

# ՀԱՅ ՇԱՐԺՈՒՄ ARMENIAN ACTION

The Daily Collegian

Volume 9 No. 1  
December 1987

The newspaper of the California State University, Fresno Armenian Students  
Organization and Armenian Studies Program

Armenian Studies Program  
CSUF, Fresno 93740

Non-profit Org.  
U.S. Postage  
PAID  
Permit No. 262

## His Holiness Vazken I Visits Valley

By Barlow Der Mugrdechian  
Advisor

His Holiness Vazken I, Supreme Patriarch and Catholicos of all Armenians, visited Fresno on Tuesday, November 3, 1987 at 1:00 pm. He was greeted by hundreds of valley Armenians including a group of students from the CSUF Armenian Students Organization. The Catholicos was accompanied by His Grace Archbishop Nersess Bozabalian, Chancellor of the Holy See of Etchmiadzin, His Grace Archbishop Torkom Manoogian, Primate of the Eastern Diocese of the Armenian Church, His Grace Archbishop Vatche Hovsepien, Primate of the Western Diocese, Father Navasart Gujoyan, Staff Bearer to His Holiness and by local clergy.

On Tuesday night a Pontifical Divine Liturgy was held at the St. Anthony Roman Catholic Church in Fresno. On Wednesday a banquet, with over 600 people in attendance, was held in honor of the His Holiness in Selland Arena. On Wednesday, November 4, the Catholicos visited the Armenian Community School of Fresno and the California Armenian Home for the Aged.

His Holiness joins the rank of high-ranking officials of the Armenian Church who have visited Fresno over the past several years. The list includes His Holiness Karekin II, the Catholicos of the Great House of Cilicia and His Grace Archbishop Shnork Kaloustian, Patriarch of Constantinople.

The Catholicos last visited America in 1968. On this tour of the U.S. he has planned stops in New York, Washington, Los Angeles, Boston, as well as Canada.

His Holiness Vazken I was born Levon Garabed Baljian in Bucharest, Rumanian in 1906. In 1916, during World War I, his family fled to Odessa along with thousands of other Armenians, returning to Bucharest in 1919. He graduated from Bucharest National University in 1936, then entered the teaching profession and taught in Armenian schools for fourteen years. He was ordained a priest in 1943 and in 1948 he was elected Primate of the diocese of Rumania. His Holiness Vazken I was elevated to the rank of Bishop in 1951 and was consecrated as Catholicos of All Armenians in 1955 at an enclave in Etchmiadzin, the headquarters of the Supreme Patriarch, in Armenia.

In his thirty two years as the Chief Shepherd of the Armenian Church he has traveled extensively, becoming the first Catholicos to visit the United States in 1960. His Holiness is fluent in Armenian, French, Rumanian, and Turkish and he has a wide range of interests.

Under his leadership the Seminary of Etchmiadzin has been reorganized, churches and ancient monasteries have been renovated and a modern printing press established in Etchmiadzin. The administrative structure of

See Catholicos page 6



HIS HOLINESS CATHOLICOS VAZKEN I

COURTESY PAUL KALINIAN

## MIRIGIAN DONATES \$20,000 TO ASP ENDOWMENT FUND

Hye Sharzhoom Staff

Mesrob K. Mirigian of Fresno donated \$20,000 to the Center for Armenian Studies Mirigian Gallery which is to be located on the third floor of the Leon S. Peters Business Building.

The generous donation will also be applied towards the fund for the establishment of an Endowed Chair in Armenian Studies and a second permanent position at California State University, Fresno in Armenian Studies. Mr. Mirigian gave a check for the amount to CSUF President Dr. Harold H. Haak at a ceremony in front of the new Peters Business Building, now under construction. Also present at the ceremony were Dean Joseph Penbera of the School of Business, Dr. Dickran Kouymjian, Director of the Armenian Studies Program, and Barlow Der Mugrdechian of the Armenian Studies Program.

Mirigian's father, Krikor, first came to the U.S. in 1885. He settled in Whitinsville, Mass., and worked in the mill owned by the Whitins family after whom the town was named. He saved his money and within a few years had his wife Kohar brought to America. Meanwhile Krikor attended night school to learn English, to study the Constitution, and to become an American citizen.

Mesrob, "Mes" as he is affectionately known by his friends, was born in Whitinsville in 1898. At the age of one and a half, the family moved to California, settling in Selma. "Mes" attended Canal Grammar School and the Selma Union High School. Three months before his graduation in 1917, the family purchased a ranch in Fowler. However he considers himself a Selma alumnus.

In 1917 "Mes" entered St. Mary's College in Moraga. World War I was to interfere with his schooling, and made a veteran out of him. In 1920, he married Mary Boyajian of Fresno, daughter of Krikor and Elizabeth Boyajian.

"Mes" and Mary were married for sixty-one years before Mary died in 1981. During their

life together, they raised three daughters, had nine grandchildren, were very active in farming activities, supported community projects, and cultivated a large circle of friends and acquaintances.

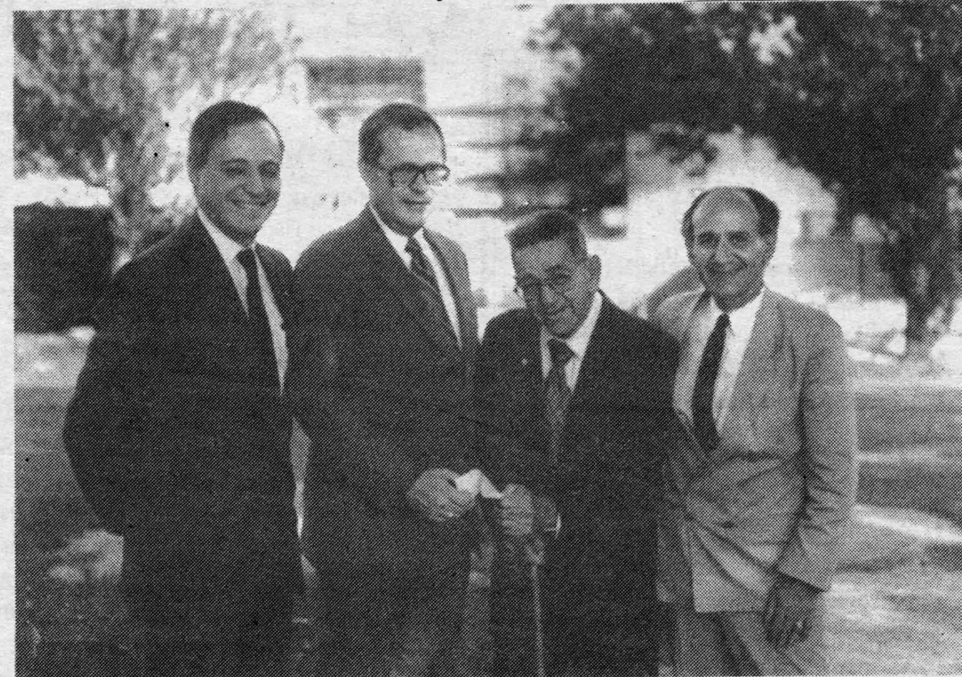
"Mes" served on the Kings River Water Conservation District Board for 23 years. He and his wife were founding members of the Armenian-American Citizen's League. Mesrob's father, Krikor, was one of the founders and builders (he actually did the hammering and the sawing) of the St. Gregory

Armenian Apostolic Church in Fowler. As a young child, "Mes" helped his father and others during the construction of the church.

Later "Mes" also owned and operated a body shop, Service Body Works, in Fresno.

All of "Mes" and Mary's three daughters attended and graduated from Fresno State college, and their nine grandchildren also attended and graduated from Fresno State. Krikor and Kohar Mirigian had 13 grandchildren, 11 of whom attended and graduated from CSUF.

Photo by Jim Miller- CSUF Public Information Office



L. to R.: Dr. Joseph Penbera, Dean of the School of Business; CSUF President Dr. Harold Haak; Mr. Mesrob K. Mirigian; and Dr. Dickran Kouymjian, ASP Director.

## Saroyan Tour: Oakland Museum Guild Weekend

By Barlow Der Mugrdechian  
Advisor

The CSUF Armenian Studies Program was host for a group of 42 members and friends of the Oakland Museum Association History Guild who visited Fresno Saturday and Sunday, October 10 and 11, 1987 as part of the Guild's on-going series of literary figures in California entitled for this weekend "Saroyan, Fresno and the Armenian Community." The tour was coordinated by Marilyn Goeller and Betsy Willcuts of the History Guild and Dr. Dickran Kouymjian and Barlow Der Mugrdechian of the ASP.

Dr. Dickran Kouymjian, Director of the ASP greeted the tour participants as they arrived on Saturday morning to begin the weekend with a presentation on the life of William Saroyan. They viewed a video of Saroyan's life prepared by Fresno photographer Paul Kalinian and then participated in a lecture/discussion of the works of William Saroyan led by Dr. Kouymjian, in particular concentrating on the recently released "William Saroyan: An Armenian Trilogy" edited by Dr. Kouymjian and published by The Press at CSUF. Following the spirited exchange the participants enjoyed a delicious catered lunch by Hampo's Deli of Fresno. The lunch took place on the grounds of the CSUF campus.

