

# ՀԱՅ ՇԱՐԺՈՒՄ

## The Armenian Movement

The newspaper of the CSUF Armenian Students Organization vol. 2 no. 1 November 2, 1979

### Talks politics with ASO Momjian stresses youth

By MARK MALKASIAN

Set Momjian, one of the Armenian-American community's greatest political assets, sees a "rising star" in the Armenian future--"the youth."

During his recent trip to Fresno, Momjian was feted many times and at many different locales, but his most "exciting experience" was his meeting with the CSUF Armenian Students Organization.

Momjian, the former United States Representative to the United Nations and currently the Nationalities Chairman of the Democratic Party, invited ASO members to ask questions; "the tougher the better," he announced. And Momjian came away from his encounter notably impressed with the political savvy of Armenian youth.

"I think the Armenian youth are more attuned to the problems and solutions (of the Armenian Question) than many very dedicated people who have been toiling in the field for years," he said.

Momjian advocated changes in Armenian organizations to accommodate an increasingly restless and well-informed youth.

"You are not going to fool them," he said. "And they are not going to get involved unless they see success."

Taking a subtle jab at Armenian political parties, Momjian said, "You can't go after the same thing for fifty years and not be any closer than you were fifty years ago."

Momjian suggested that every organization conduct an annual evaluation--the organizational equivalent of a corporate profit and loss statement. "Every organi-

zation must be honest with itself," he said.

Momjian is especially seeking to involve young Armenian-American journalists in the Armenian Question.

"There are very few American-born Armenians running these (Armenian) newspapers. If organizations offered these journalists scholarships, they

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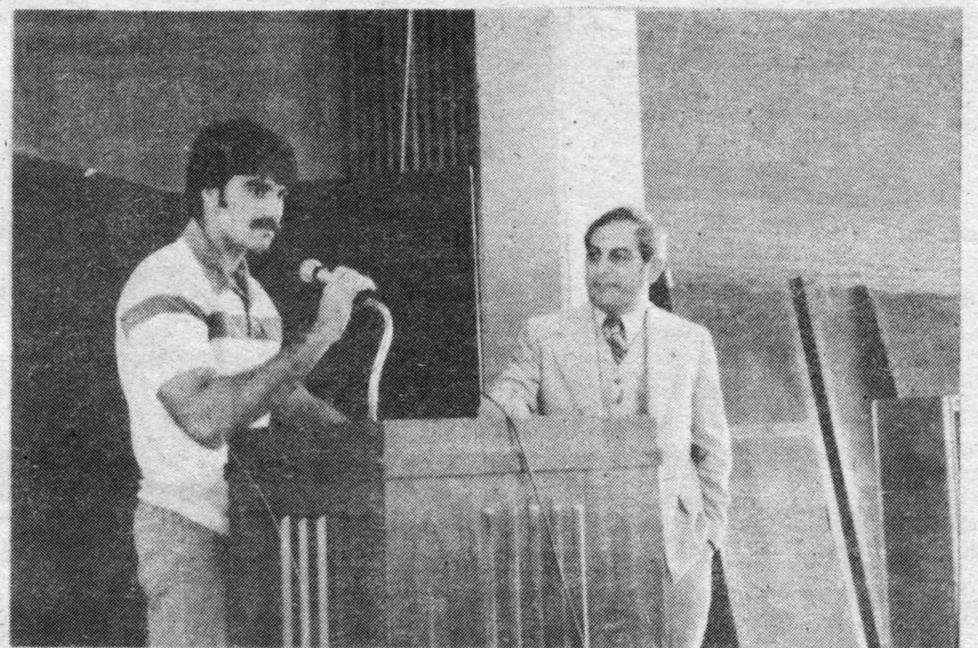
### Archbishop to report on Church unity

Archbishop Vatche Hovsepian

Primate of the Western Diocese of the Armenian Church, will appear at CSUF Thursday, Nov. 29, to present a first-hand report of the recent Church unity conference held in Etchmiadzin.

The Archbishop's presentation, sponsored by the CSUF Armenian Students Organization and the Armenian Studies Program, will be held in the College Union lounge at 7:30 p.m. The public is encouraged to attend.

Archbishop Hovsepian was a representative of the Mother See, Holy Etchmiadzin at the Oct. 4-10 meeting at the official residence of the Catholicos. The conference may be an important step toward the unity of the Armenian Church



ASO President Bryan Bedrosian introduces Set Momjian at CSUF.

## Etchmiadzin bulletin

During October 4th through the 10th, 1979, a meeting was held at the Veharan (official residence of Catholicos) of the Mother See, between the representatives of the Catholicossate of All Armenians, and the Catholicossate of the See of Cilicia.

The purpose of the meeting was to negotiate the elimination of the dissention between the two heirarchiela Sees, and to reestablish the complete unity of the Armenian Apostolic Church.

The Mother See was represented by the following: Archbishops Serovpe Manougian, Gomitas Der Stepanian, Torkom Manoogian, Shahe Ajemian, Vatche Hovsepian.

The See of Cilicia was represented by the following: Archbishop Ardavast Terterian, Bishop Datev Sarkissian, Bishop Mesrob Ashijian, Mr. Vahe Setian, Mr. Vartkes Der Garabedian.

The sessions of the meeting were alternately conducted by the two chairmen; Archbishop Serovpe Manoukian, and Archbishop Ardivast Terterian. The secretaries were: Archbishop Torkom Manoogian, and Mr. Vartkes Der Garabedian.

The meeting had five (5) sessions, during which time five (5) items were proposed by the Mother See.

- 1) The universality of the Catholicossate of All Armenians.
- 2) The legality of the Dioceses attached to the Catholicossate of Cilicia.
- 3) The deletion of Articles 32 and 33 from the By-Laws of the Catholicossate of Cilicia.
- 4) The question of representing the Armenian Church with one delegation at the World Council of Churches, and similar organizations.
- 5) The recognition by all the Dioceses of the punitive actions taken against clergymen.

In a warm, brotherly-atmosphere, led with the desire to truly reestablish the unity of the Armenian Church, the meeting formulated resolutions on those items around which positive results were registered.

1) The representatives searched for avenues and solutions which would eliminate wrong understandings concerning the position and authority of each Catholicos, declaring the Catholicos of All Armenians as the Universal Chief-Shepherd of the Armenian Apostolic Church.

2) The meeting expressed its contentment with the same spirit concerning the deletion of Articles 32 and 33 from the Constitution of the Catholicossate of Cilicia with the belief that this deletion would smooth the way towards solving the question of the Dioceses.

