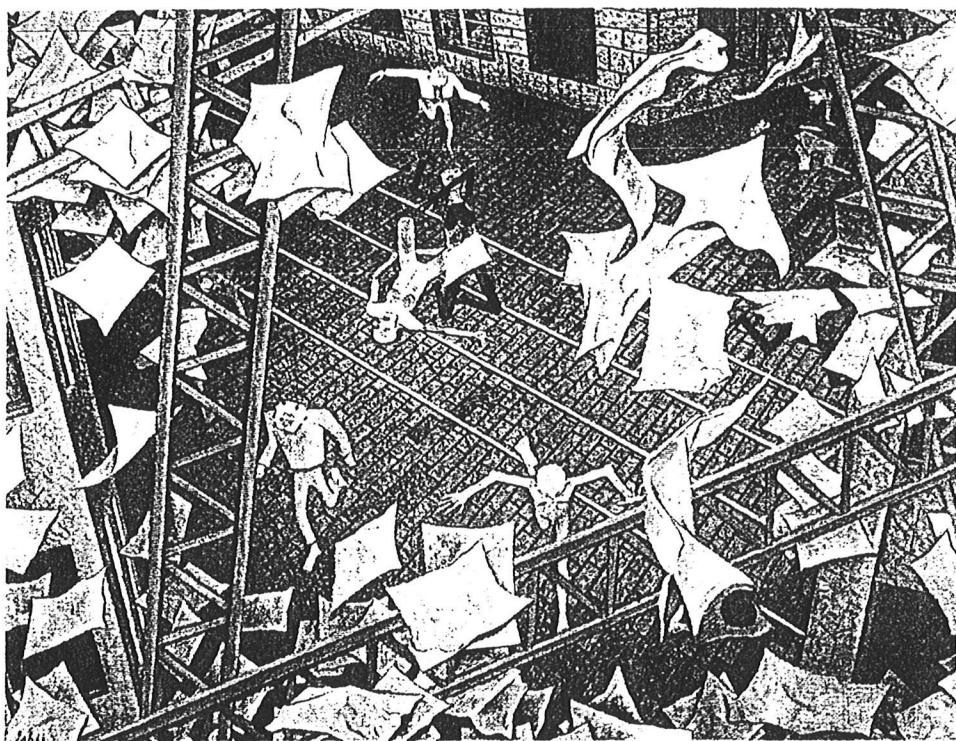
DATE: November 14, 2001

PAGE: 1 of 3



Whitney Museum, estate of Arshile Gorky/A.R.S.

At right, Shigeo Ishii's "State of the Martial Law III," inspired by 1950's Japanese desolation; above, Arshile Gorky's "Artist and His Mother," inspired by the Armenian genocide.



Legacy Project

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At the root of the reaction is the subject of memory, "the conflict between the fading of memory and the need to remember," he said, and asked, "When living memory is no longer present, what will remembrance be?"

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"Certain events, by their magnitude, even their incomprehensibility,

ARCHIVE

SOURCE: The New York Times: NY, NY

SUBJECT: Kouymjian on Armenian Art

DATE: November 14, 2001

PAGE: 2 of 3



Fernando Botero/Marlborough Gallery

Fernando Botero's "Crying Woman," inspired by strife in Colombia.

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Mr. Chanin pointed to the frequent use of photography and artifacts of daily life in post-disaster art installations. "Artists seek an imaginative restoration, a way in which they can put people back into the picture," he said. "It's a challenge to capture the presence of people who are missing."

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"One of the striking things about the immediate reaction to the World Trade Center has been the way that people are searching for both consolation and community," Mr. Chanin said. "This need to connect has followed so many traumas of world history," especially in the visual arts.

Looking to the future, he said, "I would expect that there would be a large outpouring of works that touch not necessarily on the twin towers but on this assault on our common symbols and our common understanding of the world." While artists "will explore the deepest questions of human identity, memory and imagination," he suggested that great novels would not be written about the event per se but they would be written much later "about the transformation of life because of such events."

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ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB 4 • Fresno, CA 93740-8001

2001

ARCHIVE

SOURCE: The New York Times: NY, NY

DATE: November 14, 2001

SUBJECT: Kouymjian on Armenian Art

PAGE: 3 of 3

Mr. Chanin used the Chinese artist Pan Tianshou (1897-1971) as an example of what he was talking about. "He was known as a master of pen and ink drawing, but he fell afoul during the cultural revolution in 1966 and was forced to give up painting."