The History Guild members were then taken to downtown Fresno to see the landmarks of the old Armenian community. They visited the Armenian bakeries and were delighted in learning about the process of making Armenian bread. Later that evening the group

See Tour, page 8



# Project Save in Fresno

## Old Country Photos Displayed

by Yvonne S. Minassian  
Editor

In an atmosphere that could easily be mistaken for your grandmother's attic, Ruth Thomasian of Project Save brought to Fresno a slide-show, photo-display of historic Armenian family photographs. The display took place on May 1, 1987 and was sponsored by the CSUF Armenian Students Organization.

Project Save is located in Watertown, Mass. where Thomasian has been the director since 1975 and where she has been involved in collecting and documenting photos of Armenians in the old country to be displayed at a later time in museums or at lectures.

Formerly a third-grade teacher, Thomasian fell into a theatrical costume design job which led to her interest in costumes and styles of particular eras. Thomasian's theatrical job required extensive research of costumes dating back to very early history, before a costume was to be made for a play or performance. This stress on detail was key to duplicating and projecting as true as possible, a costume of a given era.

The actual process of collecting these precious photos is a long and tedious one. Thomasian borrows either the negative or original and makes her own negative, and then returns the photo to the owner. Currently she is obtaining photos from individuals on the East coast only. Each donor signs a contract



A display from the "Project Save" photo collection

for use - so they understand the purpose of Project Save, while allowing the promotion of Armenian heritage in using these photos. There is no time limit regarding how far back photos can go. The earliest ones in Thomasian's collection date back to 1868. Today, her photos cover three generations.

A catalog sheet is filled out for every photo to record such things as the condition of the photograph, types of clothing worn, and individuals' names. Thomasian works on establishing the maiden names of the women in the photos in addition to obtaining all the members' birth dates and their relationship to the photos' donor.

Thomasian's staff is comprised of volunteers except for one high school student she pays in order to encourage her student's work and interest in future project work with Armenian photos.

For the future, Thomasian hopes for a network of exchange of photos all across the U.S. as current enthusiasm for her slide-show, photo-displays is catching on and the demand for more photos is inevitable. Thomasian spoke of the enthusiasm and curiosity of her work not only from Armenians, but also American audiences as well. "Often the Americans have never had entree to this kind of information as they don't tend to go within the Armenian

community....so in a sense we are serving both communities."

Funding for Project Save include sales from an annual calendar the project produces, made up of photos depicting the life of peoples of an earlier time. Monies are also received through private donations. A book of early Armenian life is also in the works to be announced at a later date.

## LETTERS

Dear Editor:

I am enclosing a small gift in appreciation of Michael Masgalajian's essay in the April issue of your paper on how to resist assimilation. Here are some additional thoughts on the subject I would like to share with your readers: Love America but don't surrender your heritage. In fact, you would be a more valuable American if you don't lose your ethnic heritage. If you do, then America may lose something too. The best answer to assimilation is integration. Assimilation is a mutual loss; integration is a two-way commerce of cultures conducted in the spirit of "learn and let-learn". Everyone wins. Sure, we have a lot to learn from America, but let us not deny America what it can learn from us. For that to happen we have to know who we are and why we have survived for as long as we have. I predict that as we satisfy our legitimate needs for material security, we will gravitate back to our heritage to seek those human and spiritual values that a rootless and homogenized America cannot satisfy. Integration not assimilation is the wave of the future, if there is to be a future. Canada our neighbor is ahead of the U.S. in leading the world in this direction. The U.S. melting pot is a thing of the past, the Canadian "mosaic of cultures" is in. It is a model of the coming global village on a rapidly shrinking planet.

Sincerely,

John Halajian  
Cold Spring Harbor, N.Y.

Dear Professor Kouymjian,

Belated congratulations to you in your receiving "Outstanding Professor of 1986" and the Fulbright lectureship. I also extend my best wishes on the occasion of the Tenth Anniversary of the Armenian Studies Program at CSUF. Of course, I have fond memories of seeing you in Jerusalem at St. James Armenian Cathedral. Continued success.

Sincerely,

Gary A. Kulhanjian,  
Middletown, New Jersey

Սիրելի Պարոն Գույումճեան,

Հանդիմով ստացալ «Հայ Դարձում» քերթի քիւր եւ կարդացի Ձեր մասին գրուած յօդուածը ASP-ի տասնամեակի առ քիւ: Իր քոլոր սրտէ կը շնորհաւորեմ գձեզ Ձեր կատարած գործին համար եւ կը մաղթեմ Ձեզի արեւշատութիւն ու յաջողութիւն քո: ար Ձեր ծրագիրներուն եւ հետագոյն տուրիւններուն մէջ: Յուզումով կը յիշեմ Լուիզ Նալպանտեանը, որու շնորհիւ տարիներ առաջ մի քանի դասախօսութիւններ քիւ CSUF-ի մէջ, որ այն ժամանակին college էր:

Սրտագին ողջոյններով, մնամ միշտ՝  
Ձերդ անկեղծօրէն՝  
Ա. Մ. Խիթարեան

Dear Dickran:

We wish to take this opportunity to congratulate you on being selected as CSU, Fresno's Outstanding Professor for 1986 and for your devoted work in extending to ten great years the Armenian Studies Program. We also wish to express appreciation for your just, generous and deserving recognition of my sister's initiation of and contribution to the Armenian Studies Program at CSUF.

Best wishes for a continued successful career and service to your community.

Sincerely,  
Albert and Harvey Nalbandian,  
San Francisco, CA

## GIFTS TO ASP

### Dr. Souren Tashian Collection

The Armenian Studies Program recently received a large collection of books and archival material from the estate of the late Dr. Souren Tashian of Seattle, Washington. The collection includes a number of rare English titles concerning life in Turkey prior to the Armenian Genocide of 1915. The collection also includes several large portraits and scenes of Armenia.

Dr. Tashian was born in Smyrna in 1895, the son of an Armenian Congregational minister, the Rev. Hagop and Sophia Tashian. He graduated from the International College of Smyrna and received his medical education at the University of Virginia and did post-doctoral work at St. Mary's Hospital, London and the graduate school of medicine at the University of Pennsylvania.

He came to the United States as an Armenian refugee and moved to Washington in 1924 establishing his practice in Seattle. During the Vietnam war he and several other local physicians brought war injured Vietnamese children to Seattle for reconstructive surgery.

Dr. Tashian and his wife Margaret provided a home for three Armenian students to the United States to study medicine at the

University of Virginia. In World War I he sent packages to Armenian refugees in Greece and the Middle East.

Dr. Tashian died in 1979. He was an active member of the Seattle Armenian General Benevolent Union and was bestowed the Honor Membership of the Union.

The Armenian Studies Program acknowledges the humanitarian achievements of Dr. Tashian and is pleased to be the recipient of his library.

### Sagatel Santigian Collection

The Armenian Studies Program received a collection of Armenian language books from the estate of the late Sagatel Santigian of Fresno. The books were donated by his children, Marty Santigian, Norma Kakligian, and Arlene Santigian.

### Varsenig Markarian Collection

The Armenian Studies Program received a number of Armenian language magazines and journals from Mrs. Varsenig Markarian of Fresno.

The ASP thanks all donors of books, photographs, and magazines to the Program. These donations provide a rich source for research in Armenian Studies.

## ՀԱՅ ՇԱՐԺՈՈՄ ARMENIAN ACTION

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*Hye Sharzhoom* is the official publication of the CSUF Armenian Students Organization and the Armenian Studies Program, and is funded by the Associated Students. Articles may be reprinted provided that *Hye Sharzhoom* is acknowledged.

*Hye Sharzhoom* welcomes prose, poetry, articles, manuscripts, and other material from its readers. For further information concerning the newspaper or the Armenian Studies Program, call the ASP office: (209) 294-2669.

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**Hye  
Sharzhoom  
needs  
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and/or  
contributors  
for articles**



# OUR CHOICE: RESISTANCE OR ASSIMILATION

The following essay is the second of two winning entries in the Hye Sharzhoom Essay Contest sponsored by Mr. and Mrs. Babken Khandjian of New York. The topic of the contest was: *How to resist assimilation?*

By Taleen Marashian  
Santa Clara University

The merger of Armenians and Americans into one entity of "American" is feared by many Armenians to be the end of our identity as Armenians. It is this threat of "white massacre" which has us scrambling for answers to the complex question, "How do we resist assimilation?" Fortunately, the solution to this is not as complex, but that does not mean it is easy to act upon. It lies deep within us, and we have no reason to look for any mind-boggling theories to formulate or untangle. If we Armenians want to remain Armenians, it is up to each of us to make sure that we lead lives our parents and grandparents taught us to lead: full of respect for our culture -- encompassing our heritage, church, language, and traditional family. Without each and every one of these elements, our history as Armenians will remain just that, history.

Our heritage is easy to talk about, but difficult to understand. Many of us say with sincere intent that we are going to raise our children with knowledge of our Armenian heritage, but it is questionable how many of us really will. First of all, we, ourselves, must understand our Armenian heritage well to sufficiently teach our children. Heritage is defined as tradition handed down from one's ancestors. How much of it is lost through each generation, especially in a foreign country such as the United States? Before we are capable of teaching our children our heritage, our tradition, we must learn and more importantly, practice it ourselves and incorporate it into our daily lives.