3) Concerning the above Dioceses, the meeting accepts the principle of returning to the legal conditions that had existed before 1957, leaving

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## ՇԱՀ-ԱՊՊԱՍԸ ՈՒ ՀԱՅԵՐԸ

ՄԱՐՕ ՔԵԶԷԶԵԱՆ

17-րդ դարը նշանակալից դար մը եղաւ հայ ժողովուրդի համար մասնաւորապէս պատմական Նոր Զուղայի գաղութի կազմութեամբ եւ հաստատութեամբ որ եղաւ արտասովոր պայմաններու տակ:

Օսմանեան տիրապետութեան ներքեւ գտնուող հայեր տարիներէ ի վեր կը տանջուէին թուրքերու ձեռքէն թէ նիւթապէս, եւ թէ բարոյապէս: Կեդրոնական կառավարութեան կողմէ դրուած ծանր տուրքերէն զատ հայերու հարստութիւններն ու ինչքերը կը յափշտակուէին անգուլթ եւ անբաղաճակիր թուրքերուն կողմէ:

Այս պայմաններուն տակ, հայ ժողովուրդը կը նայէր Պարսից Շահին օգնութեան համար, որպէսզի ազատէր Օսմանեան ծանր լուծէն եւ խաղաղութիւն վերագտնէր իր սահմաններուն մէջ: Այս նպատակով, օրուան կաթողիկոսը Մէլքիզիսէկը նոյնիսկ դիմում ըրած էր Շահին, հայերը փրկելու համար Օսմանցիներու տիրապետութենէն:

Շահ-Ապպաս այս դիմումներէն եւ անոնց օգնութեան խոստումներէն քաջալերուած յարձակեցաւ Ատրպատականի վրայ եւ Դաւրիզին տիրանալով մտաւ Հայաստան, Նախիջեւանը գրաւեց եւ բանակ դրաւ

Շարունակութիւն 8



## Conference of leading clergy

## Etchmiadzin -- first step toward Church unity

By Barlow DerMugrdechian

Unity in the Armenian Church was the topic of the recently held conference between The See of Etchmiadzin and the See of Cilicia. The conference took place from October 5-10, in Etchmiadzin, Armenia SSR. News of the meeting filled Armenians of all faiths with hope that the long standing split in the Armenian Church would be resolved.

The conference resulted from a series of communications between His Holiness Vasken I, Catholicos of all Armenians, and His Holiness Khoren I, Catholicos of the See of Cilicia. Representing the See of Etchmiadzin at the meetings were: Archbishops Torkom Manoogian, Gomidas Der Stepanian, Shahe Ajemian, Servpe Manougian and Professor S. Meliksetian. Archbishop Vatche Hovsepian of California has also been invited by His Holiness Vasken I to attend and participate in the meetings. Representing the See of Cilicia were: Archbishop Ardavazt Terterian, Bishops Mesrob Ashjian and Datev Sarkisian, Mr. Vahe Setian, and Mr. Vartkes Der Garabedian. The meetings manifested the deeply held desire of the Catholicos to reunite the Armenian Church.

The negotiations, postponed several times, focused on the jurisdictional problems which have separated the two Sees.

Armenian Church unity means many things to many people. Perhaps it is best to describe the problem first. In the absolute religious sense there is no doctrinal split at all. The Armenian Church, whether under the jurisdiction of the See of Etchmiadzin or the See of Cilicia, practices the same ritual in the conduct of the liturgy and follow the same doctrine.

The split as it exists today is, therefore, mainly an administrative one.

And the primary manifestation of that split today occurs in the United States in the form of two dioceses with two primates.

In the last 23 years the division has effectively separated the Armenian community into two camps; and decreased the effectiveness of the Armenian community on many issues.

The split grew out of the strained political atmosphere of a previous era - an era when non-religious elements became involved in Church affairs. Potential and actual Church membership has since suffered.

The present situation cannot continue. Armenian Church unity is a prerequisite for the forceful pursuit of rights and, more importantly, the just resolution of the Armenian Question.

There is a deep desire for unity but, as the situation exists today, there are practical obstacles which must be overcome. However, these obstacles cannot impede the progress of the negotiations of dilute the groundswell of popular support favoring unity. The answer is in a non-political solution of the problem. Since the split has its origin in the political problems of a past era, politics cannot once again be allowed to muddle the situation.

A United Armenian Church would have not only a positive spiritual impact but would benefit all aspects of Armenian life. We await the results of the October meetings with anticipation. Instant harmony and the removal of 23 years of accumulated tensions would be overly optimistic expectation. A gradual reduction of distrust would be a more realistic hope.

The historic conference marks the first concrete step toward the administrative reunification of the Armenian Church, and also provides a clear and encouraging signal for the vigorous pursuit of the Armenian Question.

## Newcomers encounter Armenian-'American' prejudice

By MARK MALKASIAN

Armenians like to think of themselves as citizens of the world -- a nation without boundaries.

Tragically, the Armenian "world citizen" is largely the product of persecution and misfortune. Nevertheless, history has lent a certain cosmopolitan flavor to the Armenian Diaspora.

In many ways the Armenian nation is richer -- in culture, language, art and philosophy. History, however, continues to deal cruelly with the Armenians. Today turmoil in Lebanon and Iran threatens the security of the diaspora. Well-established communities are being battered by forces beyond their control, and, once again, Armenians are on the move.

For many, the United States offers an auspicious refuge. Those that come to the United States, though, are not immigrants in the traditional American sense. They generally come to America not to seek a new life but, rather, because their old life has crumbled. In the early 1900's Armenians came to America as survivors of the Armenocide. After World War II they were termed "displaced persons" and today the most recent influx is euphemistically tagged "the newly arrived."

Whatever the age, whatever the circumstance, Armenians have come to the U.S. and have prospered. Armenians work hard, they understand business and most soon find a comfortable niche in the middle class of their adopted country.

The Armenian experience in America has been a fulfillment of the American dream. Sadly, though, the accent is on "American." Assimilation in America has proceeded at a rapid rate -- far surpassing Armenian communities in the Middle East. Many Armenians have sacrificed a large part of their identity to enter the American mainstream.

Recently, the dynamics of the assimilation process have fostered an insidious

schism within the Armenian-American community. It is a schism of cultural confrontation -- of accents, of customs and of outlook. Newly arrived Armenians obviously are foreign in American eyes, but, tragically, they are often considered foreigners by Armenian-Americans.