Years later he painted a work called "Prunus in Moonlight." As Mr. Chanin described it, it was "a traditional rendering of nature, but much darker."

But on an apparently barren tree, ~~there were~~ small hidden buds of life.



ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB 4 • Fresno, CA 93740-8001

2001

ARCHIVE

SOURCE: The Armenian Mirror-Spectator: Watertown, MA

DATE: November 17, 2001

SUBJECT: Fresno Armenians Book Republished

PAGE: 1 of 1

New Printing of Book on Fresno Armenians

FRESNO, Calif. — *The Fresno Armenians: History of a Diaspora Community*, by Berge Bulbulian, is available once again with a new printing with foreword by Dr. Dickran Kouymjian, Haig and Isabel Berberian Chair of Armenian Studies at CSUF.

The book covers the history and development of the Armenian community in The San Joaquin Valley dating from the arrival of the first Armenian immigrants in Fresno in 1881 when it was a village of 1,100 people.

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ARCHIVE

SOURCE: Abarez Daily: Glendale, CA

DATE: November 17, 2001

SUBJECT: UCLA Conference on Kars/Ani

PAGE: 1 of 2

UCLA Conference on Historic Armenian Cities Focuses on Kars & Ani

LOS ANGELES—Last weekend was a busy one for the Armenian Educational Foundation and the Modern Armenian History Department of UCLA, as well as Department Chair Richard Hovannisian, as the AEF celebrated its 15th anniversary and paid tribute to Professor Richard Hovannisian for his 40-years of contributions to the Armenian Studies field. Last weekend's anniversary dinner was followed by the ninth conference dedicated to historical Armenian cities and regions.

The conference organized by Richard Hovannisian took place at UCLA's Dickson Auditorium on November 10, and continued through Sunday. T

The conference was co-sponsored by International Studies and Overseas Programs, Division of Social Sciences, Letters and Science, Center for European and Russian Studies, and the Department of History.

The conference was dedicated to medieval Armenian cities of Kars and Ani and 21 specialists from various universities of Armenia, Argentina, France, England, Israel and United States were invited to speak. Although one major participant, Thomas A.

Sinclair could not be present, his report was presented at the conference.

Dr. Richard Hovannisian opened the conference by summarizing past conferences, beginning with the conference on Vasburagan and went on covering almost all the historical Armenian regions including Bagheshen, Sebastia, Dikranakert, Urfa, Cilicia, Armenil Polis, and the last conference was held in May and was dedicated to the Armenian communities of Izmir and Black Sea region.

Hovannisian pointed out that Kars and Ani, which were the capital cities of the Bagratuni Kingdom, had a long history.



Participants of the Kars and Ani conference

The region, which was under Russian dominance, and later, from 1878-1921, the region served as a bridge between Turkish Armenia and the Russian Armenia. Russian culture, architecture and music according to Hovannisian, has greatly influenced the region.

The second day of the conference featured began with presentations in Armenian delivered by Ashot Melkonian and Rafayel Matevosyan from the Institute of History of Armenia, Raymond Gevorgian from the Sorbonne University of Paris, and Sargis Balmanukian of Los Angeles.

The other participants of the conference included Professor Richard Hovannisian, Robert H. Hewsen, Tim Greenwood, Robert W. Thomson, Christina Maranci, Theo Marten van Lint, Diane Favro, Claude Mutafian, Christopher J. Walker, Rubina Peroomian, Joyce Keosababian Bivin, David S. Calonne, Robert Krikorian, Vartan Matossian, Anahid Keshishian and Bert Vaux.

They all spoke about the city of Ani with its famous churches and fortresses, which was located in the Kingdom of Vanand as well as Shirag valley and the Great Castle of Kars, from its foundation to 19th century.

The participants presented summarized historical reports on the culture, architecture, anthropology, archeology, language, religion and literature of the ancient cities of Kars and Ani.

The conference also featured exclusive photos presented by Richard and Anne Elizabeth Elbrecht.

Part I of excerpts from conference presentations is published on Page 3.

"This is a particularly rich program, with a strong visual component," noted conference organizer Richard G. Hovannisian. It includes a restoration of the Church of the Holy Savior in Ani through the medium of virtual reality, done by UCLA's Diane Favro assisted by Philip Stinson and Justina Bandol. "I also wait in anticipation to hear what Joyce Keosababian Bivin has to say about Karakala and the Armenians who adhered to the Russian Molokan sect and many of whose descendants now live in Southern California," Hovannisian added. "We are privileged to benefit from the combined knowledge and expertise of scholars from four continents."