We are proud of our history, but when we sit down and think about how much of it we really know, it is scary. Most probably, our parents know about Armenians through the ages better than we do. And, it is just as likely that *their* parents know more than *they*. This has the frightening implication that our children will know a little less of our history than we. Is not this the very essence of assimilation? It is our duty as Armenians to have a thorough understanding of our history. This could mean taking courses, reading books, or even discussing it with our grandparents.

Whichever method we choose, we must do it. For the sake of our children who depend on us for guidance, we must raise them in an environment that brings them up learning about their past. But, argue many, *what good is the past? It is the future that we must worry about.* We must understand that without the past, we would not be where we are today, and tomorrow would have only been a dream. Without the courage and faith of our ancestors, we would not even have an Armenian issue to discuss. We would have become assimilated a long time ago. Since this is the case, then we must use the example of our ancestors to keep us going for future generations. We must use their perseverance and will to survive to pass on to our children and grandchildren. With the values that enabled our ancestors to develop, we can not only resist assimilation, but to thrive and to make tomorrow not a dream, but a vivid reality. We have such a rich history which can be utilized to our advantage. It would be a shame to slowly erase it from our memories.

A discussion of heritage and history is not complete without mention of the Church. With pride we tell everyone that ours was the first. We all know that the Armenians were the first to establish Christianity as a national religion. This is an impressive statement, but does this itself mean much? What good is it that our people accomplished so much, if we

cannot act as Christians today? This is the importance of our role: to make Christ a part of our every day life. We cannot proclaim to all that our ancestors were great Christians and then turn around and forget what Christianity means. It is good that we succeeded at that in history, but it is even better if we practice it today.

One cannot accept our history without accepting our Church as well. Our history is the Church. The whole existence of Armenian Tradition revolves around it. It is crucial that we uphold it. Our ancestors would have never gotten as far as they did without the faith they had in God. In fact, at several points in history, they actually risked their lives to defend their religion. An example of this is Vartan Mamigonian and the battle against the Persians. What Vartanantz signifies is our strong bond with God and our faith in Him as our Father. Our trust was so great that we even went to war over it.

Although we should be proud that Armenians were the "first Christians," we should be even more proud of the fact that through time, our faith in God has enabled us to survive. And, when we were challenged by pagans, we fought hard to keep our religion -- and succeeded. Do we have this same faith today?

With a history such as this, it is no wonder why the Church plays an important role in our lives. We must not underplay its significance. If our faith is tested, as was that of our people centuries ago, could we act as Vartan and his men did? Ideally, the answer is yes. Realistically, it is questionable.

Our great-grandparents would be appalled at the way many of us are living. We prefer to sleep in rather than to go to church -- or, we go to "catch the last half" and the coffee afterwards. Or, even worse, some of us go to church only to hang out in the courtyard and to chat with our friends, without even once stepping inside to say even a simple prayer. This hardly shows our devotion to our Father.

Our ancestors risked their lives to keep the Armenian Church. We cannot even devote one morning a week to it. This is shameful. Our distance from Etchmiadzin, from Armenia, does not give us reason to distance ourselves from God.

If we have any hope at all for our future; if we have any chances at all of resisting total assimilation, it must be with the faith we have in God, the Church, and our complete devotion. Church is not a social place to gather. We do not congregate each week to chat. We congregate to worship our Creator together. We share fellowship, not gossip. At least, this is the way it should be.

Church is not a building. Church is something around which our lives revolve. We must make it a part of our daily lives. We must teach our children the importance of our faith. Without it, we cannot survive. Not only must we take our children to Sunday school every Sunday, but we must teach them to incorporate their faith in God into their lives during the week. We must teach them the importance of prayer and the Armenian Christian values. This is the backbone of our existence.

It is crucial that the Church be a part of our lives. Our history is built on it. These two intertwined elements are important to our existence, but they alone cannot prevent our assimilation. Another factor in this discussion is our language. Through wars and massacres our language has survived. Mere miles from our motherland should not give us reason to forget her tongue. We must not allow our children to grow up without learning Armenian. Without our language, our Armenian identity is lost. Our language - used in our churches, our songs, our history, is a rich asset which must be kept alive.

There is no excuse for an Armenian to not know his or her native language. It is tragic not to. Whether we live in America or Hong Kong, it is the duty of each of us to keep our language. Even if one does not speak Armenian now, it is never too late to learn. To use such an excuse is not justified. An understanding of our history and Church can be enriched with a knowledge of the tongue in which they were created. In fact, one cannot adequately comprehend our history or church without speaking the language. With the exception of recent immigrants, it would be awkward for many of us to say, "I am American," but not know how to read, write, or speak English. Some of us have never stepped foot on Armenian soil, but we all wish to be called Armenian. What is an Armenian? To be of Armenian descent is one thing, but to live a life as an Armenian is another. This must include the tradition, the Church, and the language.

These three elements are mutually exclusive. But, what binds these areas is the family. How can one be sure that our Armenian Tradition, our Church, and our language are preserved for future generations? The answer to this lies in the whole concept of the Armenian Family. This is the very link that keeps our Armenian identity alive in the diaspora. It is possible that we understand tradition, religion, and can speak Armenian. It is magnificent and crucial that we pass these traits on to our children. This is difficult to do in a country which promotes a lifestyle that contrasts with the Armenian way of life. With divorces, peer pressure, and drugs prevalent in a society, it is difficult to raise children with the values we hold sacred. This is why we must insist on our children keeping their lives focused on the family. We must keep a cohesive family that stresses tradition, Church, and language.

Assimilation is a frightening topic. For this reason, we must strive to resist it at all cost. Our history is a rich one. It is enhanced by our Church and language. It is preserved through our family. This is what makes the Armenian identity unique. This is what makes Armenians feel proud to be Armenians. This is why apathy should be fought, and unity should be emphasized. Without the unified efforts of all of us, assimilation will be a reality, and our Armenian identity will be lost.

## EDITORIAL:

## APRIL 24th: Celebration or Commemoration?

By Linda A. Abrahamian  
Assistant Editor

Many of our parents and grandparents immigrated to this country following WWI and WWII as refugees and DP's (displaced persons). They were poor, usually employed as farm laborers because of their lack in language skills, but Armenians are known for their adaptability, and, before long, pulled themselves into the middle and upper classes. In conforming to this country's values, they educated their children; producing physicians, educators, politicians, lawyers, writers, as well as thriving business leaders. As their children, we strive to be "ideal" contributing citizens, and it was not until recently that we have asked for something in return.

Many states, including California, have supported their Armenian residents by recognizing April 24th as a day of remembrance. The nation, however, has yet failed to do so. Although a resolution declaring April 24th as a national day of remembrance for the victims of the 1915-1923 Genocide has been defeated in Congress, it does not necessarily signify a closed door. The resolution was defeated, but it generated enough Congressional support and interest to insure its re-introduction.

Regardless of state or national recognition, Armenians exercise their First Amendment rights by gathering and commemorating the victims of the Ottoman Empire. Since its origination, the Armenian Students Organization of Fresno State has sponsored a week of cultural and educational activities concluding with a commemoration program in the Free Speech Area on April 24th.

Greg Eritzian, A.S.O. Treasurer, was the Master of Ceremony of this year's program; included among the speakers were Mr. Richard Ashton, a survivor of the

Genocide who spoke of his childhood memories, A.S.O. Advisor Barlow Der Mugrdchian, former A.S.O. President Bryan Bedrosian, Vice President Lynette Zerounian, and myself. However, because of the Vintage Days Celebration, the commemoration seemed more like a competition than a solemn program of remembrance. The words of the speakers were drowned out by loud whistles and cheers rising from the root-beer chugging contest scheduled at the same time.

In 1979 the ASO and the Vintage Days Committee had agreed that Vintage Days events should not be scheduled on April 24. If this overlap of events occurred only on this one occasion, then there would not be much room for complaint. However, past experiences show that this overlap has been an annual event since 1980. For instance, the 1986 program was obstructed by the Vintage Days Parade. The parade marched directly through the commemoration, disrupting the observers, while the media followed behind.

The A.S.O. has presented their grievance, time and time again, to both the Administration and the Associated Student Body, but they have remained unresponsive. In fact, the Armenian students at Fresno State seem to have been treated with nothing more than indifference, and sometimes opposition. Not only have they refused to reschedule Vintage Days, but the postal funds allocated to the *Hye Sharzhoom* have been cut as well. In 1986 a proposal for a Genocide display in the Henry Madden Library was rejected on the grounds of being too controversial. The Armenian students, as well as community, challenged this decision, and the judgement was reversed.

To be subjected to such opposition is in itself ironic. The A.S.O. is neither activist, nor threatening; while the *Hye Sharzhoom* could hardly be considered harmful propaganda. On the contrary, Armenian students have excelled academically receiving high honors and awards, and the Armenian Studies Program has been received with regard.

The Armenian community offers its support to Fresno State as well. More Armenians contribute to the Bulldog Foundation than virtually any other ethnic group, while a large percentage of the cost of the Leon S. Peters Business Building has also been donated by Armenians.

Again, to be subjected to such opposition is in itself ironic. If Genocide is considered a controversial subject, it should rightfully be considered so. Massacre and slaughter are controversial, but more controversial is their denial. Although the crime was perpetrated against the Armenian people, it was a crime against humanity as well. Neglecting to recognize this may, and historically has, insured its repetition.