The Armenian experience is not unique. It is virtually inevitable in a society that bestows the proud title "American" only on those willing to surrender their past. Sephardic Jews, the first Jewish group in the U.S., thought themselves superior to German-Jewish immigrants of the mid-1800's. Likewise, German Jews later looked disdainfully at Eastern European Jews who arrived in the 1900's. The cycle is painfully familiar in a nation settled by incessant waves of immigrants. And today Armenians are renewing this uniquely "American" pattern of discrimination.

Third-generation Armenian-Americans glare disapprovingly at the new arrivals. Perhaps their grandparents lived in the same province or village. They may even share common ancestors. But fraternal bonds have been severed, first by the Turkish sword, and, now, by America's innate xenophobia.

The new arrivals are plainly "foreigner" -- "not like us" many American-born Armenians claim. And certainly "they" are different.

-- They are generally urbanized, having lived and worked in the major cities of the Middle East. Conversely, most San Joaquin Valley Armenians have a pronounced rural outlook.

-- They tend to be more cosmopolitan, and often more educated, than American-born Armenians. They have acquired a unique world view, often molded by life amidst political turmoil.

-- Finally, they are Armenian. They speak Armenian, eat Armenian foods, read Armenian newspapers and socialize with Armenians -- just as Armenians in this country once did.

For many American-born Armenians the presence of the new arrivals is disconcerting -- a salient reminder of a lost identity. American-born Armenians are regularly confronted with their Armenianness, or, more precisely, their lack of it.

The new arrivals almost universally come from strong Armenian communities, buttressed by a solid institutional structure of schools, churches and organizations. Generally, the communities are a form of self-defense. American-born Armenians, particularly in Fresno, were once huddled in their own well-contained ghetto. Gradually, though, discrimination slackened, barriers crumbled, and Armenians merged with the American mainstream.

The American dream has been finally realized -- Armenians living in \$150,000 houses with three-car garages, Armenians occupying a sizable portion of the city's professional class. Armenians have become Americans, better Americans in fact than virtually anyone. But, undeniably, Armenians left something behind in their ghetto. Strolling down the sidewalks of the old neighborhoods, talking to some of the old timers, one begins to sense that Fresno had an authentic "Armenian community." Perhaps it is partly wistful nostalgia. Perhaps it is an extension of Saroyan's poignant prose. Nevertheless, the community is gone.

Suddenly, however, Armenians have returned. The new arrivals are not quite as "foreign" as survivors of the Armenocide but they do have accents and they do have strange customs and long-dormant Armenian slurs are again being resurrected for a new group of first-generation Americans.

And just as suddenly the native-born Armenian is thrust into a wrenching identity crises. The past has returned and many are haunted by an amorphous guilt. Guilt? Why should American-born Armenians feel guilty? They only

succeeded in being American.

Yes, but Armenia does not easily relinquish her sons. The Armenian tradition is a powerful force; its grip is never completely shaken. And, of course, at the core of the Armenian psyche is the Armenian tragedy -- an unrequited tragedy -- that cannot be forgotten but somehow must be soothed. Perhaps the American ladder of success is a convenient vehicle of retreat, providing not only a route into the middle class, but also an escape from the Armenocide.

Ultimately, however, escape is impossible. The new arrivals will not disappear, and neither will the guilt of the Armenian-born Americans. How, then, will American-born Armenians react to the influx of new arrivals?

Undoubtedly, some will deepen the cleavage in the Armenian community -- widen the "us" -- "them" abyss. Some will further abandon their heritage and burrow deeper into America's safe, materialistic womb.

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The "Hye Sharzhoom" is the official publication of the CSUF Armenian Students Organization.

Armenian Studies Program  
 CSUF  
 Fresno, CA 93740



# Momjian at CSUF

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would devote an hour or two a week to these papers."

Momjian had another suggestion for politically aware Armenians—cultivate black support.

"One-third of the countries in the U.N. are black and if Armenians are to accomplish anything they must educate these countries. They know nothing about Armenians."

Earlier in the day Momjian took a step in that direction when he spoke to more than 150 CSUF students, including many blacks, and lavishly praised former U.N. ambassador Andy Young.

Momjian later confided to Armenian students, "If Andy Young decided to make the Armenian cause his cause, we could just sit back."

Momjian said he asked Young to mention Armenians in his speeches. If he does, Momjian promised, "You will start to see things happen that haven't happened before."

"Today I spoke about Andy Young and blacks will understand that Armenians are for Andy Young. That is what we need."

Momjian explained that neither the United States nor the Soviet Union has substantial support in the U.N. General Assembly. The Palestinians, however, have virtually the entire Third World

behind them and are able to pass almost anything, he said.

Momjian has repeatedly called on Armenian organizations to hire blacks to represent Armenians among Third World countries.

Within the United States Momjian favors continuing involvement in the political system. During his U.N. stint, Momjian gained a valuable insight into the workings of American foreign policy. He particularly relished a rather impressive coup he staged last spring during the Paragraph 30 debate.

Momjian had received orders "from the State Department" to give a pro-Turkish speech. Naturally, Momjian objected and he began a man-to-man search for the source of the directive. Eventually he traced the memo to the U.S. Ambassador to Turkey, and, with a single telephone call to the Ambassador, Momjian was able to redirect American foreign policy. The final result was American support for Paragraph 30.

"A lot of times when things go wrong we blame the President, the State Department, or Brezinski (National Security Advisor), when actually it's often one individual. When we have problems we must pinpoint where the actual problem is."



ASO members gathers around Set Momjian and Congressman "Chip" Pashayan.

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## Unity

up to the Catholicos, the steps to be taken in this direction.

4) The meeting did not agree on the issue of one delegation representing the Armenian Church at the World Council of Churches. The reconsideration of this item was left to be discussed at the next meeting.

5) The meeting unanimously accepted the principle of mutually honoring the punitive and defrocking decisions taken against clergymen by all the church authorities.

By establishing the inner unity of the Armenian Church once and for all, the meeting finds it desirable that the reformation of the Armenian Church be undertaken with the participation of all the hierarchial Sees.

The representatives decided to present the results of their deliberations to the Catholicos of All Armenians, and to the Catholicos of the Great House of Cilicia, to dispose them in the proper manner.

The representatives of the Catholicos of All Armenians accepted the proposal to hold the next meeting at the invitation of the Catholicosate of the Great House of Cilicia.

The date for the next meeting is foreseen in the month of March, 1980.

