

ՀԱՅ ՇԱՐԺՈՒՄ ARMENIAN ACTION

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Patriarch discusses Armenian-Turkish relations

Armenians living "very safely and very happily" in Turkey

By Beth Najarian

Archbishop Shnork Kaloustian, Patriarch of the Armenian church in Turkey, proclaimed, "We are living there (in Turkey) very safely and very happily," in a speech given to a gathering of CSUF students and faculty on October 30, 1984. The Archbishop was positive about the Armenian situation in present-day Turkey.

Fresno was one of several cities in the United States and Canada visited by the Archbishop in an effort to gain financial support for Armenian schools in Turkey.

The Patriarch lived in Fresno from 1953 until 1956 while serving as primate of the Western Diocese. He then went on to Jerusalem and eventually to Istanbul, where he became Archbishop upon the death of Archbishop Karekin Khachadourian in 1961.

After an informal meeting with university President Dr. Harold Haak, Armenian faculty and the Armenian Students Organization executives, the Patriarch began his speech with some background information on the current state of the Armenian population in Turkey. Prior to World War I, there were more than 2 million Armenians living in the area and 50 dioceses. He said that after World War I, however, "Most of the Armenian population either disappeared or scattered all over the world." Turkey now has 50,000 Armenians, 35,000 of whom are living in Istanbul.

Archbishop Kaloustian serves as the spokesperson for these 50,000 Armenians



Strolling on campus. From left to right: Dr. Dickran Kouymjian, Patriarch Shnork Kaloustian, Bishop Aghan Baliozian, Dean Peter Klassen, ASO Vice-President Shant Bedoyan, and CSUF Vice President Michael Biechler.

when dealing with the Turkish government. His position as spokesperson is a delicate one because of the obvious conflict between the two groups. For this reason it

• See Patriarch, Page 4

ASO Elections

New executive increases in size and efficiency

The Armenian Students Organization kicked off the fall semester with the elections of the group's new officers. The election took place at the ASO meeting, held Wednesday, October 3, 1984.

The newly elected officers are: president, Arpi Messerlian; vice-president, Shant Bedoyan; secretary, Cathy Harper; treasurer, Rose Madanyan; and historian, Randy Balorian.

The officers will serve both fall and spring terms. This year, the executive posts were increased from three in the previous term to its present total of five. The first of the two additions was the result of a division of the former position of secretary/treasurer, while the second, historian, has been a position used sporadically throughout the existence of ASO. Newly elected president, Arpi Messerlian, said the additional two posts will "allow us to spread some of the responsibilities and work load of the organization around."

Although none of the officers have previously held executive positions, former co-president Vahe Messerlian commented, "They are familiar with each other and will undoubtedly be able to work well together." Messerlian went on to add, "I think they share common goals, such as stimulating Armenian awareness on-campus."

Incidentally, Vahe and Arpi are brother and sister. It marks the first time in ASO history where family members have con-

secutively held the position of ASO-president.

The new ASO officers will also benefit from the increasing enrollment in the Armenian Studies Program as well as the revival of the *Hye Sharzhoom* newspaper. Although all three entities (Armenian Studies Program, ASO, and *Hye Sharzhoom*) function separately, the success of one has always been dependent on the success of the others.

The ensuing meeting, held Thursday, October 26, was marked by the enactment of the following standing committees: social, public relations, cultural/educational, and intramural sports. "These committees allow us to involve more members in the activities of the organization," said the new president. Some of the responsibilities of the committees include: dances and ASO sales (social), publicity (public relations), speakers and liaisons with other organizations (cultural/educational), and athletic events (intramurals).

As for the coming ASO activities, president Arpi Messerlian commented, "We have plans that range from social events to lectures from prominent figures in the Armenian community." The ASO is already anticipating the arrival of Patriarch Shnork Kaloustian, while making plans for such activities as the visit of Catholicos Karekin II and co-sponsoring a poetry reading with other ethnic organizations on campus.

Armenian Studies Enrollment Up

These days there is always a flurry of activity around the Armenian Studies Office, and Dr. Dickran Kouymjian and Hagop Karamanlian couldn't be happier with the way things are going.