Get A Minor  
In  
Armenian  
Studies



# Fulbright Scholar Returns From Armenia

## Dr. Kouymjian recounts experiences

PROFESSOR KOUYMIJIAN HAS BUSY YEAR: THREE BOOKS AND A FULBRIGHT TO ARMENIA

"My students in Soviet Armenia were just like my students at Fresno State," said Dr. Dickran Kouymjian, Coordinator of the Armenian Studies Program at California State University, Fresno, who spent the spring semester in the Soviet Union as a U.S. Government Fulbright Senior Lecturer.

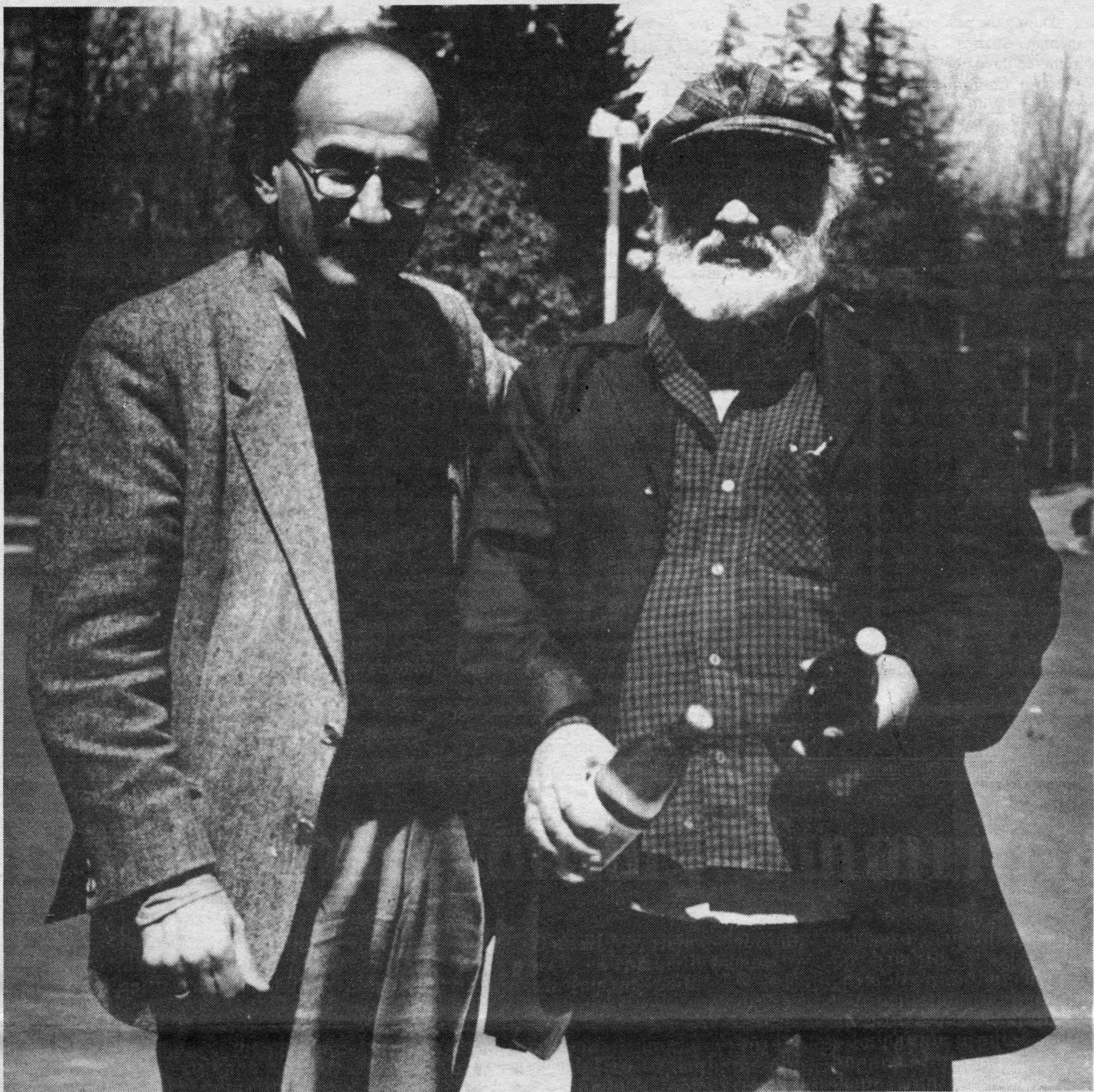
When asked by Hye Sharzhoom to explain what he meant by that, he said: "The daily concerns of college youth at Erevan State University seem to be about the same as those in our own system. They spend a lot of time with their friends, seem as concerned with extra-curricular social life as Fresno students, and to my surprise are just as preoccupied with television, walkman radios, and other gadgets."

Were there differences we asked, "Of course," replied the professor, "they dress up more for school, especially the girls, who seem to have new outfits everyday, often wear high heels, and are very conscious of the latest fashions in Paris, Italy, or New York. Most of their clothes seem to be foreign imports and I always wondered how they got a hold of things which are not sold in the local department stores. Whatever the reason, when they dress, they seem to know how to do it better, with more style, than our Fresno students."

Dr. and Mrs. Kouymjian arrived in Moscow in early February after a severe cold wave had broken and the temperature was a tolerable 25 below zero. After picking up texts books sent in advance to the American Embassy they flew off to sunny Erevan where Professor Kouymjian was to teach a course on "William Saroyan and Twentieth Century American Literature," with special emphasis on theater, and another on Armenian American authors, in the Department of Foreign Languages and Literature. As a textbook in his first course he used his recently published *William Saroyan: An Armenian Trilogy*.

On the whole his students in Armenia were better read than those in Fresno. They had good idea of Greek classics, medieval and renaissance literature, and the major works of English, French and German letters. "Though they didn't talk much in class they had a lot in their heads. Our students at Fresno State are ready to talk and discuss at the slightest urging, but few of them have anything in their heads to talk about," adding, "How nice it would be if we could combine the best features of both systems."

In explaining the university structure in Erevan, Professor Kouymjian said the bachelors degree in the Soviet Union is a five year affair; the time is spent entirely on the major.



Professor Kouymjian (l.) with Soviet filmmaker Sergei Paradjanov in Tiflis.

All general education courses and sciences and math are completed during high school. The five years are completely devoted to the major subject — history, economics, literature — and all students in a field take the same subjects. There are no electives.

According to Dr. Kouymjian, students in Erevan State University found his less formal way of teaching — mixing lectures with questions and discussion — unusual. They were not used to the discussion method and seemed most comfortable when given straight lectures from which they could take

notes to study. Because Saroyan's plays on the Armenians often discussed questions about life in the diaspora and life in the Soviet Union, students hesitate to reply to "controversial" questions that might demand a comparison of the Soviet system with others. As he tells it, "I had to become more sensitive to the fears of some of my students. Even though 'glasnost' (transparency) and 'perestroika' (reconstruction) were talked about in Armenia, its concrete effects had not yet taken hold in Armenia. Some of my Soviet colleagues said that students were still concerned that what they said publicly in class on certain issues may be misinterpreted by the wrong ears."

He adds, however, that by his departure in early June, the open criticism championed by First Secretary Gorbachev was evident everywhere in the Armenian press, and since then in public gatherings and petitions, encouraged by leading figures in the country.

"The students, and really everyone else, just love America and things American. The Soviets are crazy about America and in Armenia I found none of the fear and hostility toward our country that so many Americans, including many of the Cal State students have toward 'communism' and 'Russian' as we Americans insist on incorrectly calling the Soviet Union."

"The best things about any country is its people," Kouymjian said, "and those living in the Armenia, the smallest of the 15 Soviet Republics, are wonderful, warm, embarrassingly hospitable. Human relationships mean everything. People take time to be with their friends and families; nothing comes before that. Hours are spent each day being together, for coffee or lunch or a wonderful Armenian feast at night. Though the state-run stores seem understocked and lacking in things like good cuts of meats, the government-operated farmers markets are overflowing with a variety of high quality fruits, vegetables and meats. Of course you have to pay more than in the government stores, sometimes two or three times as much. But everyone seems to have lots of rubles even though salaries are very low by American standards. On the other hand rents are low,