The representatives considered the work they had done as a positive first-step, and expressed the hope that at future meetings, and with the exchange of letters, an agreement will be reached on all issues for the realization of the unity of the Armenian Church and the Armenian people.

DIVAN OF THE MEETING OF REPRESENTATIVES



Set Momjian spoke but, more importantly, he listened.

## Armenian film course scheduled

A special one credit course, "The Armenian Experience through Film and Photography" (Ethnic Studies 130T) will be offered by Prof. D. Kouymjian at CSUF Saturdays, Dec. 1 and 8, 1979. The main film of the first session will be "Shadows of Our Forgotten Ancestors," the prize-winning feature by the controversial Soviet Armenian director, Sergei Paradjanov. On Dec. 8, Director-Producer Dr. J. Micheal Hagopian will present several of his documentary films on Armenia and the Armenians, including the Genocide; he will comment on the problems and rewards associated with film production. Full time CSUF students may audit the course at a nominal entry fee. Registration through the Extension Division provides one unit of credit.

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# Success spurs growth in ASO membership

The CSUF Armenian Students Organization is growing at a record pace this semester.

The club's first meetings this fall attracted more than 50 students -- a near doubling of last years total -- from as far away as Detroit, Boston, Yerevan, Tehran and Beirut. Included in the swelling membership ranks are many newcomers to CSUF.

ASO President Bryan Bedrosian attributes the large turnout to the heightened level of Armenian consciousness at CSUF. The ASO's past successes, according to Bedrosian also account for the club's vitality.

Dr. Dickran Kouymjian, chairman of the CSUF Armenian Studies Program and the ASO's advisor, views the organization as a dynamic spokesman for armenian students. The ASO's diverse composition and its capacity to raise a single unified Armenian voice at CSUF are particularly encouraging for Kouymjian.

"The society not only functions to bring Armenian university students together through diverse activities such as the Armenian student newspaper, the guest speaker forum, discussion of critical issues to the Armenian diaspora, fund raising and community service, it prepares students to assume effective leadership roles in Armenian community organizations. The ASO provides an additional and complimentary dimension

to the study of Armenian language, history, literature and art offered to the students through the formal course work of the Armenian Studies Program," Kouymjian said.

The ASO concluded the 1979 spring semester with a hectic schedule of events focused on Armenian Martyrs' Week (April 16-24). In early April the ASO drew university-wide attention to the Armenian Question with a graphic and powerful exhibition entitled "Armenocide -- The Armenian Holocaust." Thousands of visitors to the university library were drawn to this visually detailed account of the Armenian Genocide.

CSUF librarians said the exhibition attracted "the biggest crowds in the library's history."

On April 30 Levon Keshishian, internationally renown foreign correspondent for Arab newspapers, spoke at CSUF on the impact of Paragraph 30 on the Armenian Question. Earlier in the week, CSUF was the sight of a panel discussion addressing the questing "Can the Armenian survive as an Armenian in America." Participating in the discussion were: Levon Marashlian, Dr. Vartiter Hovannisian, Jirair Libaridian, Rosellen Kershaw, Mark Malkasian, Carol Sarkissian and Osheen Keshishian.

On April 24 ASO members commemorated the martyrdom of two million

Armenians by wearing black armbands and passing out leaflets demanding a just solution to the Armenian Question. The publishing of the "Hye Sharzhoom," the only Armenian student newspaper in the United States, coincided with Martyrs' Week and further spurred discussion of the Armenian Question.

Earlier in the year the ASO sponsored speeches by Archbishop Shnork Kaloustian, Patriarch of Constantinople, John Giragossian, Soviet Armenian Foreign Minister and Soviet U.N. delegate and Congressman Charles "Chip" Pasha-

yan. The organization also composed a library display on David of Sassoun.

In response to the ASO's increased membership and in an effort to facilitate greater participation, seven standing committees have been established: public forum, entertainment, fund-raising, publicity, newspaper, oral history and miscellaneous. Armenian students who are interested in lending their talents to the ASO are invited to contact club members for further information.



## ASO Kef Time

Over 80 people attended the ASO's fall semester kick-off party, Friday, Oct. 29, at the house of Cindy Avakian. Above, party-goers dance to an Armenian beat.

## DO YOU HAVE A Roommate

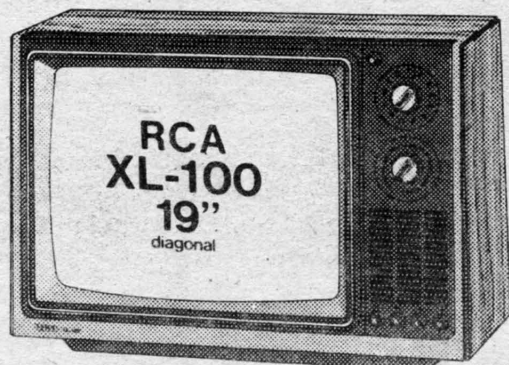
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## Carswell on Julfa

Fresno and valley residents will be particularly fortunate to be able to attend a special illustrated lecture on New Julfa by the world authority on the art and architecture of this Armenian town in Iran. John Carswell, Research Associate/-Professor and Curator of the Oriental Institute, University of Chicago will discuss, "New Julfa: Armenia and Persia in the 17th Century," at the AGBU Fresno Center, 1720 Fulton St., Fresno at 4 p.m., Sunday November 11, 1979 (admission is free). Professor Carswell's detailed book on the Armenian churches of New Julfa was published by Oxford University Press in 1968. His thorough knowledge of Armenian life in New Julfa and his extraordinary color slides will provide those interested in Armenian art with a visual feast. The talk is sponsored by the AGBU and the CSUF Armenian Studies Program.

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# Goorabian recalls bittersweet baseball career



...Harry Goorabian in 1944.

By DICK ASP, IAN

An Armenian in professional sports today has become almost a rarity. He or she is as rare as a white heavyweight champion -- excuse me, I mean challenger.

Though the Armenian athlete has never really risen to the top in sports, a few have emerged.

This is a story about a local boy who probably could have made good, but always knew he could do something else and be successful at it.

Harry "Mike" Goorabian is the gregarious owner of Mid-Valley Distributors, a successful nut and bolt house that is blessed with the zest and enthusiasm for life reflected by Goorabian.

Goorabian, 61, shows no signs of mental anguish that may have pervaded a lesser man who faced as much frustration in a promising baseball career, but the physical signs do exist.