Nearly 100 students have enrolled in six Armenian Studies classes this semester, significantly more than last spring. The number of students in the classrooms are: Introduction to Armenian Studies — 45 (two sections); Armenian Language 1A and 2A — 29; Armenian Architecture — 10; Armenian History to the Mongol Invasion — 12.

The classes are aimed toward teaching the many facets of Armenian life and culture, ranging from a general overview of Armenian studies to the subtleties of church architecture. Also, the language classes provide the foundations of the Armenian language and progress to literature.

Kouymjian and Karamanlian share the teaching responsibilities. Karamanlian instructs the language classes, while Kouymjian, now in his eighth year as coordinator of the Armenian Studies Program, teaches the rest.

Karamanlian, a native of Kuwait, received his primary and secondary education in Beirut, Lebanon at St. Mesrob School and Bzommar Monastery, respectively. It was at the latter that Karamanlian gained a command of the classical Armenian language, which is evident in the classroom, as he frequently alludes to the classical roots of modern Armenian words. He then attended the French University of St. Joseph (in Beirut) and graduated with a degree in French Philosophy and Literature.

• See Enrollment, Page 2

WE'RE BACK!

The Armenian Students Organization and the Armenian Studies Program are pleased to announce the return of the *Hye Sharzhoom* newspaper. The next issue will appear in December.

Applications for the *Hye Sharzhoom* Spring semester editorship are now available in CU 316 and must be turned in by November 21, 1984

Inside Action:

ASO Activities Page 2

Armenian Culture Page 5

Alumni News Page 6

Intramural Football Page 7

Opportunity for unity: ASO shows versatility

By Vahe K. Messerlian

Politics. Speakers. Dances. Picnics. Culture. Heritage. Religion. Films. Sports. You name it — we've got it.

The Armenian Students Organization has always offered an array of activities for California State University, Fresno students. It has the reputation as one of the most diverse organizations on campus. Throughout the years the ASO like all organizations has been subject to trends. Several years ago, it could have been a culturally inclined group. Four or five years ago, it might have been viewed

as the most political organization on campus. Last year, social events were emphasized with parties and dances of every size and shape.

Whatever the activities of the ASO may be for any given year, however, the group's main objectives have always remained the same — to create a general Armenian awareness on campus. From its inception, the intent of the organization has been to provide a place where Armenians can come together and share their common heritage. As one ASO member succinctly put it, "We want to unite Armenians in an otherwise disunited community." A vital part of this belief is the publication of *Hye*

Sharzhoom, now in its sixth year of publication. The paper, distributed nationally and internationally to 25 countries, continues to be a driving force in striving for improved communication in the Armenian community.

This year, the ASO seems to have a multi-faceted outlook, incorporating many aspects of Armenian and campus community life. It feels that although culture and heritage are very important, other activities should not be left out of the club's schedule. One of these new dimensions is the recent addition of the sports program. In the last two years, ASO has fielded soccer, volleyball, and football teams in CSUF's Intramural Sports Program.

The ASO is oriented not only toward Armenian students as the name might imply, but toward all students with interests in Armenian issues and culture. "We have always encouraged non-Armenians to participate in the ASO and Armenian Studies," said Dr. Dickran Kouymjian, Chairman of the CSUF Armenian Studies Program. Kouymjian stated that students should be exposed to the richness of Armenia's past, because Armenians have played such a vital role in the development of the San Joaquin Valley.

The ASO is also a unique creature among organizations within the Armenian community. While many of the Armenian groups are built along either political or religious lines, the Armenian Students Organization has no built-in policies. "The only two common denominators are that we are university students and we are

Armenian," an ASO spokesperson said. "We believe that this is the only place where we can have free intellectual dialogue discussing Armenian issues without any political or religious constraints."

Last year's activities included a Halloween party, picnics, dances, parties and participation in the Vintage Days "Boombtown Carnival." ASO co-sponsored the premiere showings of three films in Fresno: the late Yilmez Gunay's "Yol;" Elia Kazan's Academy Award-winning "America, America;" and "Hour of the Grey Horse," a profile on terrorism by Nigol Bezjian. The organization participated in such cultural events as Ethnic Studies Day hosted by the Ethnic Studies Department, an Armenian dance seminar conducted by Tom Bozighian, and a Cultural Day sponsored by the Armenian Relief Society and attended by over 1,000 students from Fresno elementary and middle schools. In addition, Dr. Hrair Dekmejian of the State University of New York lectured in a public forum held on April 24, 1984. ASO has also had numerous exciting fundraising shish-kebab sales in Fresno State's Free Speech Area.