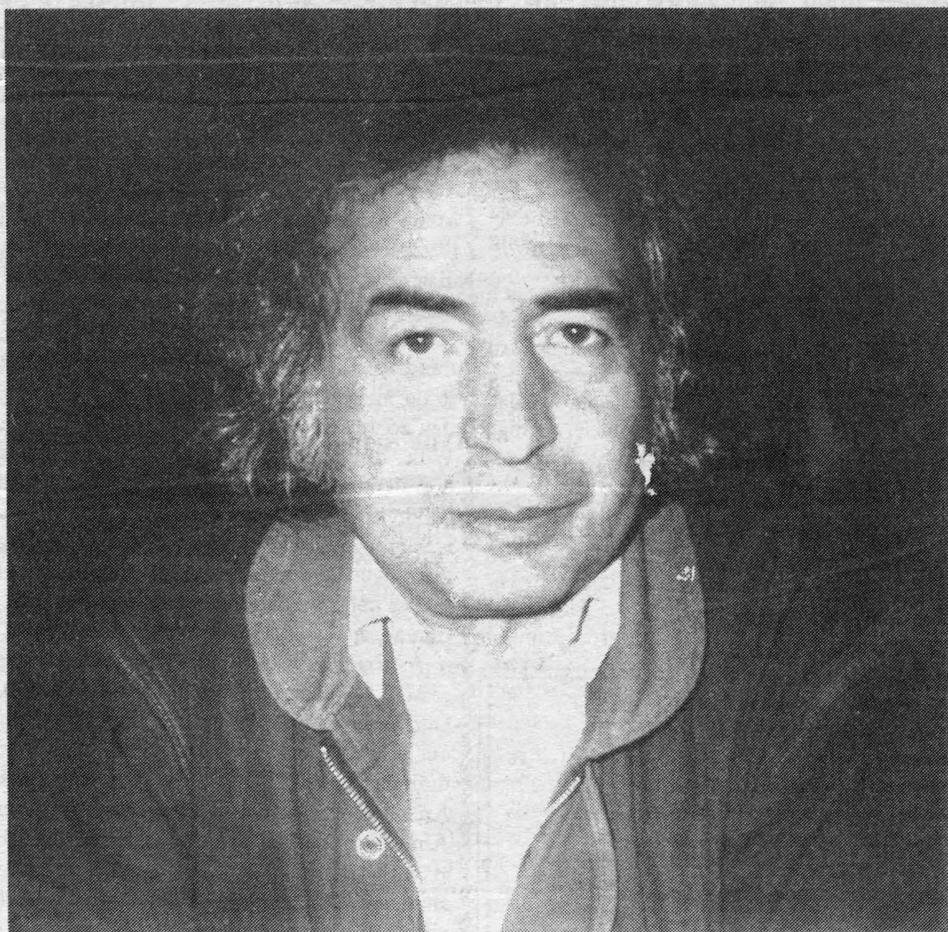
lower than our average monthly utilities bills."

During his stay, Dr. Kouymjian traveled around the country with colleagues, old friends, and students. His most memorable adventure was a three day camping trip into the rugged countryside with a group of his students. They slept near the well preserved ruins of the 13th century monastery of Noravank one night and the other on the desolate mountain top site of the church and monastery of Glatzor, which housed Armenia's first university founded in the 14th century. Kouymjian said that nothing could describe the sensation of cooking over a camp fire and sleeping in tents in the midst of some of the most important monuments and regions of Armenia's rich and ancient history.

On these expeditions Dr. Kouymjian was able to photograph many new monuments and overlooked details of previously photographed churches and monasteries. He reported finding many more medieval cemeteries, many with massive khatchkars or cross stones from the 6th to the 14th century that had not yet been published. "There is enough art historical and archaeological material to keep fifty scholars busy for fifty years," he commented. His immediate concern is sorting out and properly cataloguing the thousands of slides and photographs he brought back from his trip.

In addition to teaching, Kouymjian also gave several radio and television interviews and several public lectures sponsored by the Armenian Writers Union or various departments of the State University. He also wrote articles for half a dozen scholarly journals and periodicals on Armenian film, William Saroyan, and medieval history. But for him the most interesting non university activity was working on a film at Armenia's cinema studio ArmenFilm.

A young film director asked him if he would prepare the English scenario of a 30 minute film based on William Saroyan's short story *The Coldest Winter since 1854*. Kouymjian said he had always been inter-



Poet Henrik Edoyan, Chairman of the Department of Foreign Languages, Erevan State University.

See Armenia page 6



# Professor Publishes Latest Works

During the past year CSUF Professor of Armenian Studies, Dickran Kouymjian, has authored three new books. Last November The Press at California State University, Fresno released William Saroyan: An Armenian Trilogy, in February of this year Caravan Books of Delmar New York published his Lazar P'arpets'i: The Historian of the Wars of Vardan and Vahan Mamikonean, and in May the Calouste Gulbenkian Foundation of Lisbon, Portugal issued Armenian Studies/ Etudes Arméniennes: In Memoriam Haig Berberian.

The first of these books, containing three unpublished plays on the Armenians by Saroyan, was in fact the last to be written. In 1985 Dr. Joseph Satin, Dean of the School of Humanities and Director of the CSUF Press, asked Dr. Kouymjian if he would select a group of the unknown plays of Saroyan especially relevant to Fresno and the author's environment. The plays chosen were among the many given to the Armenian scholar by his friend Saroyan for study and teaching purposes. After careful negotiations with the William Saroyan Foundation, Kouymjian and the Press were given the go ahead to issue these first examples of the largest unpublished legacy left by Saroyan at his death in 1981.

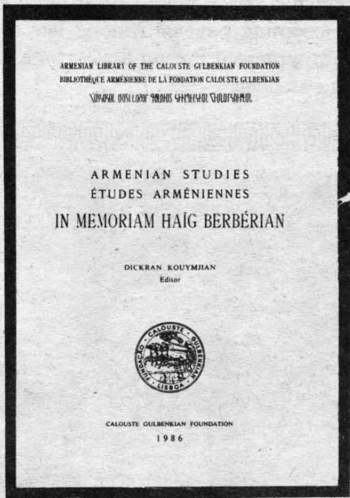
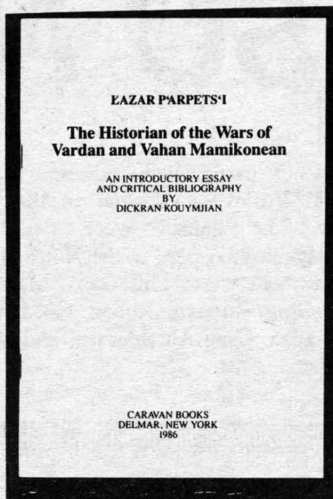
Intrigued by a number of works that Saroyan had called his "Armenian" plays, Dr. Kouymjian chose three which had an uncanny relation to one another though written years apart. From this choice the idea of a "Trilogy" came into being. The first play, "Armenians"

was written in 1971 and takes place in Fresno in 1921; the second, "Bitlis", written in 1975, takes place in the city of Bitlis in Turkish occupied Armenia in 1964, and the last play, "Haratch" was written and takes place in Paris in 1979.

Finally, the most weighty of the recent books is a 1000 page volume of Armenological essays gathered and edited by Dickran Kouymjian in memory of Haig Berberian, an eminent scholar and editor of the leading scholarly journal of Armenian Studies *Revue des Etudes Arméniennes* of Paris. Berberian died in 1978 in his nineties; as a fitting tribute to him scholars from around the world responded generously with special essays on the various aspects of Armenians studies -- language and linguistics, history, literature, and art -- and the Calouste Gulbenkian Foundation in Lisbon agreed to underwrite the publication. The fifty contributions are in English or French: a dozen of the leading Soviet Armenian scholars participated as did the leading experts in the field from Europe and America.

In addition to editing the entire volume and seeing it through the press, a five year venture between Fresno, Paris and Lisbon, Dr. Kouymjian wrote two of the essays, one "Chinese Elements in Armenian Miniature Painting in the Mongol Period," and the other with the French art history Jurgis Baltrusaitis entitled "Julfa on the Arax and Its Funerary Monuments," which discusses the special stone crosses of the 15th and 16th century

from the famous and abandoned cemetery of Julfa in historic Armenia, now part of Soviet Azerbaijan. The book also contains a long preface by Kouymjian discussing the life and personality of Haig Berberian and a complete bibliography covering 60 years of his scholarly publications prepared by Kouymjian with his wife Angèle Kapoian. At the beginning of the volume there is an elegy for Berberian in classical Armenian and English by Professor Charles Dowsett of Oxford University and a homage to Berberian by his close friend, the distinguished member of the French Academy, Georges Dumézil, who



recently passed away in Paris.

In Memoriam Haig Berberian is available by writing directly to the Calouste Gulbenkian Foundation, Department of Armenian Affairs, 1093 Lisbon, Portugal. There is a special discount for members of Society for Armenian Studies and the International Association des Etudes Arméniennes.

Currently Dr. Kouymjian has another book in print, the proceedings of the David of Sassoun Symposium sponsored by the Armenian Studies Program in 1978. The dozen articles will be issued as the next volume in the Dissonance series published in Milan. It will be the first collection of essays devoted to the Armenian folk epic to appear in a western language. It should be released next summer.