The jovial interior of this man occasionally gives way to lower back pain he attributes to a definite pattern of sliding on his left side.

Goorabian graduated from Roosevelt High School in 1937. He then went directly to Catalina Island, which led a baseball farm set up by William Wrigley, chewing gum magnate and owner of the Chicago Cubs.

Wrigley took many promising ballplayers from California to the Island for training purposes and gave each player \$58 a month plus room and board.

Though the owner of the Cubs, Wrigley never put pressure on any youngster to sign with his organization. In fact, Goorabian ended up property of the old St. Louis Browns.

In his first season, 1938, he played for an Oklahoma entry in the Western Association. Goorabian batted .285 with 10 home runs in a ball park which measured 365 feet down the right and left field lines (these dimensions today would be considered exceedingly long).

His second year in organized baseball may have been his best.

At Topeka in 1939, Goorabian hit .319 with 38 home runs. His chances were looking awfully good, but as quickly as success came, along with it came controversy.

At this point in our discussion, Goorabian's eyes gave away the bitterness that he admitted he would rather forget about, but reluctantly he summarized it.

The controversy began the following season at San Antonio in the Texas League, which was a stepping stone to the majors.

After leading the club in hitting at .318 as a rookie, Goorabian began the next spring training where he left off.

But, as Goorabian put it, "He (his manager) must not have liked the way I parted my hair," because he did everything to keep Goorabian out of the lineup.

This affair became a major topic of conversation on radio in the San Antonio area.

Why wasn't Goorabian starting?

Against Tulsa, Goorabian hit for the cycle -- a single, double, triple and home run in one game.

At this point, he laughingly reminded me that "those publicity days are over, so don't blow me up."

"There's so damn much politics, that it's unrealistic," he said, which also explains why he has documents proving

that he was released from San Antonio with a .422 batting average.

Goorabian cynically suggests that the reasoning behind this dealt with the unthinkable notion of starting an infield that had no one over the age of 20.

His replacement at third base, who was "as old as the hills," was supposed to bring stability to a group of green youngsters.

It takes no genius to realize that a .400 hitter shouldn't be collecting splinters on the bench, yet that is exactly what Goorabian was doing.

If this was baseball, he wanted no part of it, so he promptly jumped the ballclub and came back to Fresno.

Goorabian insists that quitting baseball was the luckiest thing that ever happened to him, and coming from a man that "ate, drank and slept baseball," that seemed like quite a statement.

Though he had soured of the sport that brought him much success and glamour, the dream remained for Goorabian.

Goorabian returned to baseball in 1941 as a member of the San Francisco Seals of the Pacific Coast League.

Goorabian had a good year under the tutelage of manager Lefty O'Doule and was ready for his chance at the major league level, but along came 1941 and the beginning of World War II.

At the time of his induction, Goorabian was 23. After reaching the rank of sergeant he left the army at 28. Five good years of his career were now gone, but Goorabian refused to quit.

He returned to the Seals at his old position, but again fate was not his teammate. He developed such a sore arm that combing his hair became a major task and was given an unconditional release.

After walking papers were issued, the former Seals third baseman embarked on a new career.

The Stockton Ports of the California State League hired Goorabian as their manager for the 1946 season.

Goorabian's salary was one of the largest ever offered to a Cal League boss. He made \$750 a month plus 5% of the total gate, which by today's standards seems a bit modest.

With the Ports, Goorabian inherited a team with a forte for the unexpected and more often than not, an inherent ability to pull off the ultimate boner.

Though not taunted as a miracle worker, he transformed a 11-2 loser in the season's opener to an eventual Cal League champion in his first and also last season as a manager in organized ball.

This finished what amounted to a short, brilliant, and once controversial career for the likable Goorabian.

As we looked over some old clippings Goorabian began to express his views on today's game.

"We were a lot more rugged back then, though I am impressed with a certain maturity shown by the Orioles (Baltimore) and Pirates (Pittsburgh) in this year's World Series."

"They look good to me, and that's difficult for an old-timer to say about a present-day ballplayer."

When asked about the exorbitant salaries paid many athletes he said, "These guys make \$100 to 200 thousand a year, and if they get a cold, they're out for two weeks."

## ASO Calendar

### November

Friday 2 "Hye Sharzhoom"

Thursday 29 Election of new officers

Thursday 29 Archbishop Vatche Hovsepian to speak in the CSUF College Union lounge at 7:30 p.m. His topic will be the recent Church unity meeting in Etchmiadzin.

### December

Congressman Charles "Chip" Pashayan to speak in the College Union about the intern program in Washington.

### January

Spring semester kick-off party

### February

CSUF Armenian Alumni Banquet

### March

Statewide ASO convention

### April 21-27

Commemorative Week, 65th Anniversary of the Armenocide

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# Hollywood's 'Little Armenia'

## Immigrants strive to retain a proud heritage

By BILL ERYSIAN

Armenians have always shown a distinct ability to adapt to new circumstances thrust upon them and eventually overcome any barriers. Unfortunately, such a task is never accomplished overnight.

In the last two years, the Southern California area has witnessed a radical increase in the number of Armenian immigrants. The newcomers are leaving their homes in Armenia, Lebanon or Iran to seek a better "material life" in America. But the circumstances in which they leave their countries are as widespread and complicated as the problems they are facing here in the "land of the free."

According to Larry Cretan, AGBU social services director in Los Angeles, the Armenians are leaving because the outlook for the future in their countries is not stable.

"They see the future as more secure in America -- particularly in an economic sense," Cretan said.

Many are leaving because of government oppression they experience in their homelands. Others are coming to America because of severe economic problems or political instabilities which

are common in these countries. Still others are very happy to remain in their homeland, but obliged by their parents to come to America.

Oddly enough, there have been no surveys done on the number of Armenian immigrants who have recently come to the Southern California area. An estimated 30,000 immigrants are residing in Hollywood, the major area Armenians have settled in. This is probably due to the lower cost of living in Hollywood as compared with other parts of Los Angeles. An additional 5,000-10,000 immigrants are estimated to be living in the Glendale and Pasadena sections of greater Los Angeles.

The many problems facing the Armenian community, especially in Hollywood, are complex and by no means easily solved. Perhaps the root of the problems for the new arrivals lie in the dramatic difference between their culture and the culture of the American.

Cretan calls the main problem a social one.

"It's difficult for the newly-arriving Armenian to adjust to the freedom and independence in the United States, as compared with their own countries," he said. "Therefore, it becomes hard for them to make the transition."