The conference photographic exhibit of the architectural monuments of the regions of Kars and Ani was mounted by Richard and Anne Elizabeth Elbrecht of Davis California.



ARCHIVE

SOURCE: Abarez Daily: Glendale, CA

DATE: November 17, 2001

SUBJECT: UCLA Conference on Kars/Ani

PAGE: 2 of 2

Historical Geography of Kars and Ani

Robert H. Hewsen
California State University, Fresno

Although obscure fortresses in antiquity, in the tenth century both Kars and Ani rose to become capitals of Armenian kingdoms, important commercial and cultural centers, and the sites of major monuments of Armenian architecture. In time, as trade routes shifted, each city came to dominate its respective territory, Ani becoming the center of the district of Shirak and in 984 the primary capital of the Bagratuni kingdom.

Destroyed by the Seljuk Turks in 1064, Ani rose again to become the center of Georgian rule in Armenia, and it continued to flourish under the Mongols and their successors, the Ilkhans of Iran. As the trade routes again changed in the late Middle Ages, however, the town gradually lost its importance and, destroyed again in an earthquake, was finally abandoned shortly before 1500.

Kars maintained its importance and, after the Ottoman and Persian empires divided Armenia between them in 1514, flourished as the major Ottoman fortress guarding the northeastern frontier. At the time of the Russo-Turkish War of 1828-29, Kars fell to the Russians but was returned to the sultan by the Treaty of Adrianople.

During the Crimean War (1853-56), the fortress city underwent another Russian siege but, led by British military advisors, held out. In the Russo-Turkish War of 1877-78, Kars again fell to the Russians, who this time, by the Treaty of Berlin, were allowed to keep it.

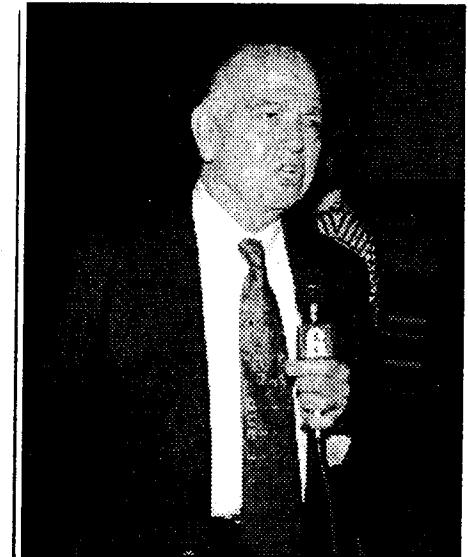
Over the next forty years, Kars became a Russian provincial town, capital of the Kars Oblast or province, and a major military installation.

The tenth-century Cathedral of the Holy Apostles, converted into a mosque by the Turks, was appropriated for Russian Orthodox worship, the streets were paved and lined with rows of heavy one-story stone buildings in the Russian style, and numerous Russian sectarians (Molokans and Dukhobors) were settled in local farming villages given Russian names (Vladikars, Novo Estonskoe, Grenadirskoe, etc.).

During World War I, Kars was the base for the Russian invasions of Turkey, and after the Russians withdrew in 1917-18, the city became a part of the first Armenian Republic founded on May 28, 1918. When the resurgent Turks attacked the Republic in 1920, the city and its fortress were abandoned, its Armenian population fled or was massacred, and Kars became Turkish again.

For a time, the cathedral was used to store oil drums, then it became a museum. In 1999, it was shuttered but there were plans to restore it as a mosque. The Russian peasantry, curiously unmolested during and after the Turkish reoccupation, were returned to Russia after a minor population exchange that took place quietly after World War II.

Today, Kars is still an important military center and one of the most European towns in Eastern Anatolia. The population is predominantly Turkish rather than Kurdish, the streets are full of soldiers, and women go about in Western clothing, quite unveiled. The traditions of Russian rule linger though, the accordion is a fixture in the local music, and in the hotel dining room the waiters, with a little urging from the locals, will demonstrate their prowess at performing the Lezginka.



Prof. Richard Hovannianian



ARCHIVE

SOURCE: The Armenian Reporter Int'l: Paramus, NJDATE: November 17, 2001SUBJECT: Hewsen to Speak at ColumbiaPAGE: 1 of 1

Professor Robert Hewsen to Lecture on “Mapping Armenia” at Columbia University on November 30

By Florence Avakian

NEW YORK, NY - It took 19 years to complete — *Armenia, A Historical Atlas*, by Professor Robert H. Hewsen. It is a unique and monumental work, with impeccable research and scholarship. It traces Armenia's turbulent history, from ancient times to the present day, and is the first definitive historical atlas of Armenia, and the first such atlas to be published for any of the former Soviet republics.