## «Սփիւռփառական մտաւորական մը»

Յետեւեալ յօդուածը փառած ենք Երեսնակի լոյս տեսնող «Գրական Քերթ»-ի 10 Յունիս 1987 թիւէն: «Գրական Քերթ»-ը օրկանն է Հայաստանի Գրողներու Միութեան Վարչութեան:

Վերջերս, տարիների ընթացումից հետո, նորից կոչվեց սովետա-ամերիկյան մշակութային փոխանակման ծրագիրը, որի շնորհիվ Երեսնակի համալսարանի քանասիրական ֆակուլտետի ուսանողությունը առիթ ունեցավ մի ամբողջ կիսամյակ ունկնդրելու ամերիկահայ պրոֆեսոր, կալիֆոռնիայի համալսարանի (Ֆրեզնո) հայագիտական ծրագրի ղեկավար, Տիկրան Գույմյանի՝ Սարոյանին նվիրված դասընթացը: Մեկնելուց առաջ պրոֆեսորը պատասխանեց մի քանի հարցի:

--Պարոն Գույմյան, ինձ հայտնի է, որ, նախքան Հայաստան գալը, դուք հռչակվել եք կալիֆոռնիայի Ֆրեզնոյի համալսարանի տարվա լավագույն դասախոսը: Այդ տիտղոսը, անշուշտ, հեշտ չէր վաստակել եւ դա վկայում է ձեր մասնագիտական բարձր վարպետության մասին: Բայց եւ այնպէս մեր համալսարանի ուսանողությունը ինչ-որ առումով թերեւս փորձաքննող հանդիսացավ ձեզ համար:

Ձեր համալսարանական ուսուցման համակարգը խիստ տարբերվում է ամերիկյանից, բայց իմ վիճակը թեթեւացնում էր այն անսահման հետաքրքրությունը, որ Սարոյանի հանդեպ ցուցաբերում է ոչ միայն ուսանողությունը, այլեւ բոլոր հայ մարդիկ: Այդ սերը, ինչպես բոլոր մեծ սերերը, երբեմն կուրացնում է՝ հաճախ սիրում են Սարոյանի առանց նրան հասկանալու: Իմ դասընթացի միջոցով եւ փորձ արեցի ցույց տալ, թե Սարոյանն իրեն սիրելու որքան ավելի լուրջ առիթներ է տալիս, քան այստեղ հաճախ պատկերացնում են: Անշուշտ, առաջին մի քանի պարաֆունկցիոնալ հետո ստիպված եղա փոքր-ինչ շտկել ծրագրերս՝ թեկուզեւ այն պատճառով, որ Հայաստանի լսարանս ավելի իրազեկ էր նյութին, քան ամերիկյանը: Դասընթացը կառուցեցի Սարոյանի անտիպ երկերի առաջին հրատարակության՝ իմ խմբագրած «Հայկական եռագրություն» շուրջ, որն ընդգրկում է «Հայերը», «Քիթիս», եւ «Առաջ» պիեսները: Այս գործերը շատ կարեւոր են հայության համար եւ վկայում են, որ Սարոյանի սիրտն իսկապես մեր լեզուներում են: Վատ չէր լինի եւ թեք կուզեք նույնիսկ անհրաժեշտ է, որ սրանք անպայման թարգմանվեն ու հրատարակվեն հայրենիքում: Ինչպէս, Երեսնակի ուսանողներից քաժանվում են շատ լավ տպագրություններով եւ հույս ունեն, որ նրանք իրենց հերթին կկարողանան նույնն ասել նաեւ իմ մասին:

--Սարոյանի կյանքի վերջին տարիներին դուք անձնական սերտ կապեր էիք հաստատել նրա հետ: Ինչով էր ապրում մեծ գրողը, ինչ էր նրան մտահոգում:

«Հայկական եռագրություն» պատասխանի մի մասն է: Մահից առաջ Սարոյանը շատ էր խորհում հայրենիքի, սփյուռքի, հանուն հայ լինելու եւ հայ մայրու մահադման, աշխարհում հայի տեղի մասին: Նա տասնյակից ավելի պիեսներ է գրել այդ թեմայով, չնայած դրանցից ոչ մեկը հրատարակված չէր ուղարկել: Սարոյանն իր ուշ շրջանի գործերում այս թեմաները շոշափում է մի քանի մակարդակներով, նրանց զարգացման տարբեր աստիճաններում եւ ամենայն խորությամբ: Ձեռք կարող վատահասակ գիտակցաբար, թե ոչ, բայց մահից առաջ նա ճիշդ չէր խնայում ոչ մի կասկած չթողնել, որ ինքը մերն է, մեզ հետ եւ որ իր համար կարեւորը դա է: Համենայն դեպս, նրա բազում դեռեւս անտիպ ստեղծագործությունները միայն դա են վկայում: Ի դեպ, դրանց մեջ կա մի պիես, որը գրված է հայերեն, անգլիերեն տառադարձությամբ, եւ կոչվում է «Ուզենի-չուզենի» հայ ենք»:

Մյուս գաղափարը, որը, կարելի է ասել, իշխում էր Սարոյանի վրա իր կյանքի վերջին տարիներին, մահվան գաղափարն էր: Իր ուշ շրջանի գործերում նա այդ մտքին նույնպես շատ հաճախ էր անդրադարձնում, իսկ կենդանության օրոք նրա հրատարակած վերջին գիրքը հենց այդպես էլ կոչվում է՝ «Մահախոսականներ»: 1979 թվականին գրված անտիպ մի պիեսի՝ «Վարչական այցելու»-ի հերոսը ինքը՝ Սարոյանն է, որին այցի է գալիս Մեֆիստոֆելը: Սարոյանը կարծես կանխագգում էր, որ շուտով կմեռնի, բայց եւ այնպես այդ պիեսում կարողանում է ծաղրել իր հոգու առուժախի հանգամանքները:

Այս ատենին եւ մտադիր եմ մանրամասնորեն անդրադառնալ Սարոյանի կյանքի վերջին տարիներին նվիրած մի կենսագրության մեջ, որը հավանաբար կվերնագրեմ «Բարիքի ու Ֆրեզնոյի միջեւ»:

--Գաղանիք չէ, որ ձեր հետաքրքրությունները չեն սահմանափակվում միայն Սարոյանի ստեղծագործությամբ: Դուք մասնագիտացել եք միջնադարյան դրամատիկական մեջ, մանրանկարչության փառ գիտակցելով, որ, գրադելով եւ ցուցադրելով Սարոյանի պատմությունը, կհանդիպեք հարցերով: Ձեր հրապարակած գիտական աշխատությունների սովոր ցանկն ընդգրկում է նաեւ մի շարք ուրիշ ասպարեզներ: Բացի այդ, դուք երկար տարիներ ղեկավարում եք ուսանողական «Հայ Դարձում» թերթի գործունեությունը: Ինչպես եք կարողանում համատեղել այդ ամենը, ուժերի նման փոշիացումը անհարմարություն չի պատճառում ձեզ:

--Պիտի խոստովանիմ, որ հոգնել եմ: Դժուար է սփիւռփառական մտաւորական լինել... Կատակում եմ, իհարկեւ, բայց այս խոսքերում ճշմարտության հատիկ կա: Տարբեր տարի առաջ եւ սկսեցի կալիֆոռնիայի Ֆրեզնոյի համալսարանի իմ հայագիտական դասընթացը: Այժմ Միացեալ Նահանգների մի շարք խոշոր համալսարաններում գործում են հայագիտական կենտրոններ, ամբիոններ կամ ծրագրեր, մասնավորապես Նյու Եորքի Գրաւմբիա, Հարվարդի, Լոս Անջելեսի, Լա Վերնի համալսարաններում: Պիտի հասկանալ, որ բոլոր այդ ծրագրերի հետեւում կանգնած եւ մարդիկ, որոնք իրենց եռանդով ու խանդավարությամբ, իսկ երբեմն՝ նաեւ գոհողությունների գնով, առաջ են շարժում հայ մշակույթի տարածման ու արժեքավորման գործը: Նման պայմաններում խիստ նեղ մասնագիտացումը հնարավոր չէ, հարկավոր է առարկաների լայն ընդգրկում՝ լեզու, ինքն, ինքն, որ պատմություն, արվեստ եւ այլն: Ինչ վերաբերում է ինձ, ապա ասում եմ «փոշիանալ», բայց ինչպես, օրինակ, դիմադրեմ Սարգիս Փարաշանյանի մասին գիրքը գրելու գայթակղությունը: Այս ամիսներին երեւանում նրա հետ ունեցած իմ հանդիպումներն ու գրույցներն անշուշտի տպավորություն թողեցին ինձ վրա: Եւ կրկին, մի քանի անգամ դիտեցի նրա հիաստանչ ժապավենները եւ եկա այն համոզմունքին, որ այդպիսի մի գիրք պարզապես անհրաժեշտ է: Զարմանալի է, որ այդ մեծ արվեստագետին դեռեւս ոչ մի ուսումնասիրություն չի նվիրված:

--Դառնալով ձեր տպավորություններին: Սա, եթե չեմ սխալվում, ձեր ուրբերող այցելությունն է հայրենիք: Մեր երկրի հասարակական կյանքի ընդհանուր վերելքի պայմաններում ինչ է, որպես կողմնակի դիտող, ամենից շատ գրավել ձեր ուշադրությունը:

--Ուսանողներս շատ սիրեցին, երբ երբեմն գործածում էի «գլանոստ» ու «պերեստրոյկա» բառերը: Այս կապակցությամբ «կողմնակի» բառը թերեւս շատ խիստ է ասված: Եւ, ինչպես, եւ սփիւռփառական գնչող մեծամասնությունը, միշտ ցանկացել եմ Հայաստանն ամուր ու բարգավաճ տեսնել, իսկ ձեր կյանքի իմ նկատման փոփոխություններն, անշուշտ, հենց այդ նպատակին են ծառայում:

Հարցազրույցը վարեց  
Արտաշես Էմիրյան



# ASO News

The A.S.O. participated in Fresno State's Intramural Volleyball League in the Fall semester. The games were held on Wednesdays at 8:00 p.m. in the North Gym. Team members were: Phil Garo, Matthew Jendian, Greg Eritzian, Robert Gosdarian, Tim Atmajian, Greg Abrahamian, and Mark Kerkochian.

Christine Garabedian, daughter of Mr. and Mrs. Richard Garabedian, was crowned Fresno State homecoming queen during the half-time festivities at the Fresno State-San Jose State football game Saturday, October 17, 1987.