One of the difficult transitions has been in the area of education. There are now about 300 foreign-born Armenians at Hollywood High School, 250 at Le Conte Jr. High and 100 attending Marshall High, all located in the Los Angeles region. Stories of Armenian youth gangs and other sporadic incidents of violence have caused much concern among social workers and community members alike. But the consensus among youth counselors indicates there has been a lot of exaggeration of the problems the new immigrants are facing.

Mireille Kalfayan, a social worker for the L.A. -- based AGBU and a counselor at the controversial Hollywood High, commented on some general observations she has made.

"The fighting is not violence or aggression. The new immigrants are fighting for themselves -- protecting themselves," she said.

She stressed the life-long comradeship the new Armenians feel for each other.

"There is an immediate security when they come together. It's a natural thing," Kalfayan said. "But when the Armenian students get recognition, they have less problems. They are just seeking some attention and identification. I think it's all a matter of adaptation."

Problems in Hollywood are compounded by the fact that the Armenian and American communities know very little about each other. The language barrier imposes some obstacles leading to miscommunication at times. Some Armenian parents are not interested in school activities such as PTA meetings or open-house sessions. There is also the "macho" attitude of the young Armenian males which is not totally understood by the other minority groups.

Although Kalfayan admits the future appears unclear at times, the tense and sometimes confusing atmosphere in the schools is being eased by several helpful programs.

Kalfayan works on an in-service training program at Hollywood High where she provides information on Armenian history, family and education to both teachers and other minority groups at the school. New methods in bilingual education to help combat the language barriers.

Larry Cretan calls the goal of his programs a "bridge between cultures," stressing the need to help the new immigrants find jobs. He also said that the new Armenians do not have the serious problem of drugs and alcohol that some American kids have in school.

## New Arrivals

cont. from page 2

But the new arrivals may also spark a rebirth of the Armenian-American community.

Armenians are wealthy, powerful and politically active. We have the resources to form a strong community, and in an age of special interest groups, Armenians fit comfortably into the political arena. We are able to go from Congressman to Congressman, from ambassador to ambassador, pressing the Armenian Question without stigma. This is the American democratic process and, in many respects, to be a good Armenian is to be a good American.

American-born Armenians, however, must accept their Armenian identity. They belong to the same diaspora as Armenians from Lebanon, Syria, Iran and France. The Armenian community

must not be divided by American values.

Ironically, America has become a final refuge for many Armenians, and, consequently, has assumed a critical importance in the diaspora. The Armenian-American community has a mission -- and an obligation.

In the context of our 3,000-year history, division within the Armenian nation is far from unique. Historians would probably view the present schism as temporary.

In a century, they would say, the split will be healed. The Armenian nation, however, is in a period of crisis. Unity is required now. In a century the present schism may be gone, but so also may be the Armenian Question, and possibly, the Armenian nation.

## Goorabian

cont. from page 5

Goorabian then said that he is most impressed by Pittsburgh's Phil Garner, "a hell of a player," and by Pete Rose.

"Give me three Roses", and I'll give you a winner," he said. "Boy, what a great player under pressure." Then there's John Montefusco. "I would cut his arm off and ship him out. He's the most detrimental individual on the team."

The Giants were a sour subject for Goorabian.

San Francisco completely lack discipline," he said. "It's their greatest problem."

"Look at Earl Weaver and the Orioles. They're so well disciplined that he (Weaver) could snap his fingers and they'd undress in front of home plate."

In passing, Goorabian then mentions

that Weaver is the type of manager he would liken himself to during his one-year managerial career.

Goorabian also mentioned he once played against Hall of Famer, Joe DiMaggio.

If fate had been with Goorabian, who knows, maybe that insurmountable 56-game hitting streak would belong to the legendary "Hye-Clipper."

The United Armenian Commemorative Committee is holding its first meeting of the season, Wednesday, Nov. 14, 7:30 p.m. in the Family Room of the Pilgrim Armenian Congregational Church. UACC general meetings will be held regularly on the second Wednesday of each month. The committee will commemorate the 65th anniversary of the Armenocide.

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## Armenian Dateline

**BEIRUT**--Leaders of Beirut's beleaguered Armenian community, Bourdj Hammoud, issued a stern warning to the Phalangist militia. The mid-September communique read:

**"We know we are surrounded on all sides. But you know that we will fight. It will take a genocide to take Bourdj Hammoud. It would be the second in our history. Remember also that none of the Turks responsible for the Armenian Genocide escaped our revenge."**

September fighting between the Christian rightists and Armenians left more than 70 people dead. Phalangist leaders have repeatedly threatened to eliminate the "Armenian Pocket," which occupies a strategic section of East Beirut. The recent round of fighting began when Phalangists attempted to enter Bourdj Hammoud coffee shops to "close all gambling dens."

**YEREVAN** -- Recent archeological finds indicate an ancient civilization thrived 5,000 years ago on the Armenian plateau and in the southern Caucasus. Soviet archeologists discovered a temple in the shadow of Mt. Ararat along with alters, ritual sculptures and ceramic objects of everyday use. The excavations at Mokhrablur in the Ararat Valley confirm the existence of a large commune during the early Agrarian age.

**YEREVAN**--Preliminary results from the USSR 1979 census revealed a 21% increase in Soviet Armenia's population during the past decade. The Soviet median increase was 9%.

According to the census, Armenia's population was 3,021,000--12th among Soviet republics. Yerevan, with 1,019,000 inhabitants, ranked 16th in size among Soviet cities. The growth rate of Armenia SSR was surpassed only by Tadzhikistan (31%), Uzbekistan (30%) and Turkmenistan (28%).

**LA VERNE, Calif.**--Dr. Gerard Jirair Libaridian has been appointed Assistant Professor of Armenian History and Culture at the American Armenian Inter-

national College, La Verne. In addition to his teaching duties, Libaridian will also chair the Armenian Studies Department. Libaridian, who is currently completing his doctoral dissertation in history at UCLA, is a noted scholar in Armenian history.

**LOS ANGELES** -- Dr. Richard G. Hovannisian has been appointed Associate Director of the Gustave E. Von Grunebaum Center for Near Eastern Studies at the University of California, Los Angeles. Hovannisian, a native of Tulare, heads the UCLA Armenian history program. He has authored three books and many articles on modern Armenian and Near Eastern history.

**PARIS** -- The second international ICOM (Institute for the Spreading of Knowledge of Minority Cultures) Seminar closely examined cultural life in the Armenian Diaspora.