On Friday evening, November 30, at 7 p.m., Robert Hewsen, Professor of Russian and Byzantine History at Rowan University, NJ, will give a lecture on “Mapping Armenia: The Making of a Historical Atlas” at Columbia University, sponsored by the Armenian Center at Columbia University.

Nineteen years ago, the Armenian Center at Columbia, through its Suren Fesjian Academic Publication Fund, commissioned Dr. Hewsen to create a historical atlas of Armenia. The result, *Armenia, A Historical Atlas*, was completed and published this year by The University of Chicago Press, with generous funding grants from the Suren Fesjian Publication Fund, the Dolores Liebmann Foundation and the Armenian Center at Columbia.

The Atlas, which contains more than 278 full-color maps, is packed with invaluable information about Armenia's physical geography, demography, and sociopolitical, religious, cultural and linguistic history. The work, which is divided into five sections, contains a chronology of important

dates, with an introduction to the specific period in history. It sets Armenia within the context of the Caucasus, as well as giving detailed information on neighboring regions. Specialized maps include Ptolemy's second-century map of Armenia, and the Caucasian campaigns of World War I.

“Hewsen's work has ‘put Armenia back on the map’ when others would have it eradicated from geography and memory,” Professor Ronald Suny has said. “This atlas of accurate mapping not only serves the history of Armenia, but also of Georgia, Azerbaijan, and the North Caucasus. It has no equal in the published literature.”

Besides teaching at Rowan University for the past thirty-three years, Professor Hewsen has taught Armenian history as a visiting professor at the University of Michigan (1979), the University of Pennsylvania (1980-1988), the University of Chicago (1991, 1999), and at Columbia Uni-

versity (1994, 1999). He has also served as Visiting Research Professor at the University of Tübingen, Germany (1984, 1987). He is currently the Henry S. Khanzadian Kazan Visiting Professor in Armenian Studies at Fresno State University for the Fall 2001 semester.

Numerous Armenological articles by Dr. Hewsen have been published in scholarly journals. He has also published an English translation of the seventh-century Armenian geography known as Ashkharhats'ouyts' (Wiesbaden, 1992). He has also contributed eight maps of Caucasia to the Tübingen Atlas of the Middle East (Wiesbaden, 1987-1991). Currently, he is at work on a book devoted to the Armenian national movement in 18th-century Armenia and another book on the conversion of Armenia to Christianity.

Dr. Hewsen's lecture will take place on the 15th floor (Room 1501) of the Kellogg Center of the International Affairs Building of Columbia University, located at 420 West 118th Street (off Amsterdam Avenue), NY. The lecture, and reception to follow, are sponsored by the John and Haigouhie Takakjian Fund of the Armenian Center at Columbia. Admission is free, and the public is cordially invited to hear Dr. Hewsen discuss the adventures and perils of constructing accurate geography during times of tremendous geopolitical flux.



ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB 4 • Fresno, CA 93740-8001



ARCHIVE

SOURCE: Fresno State News: Fresno, CA

DATE: November 20, 2001

SUBJECT: Author Micheline Marcom to Speak at Fresno State

PAGE: 1 of 1

ARMENIAN AUTHOR MICHELINE AHARONIAN MARCOM TO SPEAK AT FRESNO STATE TUESDAY, NOV.27

Author Micheline Aharonian Marcom will speak about her new book, "Three Apples Fell From Heaven," at 7:30 p.m. Tuesday, Nov. 27, in the Alice Peters Auditorium of California State University, Fresno's University Business Center, 5245 N. Backer.

The lecture is free and open to the public. Parking is available in Lots A and J, near the University Business Center.

The novel, Marcom's first, is about the disappearance of an Armenian village during 1915-1917, the years of the Ottoman Turkish government's campaign of brutality that resulted in the deaths of more than a million Armenians.

The tales are seen through the eyes and told through the tongues of three different characters. Through their lives, the readers witness the vanishing of a people during the genocide.

Marcom, who was born in Saudi Arabia and raised in Los Angeles, based the tales on stories she heard from her grandmother, a survivor of the genocide.

Copies of "Three Apples Fell From Heaven" will be available for sale at the lecture, which is co-sponsored by the Armenian Students Organization and Armenian Studies Program at Fresno State.

For more information, contact the Armenian Studies Program office at 278-2669.