Garabedian, a finance major minoring in music, is a 1983 graduate of Fowler High School. She was the recipient of this year's Leon S. Peters business scholarship.

Alumni chose the finalists and selected the king and queen based on the candidates' knowledge of the university, their extra-curricular activities, grade point average, as well as any other honors and scholarships.

Garabedian represented Delta Sigma Pi in the homecoming pageant. Among her duties will be to represent Fresno State at the Rose Bowl in Pasadena.



April 24th, Armenian Genocide Commemoration Day in the Free Speech Area

The 1987/88 Executive of the A.S.O. is:  
**President Astghig Ohanessian**  
**Vice President Greg Abrahamian**  
**Treasurer Greg Eritzian**  
**Secretary Cheryl Megerdigian**  
**Historian Darlene Ouzounian**



Participants in the Oral History Symposium sponsored by the ASO and the ASP on April 25, 1987. L. to R.: Dr. Rouben Adalian, Dr. Taline Voskeritchian-Salibian, Salpi Haroutinian Ghazarian, and Dr. Donald Miller.

## Armenian Students Organization

### Party

Saturday, December 5

7:00 p.m.  
 7672 S. Cornelia

For directions call Jacqueline at 264-7661  
 or the ASO at 294-2669

## Armenia

continued from page 4

ested in film and even teaches a course on Armenian film at CSUF. The story takes place in Fresno and the characters were to speak in English in the film while the inner thoughts of the main character, a young boy, were to be said in Armenian. For five weeks the Fulbright scholar and Saroyan expert work on the script, the dubbing of the English and the casting of the proper American sounding voice for the part.

It was while working at the ArmenFilm studio that Dr. Kouymjian met the famous Soviet filmmaker Sergei Paradjanov, an Armenian from Georgia, who had come to Erevan in April to make a film on the artistic treasures of the Armenian church preserved at Etchmiadzin, the Holy See of the Catholicos of Armenia. He had been asked to do the film by Catholicos Vazken I, who has just paid a pastoral visit to America, including Fresno. Though for technical reasons the

film was not made, Kouymjian was able to spend many hours and many days with Paradjanov discussing his earlier films, especially The Color of Pomegranates, which was shown in Fresno some five years ago under the auspices of the Armenian Studies Program.

"The most exciting part of my weeks with Paradjanov," said Kouymjian, "was being a guest in his home in Tiflis, Georgia for three days. To see the surroundings of the Fellini of the Soviet Union, to observe him in his daily routine of work and play, was to see how a genius accumulates the materials and the ideas for his films."

The Fresno State scholar expressed a desire to use the material he gathered for a long article or book about Sergei Paradjanov. For western film buffs, Paradjanov, who has been imprisoned three times, once for more than four years, is a near mythical figure. For Soviet Armenians, he is the greatest Armenian filmmaker of all times, even though he has only made one movie about the Armenians.

Kouymjian also was a frequent visitor with Catholicos Vazken, an old and close friend of William Saroyan's. The Catholicos invited the professor to give an illustrated lecture on Saroyan to the seminary students at Etchmiadzin. On his part Kouymjian presented the seminary library with a collection of 15 recent books on or by Saroyan. He also donated identical collections to each of the major research libraries of Armenia.

When asked if there were any problems in Armenia, he responded by saying not everything was rosy. He personally was treated in a very privileged way and never confronted any difficulties. But he said people would sometimes complain about how some people were favored over others and often, just like in this country, who you knew was important than what you knew. "There is also an incredible air pollution problem," he was quick to point out, "caused by the highest density of chemical industries in the entire Soviet Union. The capitol Erevan, with a population of more than 1,300,000, is simply becoming too crowded and congested. In order to see Mt. Ararat from Erevan you have to get up at dawn before the smog. The nuclear plant just 15 miles from the heart of the city doesn't help the atmosphere either. Major petitions have been sent by Armenian intellectuals to Gorbachov to close down the plant and begin cleaning up the industrial pollution, but so far little has been done."

Hye Sharzhoom asked Professor Kouymjian how Armenians felt about William Saroyan. "He is probably the most famous Armenian writer of all time for them, though he never wrote one word in Armenian. They worship him, literally. Half of his ashes are buried in the Pantheon of famous Armenians in the center of Erevan. His plays are performed regularly; his works read in all public schools. Just now," he added, "a new four volume Collected Works of William Saroyan is being issued in a printing of 50,000. A year after his death, the Human Comedy was reissued in Moscow in an edition of half a million. He is certainly more read in the Soviet Union than he is in the United States. Anyway, everyone reads in Armenia and all the time," he pointed out with a wry smile.

As a final thought, the professor told Hye Sharzhoom he felt privileged to have been

chosen to teach for four months in the very country he has studied all his life. Though he had been in Armenia three times before, he never really understood it until he lived and worked there like native born Armenians. "It's a beautiful country, full of wonderful people, eager to show it off to all visitors. Seventy years after the first genocide of modern times, Armenia survivors have built Erevan from a provincial town of 30,000 into urban metropolis fifty times as large. No one can return from Armenia unimoved."

## Catholicos

continued from page 1

the Armenian Church has also been reorganized under his leadership.

As Catholicos, Vazken I has occupied the Catholical See which was established by St. Gregory the Illuminator in the first quarter of the fourth century. As such the Armenian Church is the oldest national Christian church.

The first Armenian Apostolic Church in America was established on January 18, 1891 in Worcester, Massachusetts. There are now over sixty Armenian Apostolic Churches throughout the United States, including over twenty in the Western U.S.

As spiritual head of the Armenian Church the visit of his Holiness to the United States has caused great excitement in the Armenian-American community. On Monday, November 3 His Holiness met with President Reagan in the White House. Following his stay in Fresno the Catholicos visited Los Angeles where he performed a Pontifical Mass in the Hollywood Bowl.

His Holiness's Nov. 5th scheduled visit to the Fresno State campus was cancelled due to illness.

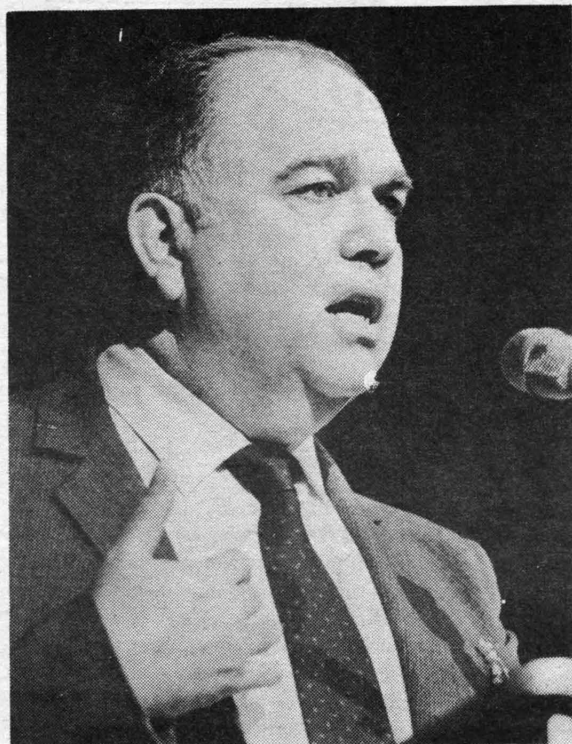
Photos of Catholicos  
 may be obtained from  
 Paul's Photography in  
 Fresno.

## THE LEAF EATERS

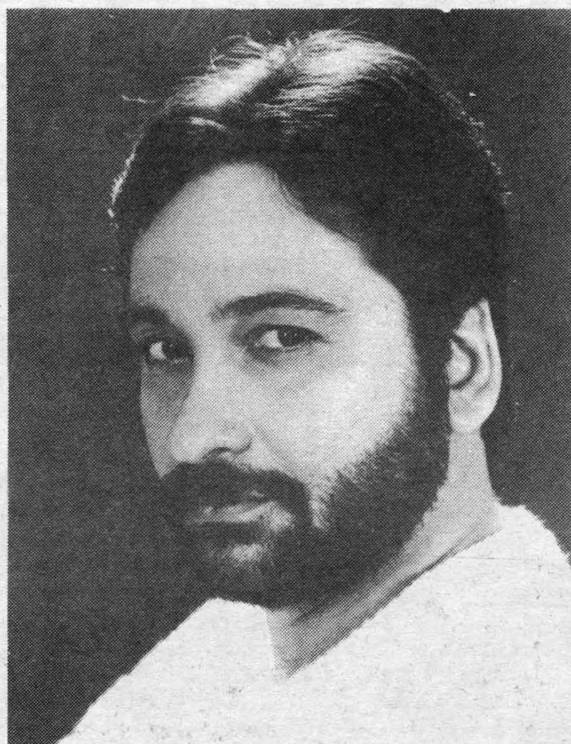
by George Injayan

It is "Written on the Forehead"  
 That an Armenian would think of "It"  
 Leaves produce food to support a tree  
 Chlorophyll green is their destiny  
 Deciduous trees vary colors considerably  
 Dogwood and Sumac leaves to purple  
 Sugar Maple leaves brilliant in orange and glowing red  
 Aspen and Hickory leaves in sun yellow  
 Oak leaves in brown bronze  
 And like generations of rich and poor  
 They fall returning to enrich the forest floor  
 Most hardy Conifers remain green all years  
 I'd like to improve and advance the Dolma stature  
 Instead of the chlorophyll green  
 Why can't a Dolma also be seen  
 Depending on weathers (cooks) conditions  
 Adding Red, Orange, Yellow, Purple Leafs to a Dolma's nutritions?