The four-day conference, Sept. 7-11, addressed "The Denied Structure: Armenian Culture in the Diaspora," and attracted nearly 150 people. The Seminar was structured around a series of papers presented by an international panel of Armenian scholars.

Dr. Dickran Kouymjian, Chairman of the CSUF Armenian Studies Program, spoke on "The Purpose and Direction of Armenian Studies in the Diaspora." His paper emphasized that Armenian studies are not a luxury for the Diaspora, but the indispensable source from which all informed opinion originates.

The scholars and the audience, largely students, professors, journalists, artists, writers, lawyers and researchers, explored in depth various intellectual questions of diasporic life, Kouymjian said. "Each paper elicited long and intense discussion," he added.

"It is unfortunate that the conference did not receive the attention that was given the First Armenian Congress which met in Paris on the eve of the ICOM meeting," Kouymjian said.

The first Seminar was held last year in Milan. In 1980 the Seminar will move to Venice.

## Fresno 'Hye' School

By WARREN PABOOJIAN

The Armenian Community School of Fresno, in its third year, has incorrectly been affiliated with the church it is located in.

The school's classes are held in the basement of the Holy Trinity Armenian Apostolic Church in Fresno. Thus, some people assume a religious tie.

"The main reason we're at Holy Trinity is because they're the only one kind enough to let us use their facilities," said Principal Lu Ann Missakian.

The school tried to rent classrooms from the Pilgrim Armenian Congregational Church, she said, but they have tabled the matter and still haven't discussed the issue.

The School is planning to move to its own facility at 1940 N. Fresno St. a more centrally located area, Missakian said.

The newly acquired building, still undergoing renovation is much larger and sits on approximately four acres of land.

After we move to the new building, we expect enrollment to increase and we're eventually planning to offer high school level instruction," she added.

As it stands now, the school offers classes from pre-kindergarten to the fifth grade.

Missakian said teachers at the school deal with students on individual basis and that's one reason why the students have been achieving high academic results.

The Armenian school meets the Fresno Unified School District's requirements and isn't restricted to Armenian students.

"We are attracting students that are of Armenian heritage or non-Armenian parents wishing to send their children to a private school with the additional advantages of learning the Armenian language with its accompanying heritage," Missakian said.

Missakian has earned master's degrees in zoology and linguistics, from CSUF, and a master's in education from Stanford.

The school is staffed with four fulltime teachers, two student aides and one secretary. Enrollment is at 40, up from 25 last year. The school financially depends on tuition and "community assistance."

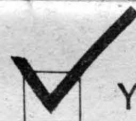
## CSUF alumni banquet

The ASO is planning a banquet for Armenian alumni of CSUF. If you would be interested in attending (the banquet is tentatively scheduled for February) please return the enclosed coupon to

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Yes, I would attend an alumni banquet

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# East German expert featured at CSUF art class

By BILL ERYSIAN

Four Armenian art experts spoke on subjects ranging from Armenian manuscript illumination to Armenian architectural design in a special course offered by the Armenian Studies Program at CSUF.

In a mini-symposium atmosphere, 45 CSUF students and 10 extension division students gathered for two consecutive Saturdays in October. The class, entitled Armenian Art History, was headed by Professor Dickran Kouymjian, chairman of the Armenian Studies Program. Twelve lectures were presented.

The one-unit class featured local scholars and two internationally known

authorities on Armenian art and architecture.

Dr. Edith Neubauer, associate professor of art history at Karl Marx University in Leipzig, East Germany, presented illustrated lectures on Armenian and Georgian architecture and their relation to European art. She is in the United States for one term, teaching Early Christian and Armenian Art at Cleveland State University. Neubauer also gave two other illustrated public lectures on Armenian art during her weekend in Fresno.

The class also was provided with an illustrated presentation by Robert

Edwards, a doctoral candidate in Classical archaeology at the University of California, Berkeley. He spoke about Armenian fortress architecture in Cilicia while using the many slides he took of different sites. Edwards, considered the world's top authority on Cilician fortification, feels strongly that Armenian techniques greatly influenced the Crusaders and, through them, Europe as well.

Dr. Arra Avakian of Fresno gave an in-depth presentation on structural harmony in Armenian church architecture. Avakian used several miniature models of past and present Armenian churches to graphically aid in his discussion. Avakian is a former professor of Armenian Studies at CSUF and of the Armenian International Institute in La Verne, California.

Concluding the course, Kouymjian stressed the uniqueness of this intensive introductory analysis of all aspects of

Armenian art. The visuals used (over 1,000 slides) mostly were original shots taken from the monument, site or original manuscript—many of which never have been published.

Most students were introduced to Armenian art for the first time. Next semester Dr. Kouymjian will offer his regular three-unit course on the history and development of Armenian architecture, MWF at 1 p.m.

Also, next semester there will be two one-unit courses: "The Armenian World of Richard Hagopian," to be held March 21-22, and a Thursday evening course on David of Sassoun, the Armenian Folk Epic.

Late this semester, Saturdays Dec. 1 and 8, Kouymjian will offer another special one-unit course on The Armenian experience through Film and Photography.

For further information, call Kouymjian at 487-2832.

## Շահ-Ապպասը ու Հայերը

Cont. From Page 1

Երեւանի բերդին առջեւ: Պարսից խորամանկ Շահը շատ յոյս չունէր թուրքերուն յաղթելու: Իր ծրագիրն էր Հայաստանը քարուքանդ ընել եւ Հայերը Պարսկաստան փոխադրել, անոնց ճարտարութիւնը, վաճառականութիւնը, արհեստները եւ քաղաքակրթիչ ազդեցութիւնը ի նպաստ Պարսկաստանի գործածելու:

Օսմանեան Սուլթան Ահմէտը, բանակ ղրկելով Հայաստան, կը պատրաստուէր Պարսից դէմ կռուելու: Օսմանցիներու գալը լսելով, Շահ-Ապպաս որոշեց իր ծրագիրը չուտով ի գործ դնել. ուստի կանչեց իր մօտ հայոց առաջնորդները եւ երեքսանց ցաւակից ձեւանալով՝ հայ ժողովուրդի դժբախտ վիճակին, յորդորեց իրենց որ տուն տեղ ձգելով, ընտանեօք հեռանան երկրէն մինչեւ որ պատերազմը վերջանայ եւ ետքէն նորէն ամէն մարդ իր տեղը վերադառնայ:

Հայոց առաջնորդները հասկնալով Շահին խորամանկութիւնը ինչպէս նաեւ այդպիսի հսկայ տեղափոխութեան մը աղէտալի հետեւանքները, մերժելով մերժեցին Շահ Ապպասին «ազմիւ» առաջարկը: Շահը սակայն պնդեց իր տեսակէտին վրայ եւ հրամայեց իր փոքրաւորներուն բռնի ուժով կատարել տեղահանութիւնը:

Պարսիկները նախ հայերը հաւաքելով, ոչխարի պէս կը քշէին խարազաններու եւ սուրի հարուածներու տակ: Պարսիկները մոխիրէ գատ բան մը չթողուցին արեւելեան Հայաստանի մէջ:

Այս ինչպէս նաեւ նախորդ ու յետագայ տարագրութիւններու ժամանակ Պարսկաստան հասնող հայերու թիւը կը հաշուէ 25,000 տուն: որմէ քաղաքացիները բնակութիւն հաստատեցին Սպահան քաղաքի մէջ իսկ գիւղացիները, 500 տուն, Շիրազի գաւառը: Զուղայեցիք առանձին բնակութեան տեղ ունեցան Սպահանի հարաւային կողմը, ուր անոնք չինեցին Նոր Զուղան եւ կարճ ժամանակամիջոցի մը մէջ արտասովոր հարստութեան եւ պայծառութեան հասան:

Շահ-Ապպաս գիտէր այսքան տառապանքով բերուած հայերը չէին կրնար կապուիլ Պարսկաստանի հողին. եւ առիթէն օգտուելով պիտի վերադառնային Հայաստան: Զեռքէն չփախցնելու համար եւ անոնց տառապանքները մոռցնել տալու համար, ամէն արտօնութիւններ տուաւ. Զուղայեցիներուն կրօնքի ազատութիւն չնորհեց: Հայ մեծամեծներու տունները կ'այցելէր, նոյնիսկ հայոց եկեղեցական արարողութիւններու ներկայ կ'ըլլար: Հայու եւ Պարսիկի մէջ բացուած դատը ի նպաստ հայու կը վճռէր յաճախ:

Հակառակ այս խորամանկութեան, հայերը չէին մոռնար քաղցր յիշատակները, տունները, վանքերը, եկեղեցիները հայրենիքի հողը ու քարերը. Շահ-Ապպասի ըստած էր որ հայու սիրտը կապուած է Ս. Էջմիածնի տաճարին հետ, որովհետեւ հոն կը գտնուէր հայոց կաթողիկոսը, եւ Ս. Լուսաւորչի Աջը, որով կ'օրհնուէր Սուրբ Միւռոնն ու անկէ կը բաժնուէր ամէն հայաբնակ տեղը: Ուստի Շահը միտքը դրաւ Էջմիածինը քանդել, քարերը Պարսկաստան փոխադրել, նոյն ձեւով եկեղեցի չինել եւ կաթողիկոսութիւնը հոն փոխադրել, բայց Զուղայեցիներու խնդրանքին վրայ միայն Լուսաւորչի Աջը եւ տաճարին քանի մը քարերը բերել տուաւ որով երկար ժամանակ պահուեցան Նոր Զուղայի մէջ:

Շահ-Ապպասի բռնի ոյժերով կազմուած զաղուկը ծաղկեցաւ յետագային հայ ժողովուրդի քրտինքով եւ մինչեւ այսօր իսկ ծաղկուն եւ պայծառ կը մնայ որպէս զուտ հայկական զաղուկ: Այսօր Նոր Զուղայի բնակչութիւնը 5-6 հազար է եւ ունի 12 եկեղեցի, 3 դպրոց եւ արշարհահաւաք Ս. Ամէնափրկչեան Վանքը որու մաս կը կազմեն մատենադարան, տպարան, թանգարան եւ հայոց առաջնորդարանը:

## Armenian Studies builds enrollment, reputation

Enrollment in the CSUF Armenian Studies Program this semester has tripled

112 students are currently enrolled in a wide variety of courses, including Armenian language, history, art and architecture, and Armenian life through documentary photographs and films. Through the work of Dr. Dickran Kouymjian, Chairman of the Armenian Studies Program, CSUF has become the intellectual focus of Fresno's Armenian community.

Besides stimulating discussion of contemporary issues in the Armenian diaspora, the Armenian Studies Program has elevated the academic status of CSUF. Of particular note was an international seminar which examined the David of Sassoun epic and other aspects of Armenia's rich folk tradition, which attracted 150 people, from a far away as Jerusalem. More recently a special intensive course in Armenian art attracted renowned experts from East Germany to Berkeley.

The primary emphasis of the Armenian Studies Program is to offer CSUF students a unique study curriculum.

"CSUF has the only regularly taught program in Armenian art in the world with specialized courses in painting, architecture and the minor arts. The university also offers a large number of courses in other disciplines related to

Armenian Studies," said Kouymjian.

CSUF, which has the largest Armenian student population of any university in the United States, currently offers a minor in Armenian consisting of courses in Armenian language, art and history available through the Foreign Language Department. A "special major" can be arranged through prior agreement with the Director of Armenian Studies, the students and the academic Vice President. With a minor or special major

students can continue at Harvard, UCLA Columbia and the University, or seek managerial posts in Armenian cultural, educational, and social organizations.

sponsors the Index of Armenian Art, a systematic card catalogue of individual art works and a valuable tool in scholarly research. The second fascicule, a Preliminary Report and Checklist on Armenian Illuminated Manuscripts of the 11th Century, has just been issued.

For students with financial need, the Program provides a limited number of work-study positions plus special scholarships from students with an interest in Armenian studies. Among the most noteworthy scholarships are those sponsored by the Knights of Vartan and Charles K. Pategian.

A schedule of classes currently being taught by Kouymjian, and a course outline for next semester, are listed below.

### ARMENIAN STUDIES:

#### SPRING 1980

Eth S\* 130T Arm World R Hagop  
D Kouymjian 1630-2200 F AH 209  
ETH S David of Sassoun :Arm Folk Epic  
D Kouymjian 1910-200 T AH 209  
ETH S 130T Arn Architecture  
D Kouymjian 1310-1400 MWF LS 169

ARM 001B Elem Armenian  
D Kouymjian 1410-1500 MTWF  
EDP 215  
HIST 109T Mod Arm Hist  
D Kouymjian 1910-2200 W SS 103

\*Meets Friday March 21 and Saturday March 22, 1980 (1 credit only)

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