In October, the ASO held a get-acquainted picnic for new students to start off the year, with all the shish-kebab and kheyima you could eat. Last week, an inquisitive group of one hundred students, faculty, and community members heard His Beatitude Archbishop Shnork Kaloustian, Patriarch of Constantinople discuss present day conditions of the Armenian community in Turkey in the CSUF Residence Dining Hall. In the near future, ASO is antici-

• See ASO, Page 6

Opinion

"Innocence"

By Randy Baloian

It is common practice these days to ascribe the term of innocence to a Turkish government official who has been assassinated by Armenian militants, whereupon I never fail to hear that apologetic line, "He wasn't even born during the time of the massacres." But let's take a closer look at this application of innocence.

In this country we have a law which states - in so many words - that any person who conceals a crime is guilty of being an accomplice.

Now assume for the moment we forget the Genocide Convention of the United Nations, which states that the guilty party in the crime of genocide is the perpetuating state. (State being defined as a politically organized body of people occupying a definite territory. That is, the state continues even though its government may change.) By the way, the Genocide Convention has been signed by Turkey.

For the moment, let us also forget that the Turkish government is presently carrying out a policy of cultural genocide on the Armenian and Kurdish peoples within Turkey. A policy that has imprisoned Reverend Manuel Yergatian for 14 years because of "evidence" proving he undermined the Turkish government. The so called evidence amounted to a map of Armenia and on April 24th lecture given in Jerusalem. (*Hayasdan*, July 1983)

Let us instead devote our thoughts to the idea of the Turkish government as an accomplice to the crime of 1915.

Currently, the Turkish government is financing a movement to reinterpret Turkish history, more specifically to distort the events of the 1915 genocide. Take for instance Stanford Shaw's book, *History of the Ottoman Empire and Modern*

Turkey, 1808-1975 (1977). In it Shaw contends that the events of 1915-1918 were nothing more than misfortunes of war. He also accounts for the death of only 200,000 Armenians, while holding the Armenians responsible for the massacre of thousands of Muslim lives. In the future such distortions of history will no doubt increase, due to the backing of the Turkish government.

Armenians are no longer faced with a Turkish government content to sit idly by. Now, it is making an effort to sell its warped version of history — or at least instill doubt about the events of 1915 - 1918 — to the historians of the world.

As **individuals** there is no question that the assassinated Turkish officials are innocent of the crime of 1915. It seems obvious they had nothing to do with the murder of Armenians in 1915-1918. However, as **representatives** of a government which blatantly denies and conceals the massacre of 1.5 million humans; I believe they can be considered nothing less than guilty.

We are sometimes led to believe that individuals are only responsible for their personal actions. But as a member of an organization, an individual's responsibility does not cease to exist. In most cases, an individual — who is part of an organization — accepts some of the responsibilities of that organization by overtly representing it.

I am not condoning the assassination of Turkish officials, but merely pointing out some considerations people tend to forget. I've always felt the ascriptions of guilt and innocence are dependent upon individual values and beliefs. However, a clearer understanding of the issues can only serve to improve the evaluation of this ascription.

•Enrollment

Continued from page 1

Karamanlian eventually came to California State University, Fresno, where he is presently in his third year as a language professor. He has also taught French at CSUF. When asked about the increased enrollment, he excitedly replied, "I like it — it's a big challenge for me." Karamanlian went on to say, "The Armenian-Americans have a great feeling toward the mother language, and because it's difficult to learn at home, they take these classes."

One student proclaimed, "I want to learn my native tongue."

Kouymjian emphasized this and added that students can, in fact, "learn to read, write, and speak Armenian in one year."

He also attributes the program enrollment surge to "word of mouth" and the fact that the classes fulfill General Education requirements.

"I want to learn my native tongue."