Dr. Richard Hovannessian



Gerald Papasian



Nora Armani

*The California State University, Fresno, Armenian Studies Program  
cordially invites you to its annual banquet honoring*

*THE DONORS*

*to the Center for Armenian Studies  
and an Endowed Chair in Armenian Studies*

*Keynote Speaker:*

*Dr. Richard Hovannessian, Professor of Armenian History, UCLA*

*Entertainment:*

*Gerald Papasian and Nora Armani of Los Angeles in a recitation of Armenian Poems in English Translation*

|                          |   |      |                          |
|--------------------------|---|------|--------------------------|
| Sunday, December 6, 1987 | — | 4:30 | Social                   |
|                          |   | 5:00 | Keynote Address          |
|                          |   | 5:30 | Dinner                   |
|                          |   | 6:30 | Awards and Entertainment |

*St. Paul Armenian Church Haig Berberian Social Hall, 3767 N. First St., Fresno*

*Please respond by Nov. 30, 1987*

*DONATION \$25.00 per person*

**The Armenian Students Organization  
presents**

**Dr. Dickran Kouymjian**

**Coordinator of the Armenian Studies Program  
in a lecture/slide show entitled**

**"A Fulbright Scholar's Impressions of Armenia"**

**discussing  
his teaching as a Fulbright Scholar  
in Erevan State University  
in Soviet Armenia during  
the Spring 1987 semester**

**Wednesday, December 9, 1987  
12:00 noon  
College Union room 312-314**



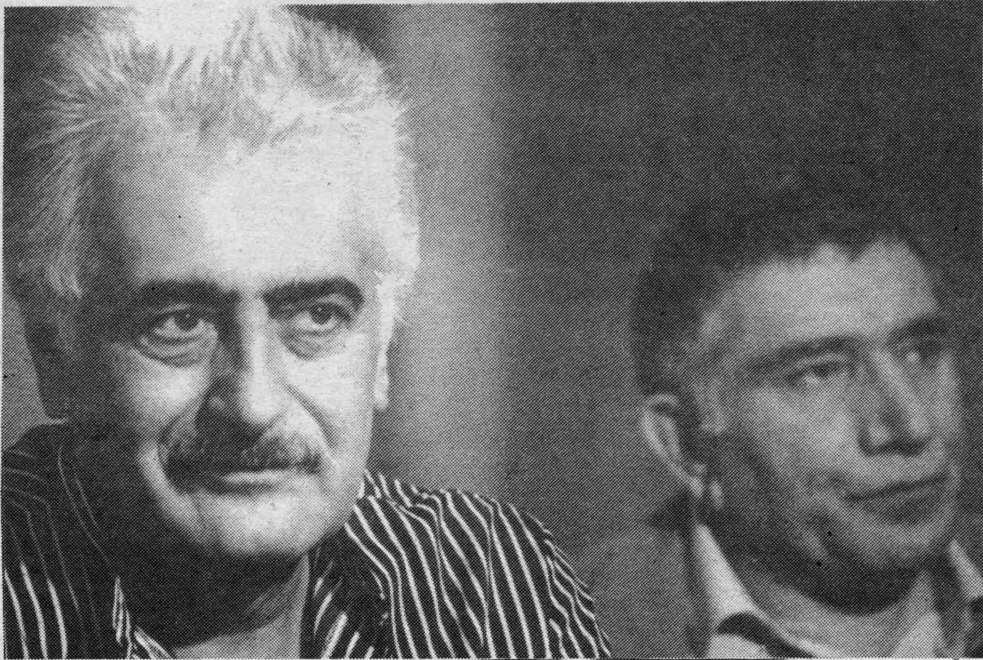
# Soviet Filmmakers in Fresno

## World Motion Picture Debut

Hye Sharzhoom Staff

The world premiere of the movie *The Lone Walnut Tree* was held on Friday, September 11, 1987 at 8:00 pm in the Warnors Theatre in Fresno. Director/actor Frunze Dovlatyan and actor Armen Djigarkhanyan were special guests from Armenia. Earlier in the day they had visited the CSUF Armenian Studies Program, the introductory Armenian language class (Armenian 1A) and had lunch with faculty and students in the Vintage Room on campus.

The showing of the film was sponsored by the recently formed Armenian Film and Arts Enterprise "Erevan" which hopes to sponsor a series of films made in Armenia in the United States. *The Lone Walnut Tree* was the first in this series. The film deals with a small mountain village, Lernaser, located in modern Armenia and the tensions which exist between village and city life. The village is almost deserted with the few remaining people clinging to their rich traditions. The village school headmaster has decided to celebrate the millenium of Lernaser. Invitations are sent to former villagers now living in different corners of the country. These were people who might be able to prevent the destruction of the village. However, they limit their answers to postcards only. The film then deals with the relationships of the present and former inhabitants of the village.



Director Frunze Dovlatyan and actor Armen Djigarkhanyan of *The Lone Walnut Tree*

Dr. Dickran Kouymjian introduced the film as well as the guests from Armenia in a premovie discussion which was held on stage. The introductions made understanding the film much easier since there were no English subtitles.

The richly photograped *The Lone Walnut Tree* is an example of the artistic trends in the Armenian film industry. Despite some technical problems with the sound the movie was well received.

Actors Dovlatyan and Djigarkhanyan met with members of the Armenian community at a no-host dinner preceding the showing of the film. During dinner they shared their impressions about America as well as discussing issues which are of importance in Armenia.

In the near future it is expected that there will be many more Armenian films coming to Fresno.

## Armenian Studies Program

### Spring 1988 Courses

Tour  
continued from page 1

gathered at Sassouns restaurant to enjoy an Armenian dinner highlighted by the dance performance of the Arax Armenian Dancers of Fresno. The curious and excited Guild members were impressed by the showing of this aspect of Armenian culture.

On Sunday morning, Ben Amirkhanian, organizer of the annual William Saroyan Festival escorted the group on a tour of sites having to do with the life of William Saroyan, which included a visit to his former homes. They also visited the Ararat cemetery, the monument to Soghomon Tehlirian, and a visit to the Holy Trinity Armenian Apostolic Church to participate in services.

The culmination of the History Guild's Fresno weekend took place at the David of Sassoun monument in Courthouse Park in downtown Fresno where they met the monument sculptor, Varaz Samuelian, and enjoyed another picnic lunch under the trees on a beautiful morning. The tour ended with a Saroyan walk through downtown to see his birthplace, the places where Saroyan grew up, and the bust of Saroyan in front of the theater named after him. Before they left the History Guild participants visited the Varaz Samuelian Art Museum.

Both the History Guild and the ASP expressed their positive views on the great weekend which had just been spent, and expressed the desire to organize another such tour in the future.

#### \*ARM 01B- ELEMENTARY ARMENIAN (4)

Beginning course of graded lessons acquainting the student with basic structure and pronunciation of Armenian through practice, reading, and writing.

B Der Mugrdechian MWF 1210-1300 SS 108B

B Der Mugrdechian T 1210-130 SS 109

#### \*ARM 02B- INTERMEDIATE ARMENIAN (4)

Grammar review; selected readings,com positions and conversations on assigned topics; pronunciation.

B Der Mugrdechian 1310-1400 MWF SS 205A

B Der Mugrdechian 1310-1400 T SS 109

#### \*\*ARM 010- INTRO. to ARMENIAN STUDIES (3)

The history, geography, literature, language and art of Armenia from ancient times to the present with emphasison resources, bibliography and report writing.

B Der Mugrdechian 0810-0925 TTH AH 209

B Der Mugrdechian 1010-1100 MWF LS 175

#### (aa)ARM. 120T- ARMENIAN GENOCIDE (1)

The causes of the Genocide of 1915-21 perpetrated by the young Turk government and its continuing effects seventy years later.

B Der Mugrdechian 0910-1700 S AH 211

#### HIST 108B- ARMENIAN HISTORY I (3)

Not open to students with credit in Hist. 108 prior to Fall 1981. Discussion of the Armenian Kingdom of Cilicia, the rise of the Ottoman Empire, Armenia's subjugation to Turkish, Persian, and Russian Empires, the "Armenian Question," the massacres and Genocide, Soviet Armenia, and diasporic communities in America, Europe, and the Near East.

B Der Mugrdechian 1510-1625 M SS 204

#### \*Meets General Division 7 Requirements

#### \*\*Meets General Division 9 Req.

(aa) This class meets two Saturdays only: April 9 and 16, 1988

For additional information, contact the ASP at (209) 294-2669/2832 or visit our office at San Ramon 5, Room 242/131

## HYE SHARZHOOM NEEDS YOUR SUPPORT

Hye Sharzhoom is the official newspaper of the Armenian Studies Program and the Armenian Students Organization of California State University, Fresno. It is sent without charge to thousands of Armenians throughout the world. Though there is no subscription fee, we urge readers to support our efforts with donations of any amount. This request has assumed a special importance because of increased production and mailing costs.

Yes, I would like to support the Armenian Studies Program with a donation of \$ \_\_\_\_\_

Please add my name to your mailing list, or correct my address.

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