ARMENIAN STUDIES PROGRAM

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2003

ARCHIVE

SOURCE: The Fresno Bee: Fresno, CA

DATE: November 21, 2001

SUBJECT: Author Micheline Marcom at Fresno State

PAGE: 1 of 1

Genocide author to speak

Author Micheline Aharonian Marcom will speak about her new book at 7:30 p.m. Tuesday at California State University, **Fresno**. The book, "Three Apples Fell from Heaven," is about the disappearance of a village during the Armenian genocide.

The lecture will be in the Alice Peters Auditorium of the University Business Center, 5245 N. Backer Ave.

Details: (559) 278-2669.



ARCHIVE

SOURCE: The Armenian Observer: L.A., CADATE: November 21, 2001SUBJECT: Author Marcom at Fresno StatePAGE: 1 of 1

Aharonian Marcom to Speak about Her Book in Fresno, Nov. 27

FRESNO - Author Micheline Aharonian Marcom will be in Fresno to speak about her recently published book, "Three Apples Fell From Heaven," a powerfully original, poetically wrought first novel about the disappearance of a village during the Armenian genocide begun in 1915 - the debut of a brilliant literary stylist.

"Spectacularly gifted, tender, wise, and terrible in rage, Micheline Marcom has woven a heart-rending tapestry from the lost time, lost places, and lost voices of the Armenian genocide." -Junot D'az

The lecture, co-sponsored by the Armenian Students Organization and Armenian Studies Program at California State University, Fresno, will be given on Tuesday, November 27, at 7:30 PM, in the Alice Peters Auditorium of the University Business Center on the Fresno State campus.

"Three Apples Fell From Heaven" is a novel set in 1915-1917, the years of the Ottoman Turkish government's campaign of unspeakable brutality that resulted in the deaths of more than a million Armenians. Through a series of chapters that have the weight and economy of poetry, Micheline

Aharonian Marcom introduces us to the stories of Anaguil, an Armenian girl taken in by Turkish neighbors after the death of her parents and who now views the remains of her world through a Muslim veil and Sargis, a poet hidden away in his mother's attic, dressed in woman's clothing, and steadily going mad; and Dickran, an infant left behind under a tree on the long exodus from an Armenian village, whose tiny hands reach up to touch the stars, who dies with his name unrecorded. Through these lives, we witness the vanishing of a people.

Micheline Aharonian Marcom is a second-generation Armenian-American who has based the tales in her book on stories she heard from her grandmother, a survivor of the Armenian genocide during World War One.

The lecture is free and open to the public. Parking is available in Lots A and J, near the University Business Center. Copies of "Three Apples Fell From Heaven" will be available for sale at the lecture.

For more information on the Lecture Series, please contact the Armenian Studies Program office at 559-278-2669.



ARMENIAN STUDIES PROGRAM

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2001

ARCHIVE

SOURCE: The California Courier: Glendale, CA

DATE: November 22, 2001

SUBJECT: Fresno Armenians Book Republished

PAGE: 1 of 1

Bulbulian's Book Gets New Printing

FRESNO - Published by Quill Driver Books/Word Dancer Press, Inc , "The Fresno Armenians, History of a Diaspora Community," by Berge Bulbulian, is available once again with a new printing. The forward is by Dr. Dickran Kouymjian, Haig and Isabel Berverian Chair of Armenian Studies at CSUF.

The book covers the history and development of the Armenian community in the San Joaquin Valley, dating from the arrival of the first Armenian immigrants to Fresno in 1881 when it was a village of 1,100 people.

The book retails for \$19 and is available from most Armenian bookstores as well as on-line book dealers. The new ISBN number is 1-884995-39-X.



ARMENIAN STUDIES PROGRAM

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ARCHIVE

SOURCE: University Journal: Fresno, CA

DATE: Dec. 2001

SUBJECT: Kouymjian on Armenian Art

PAGE: 1 of 1

Newsmakers

Publications

Professor **Dickran Kouymjian** (Armenian Studies) was interviewed for a New York Times story, "The Art of Aftermath, Distilled in Memory," which was featured on the cover of the Art section on Nov. 14. Kouymjian, coordinator of the Armenian Studies Program, discussed the World Trade Center attack and how artists often have difficulty finding specific images to portray tragic events. "Certain events, by their magnitude, even their incomprehensibility, sometimes block artistic imagination," he said. "Both the Armenian genocide and the Holocaust are such events that initially left the artists among surviving nations incapable of circumscribing the catastrophe."



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