Although the Armenian students on campus number almost 500, an enrollment of 100 is generally considered very good. An enlightening note is that a third of the Armenian Studies students are non-Armenian, showing that the Armenian Studies Program has made its mark in the university curriculum. There is a clear indication that students are becoming more interested in the Armenians.



Armenian 1A and 2A language classes with instructor Hagop Karamanlian (middle row, far left) and Program Coordinator Dickran Kouymjian (back row, far right).

Gifts to Armenian Studies

By Dickran Kouymjian

Once again it is our pleasure to thank those who during the past year have made donations of books, archival papers, and supporting funds. Among the latter were Mrs. Helen Manoogian and the Selma Chapter of Triple-X. This is not the first time the Triple-X has donated to the maintenance of the program. Indeed, such annual contributions help Armenian Studies provide a variety of services and lectures to the community throughout the school year.

While it is true that the salary funding for Dr. Kouymjian and his language assistant Hagop Karamanlian is entirely paid through the university budget, state funds, the situation is quite different from all other Armenian studies programs (Harvard, Columbia, UCLA, Michigan and Pennsylvania) which operate with sizable private endowments contributed through the benevolence of the Armenian public or certain individuals. The Fresno State Armenian Studies Program has no supplementary funds, just a few hundred dollars recently allocated for supplies, student assistant, and operating expenses. Without donations it is simply impossible to do all the things necessary to keep the program active and visible. We encourage all organization to consider giving annually to the Armenian Studies Program, even a modest sum regularly received allows planning. Of course individuals are also urged to give their financial support. Checks should be made out to "CSUF-Armenian

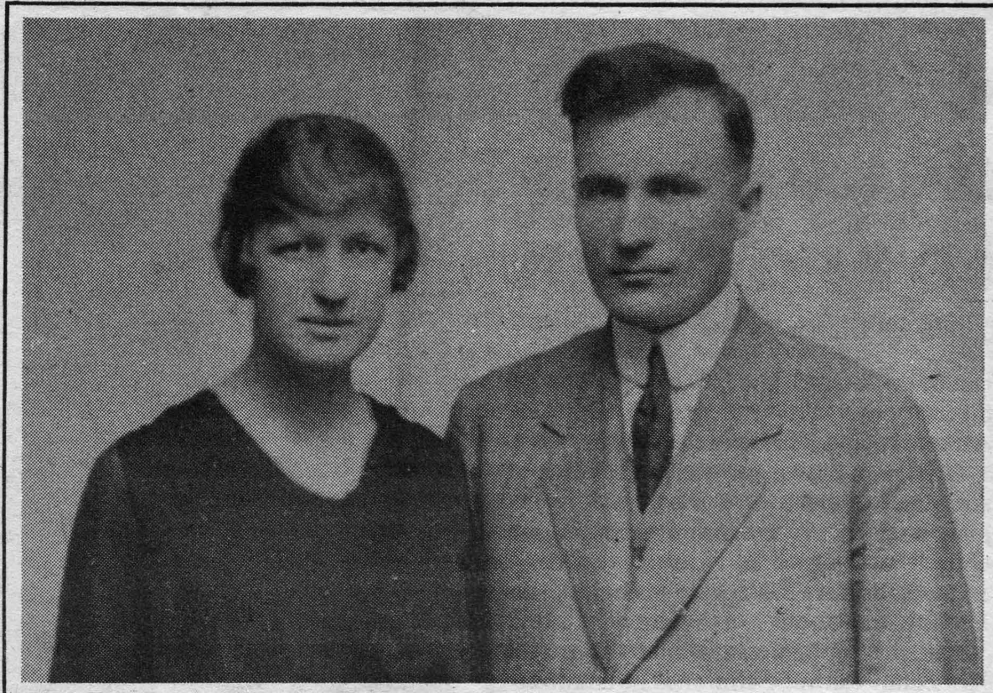
Studies" and send to the Program, CSUF, Fresno, CA 93740.

A nice collection of Armenian books including important political and historical titles was donated to the program by Beatrice Ermoyan Bandirian and Suren Ermoyan in memory of their mother Dorothy Ermoyan who passed away this summer at 100 years of age. We thank them for thinking of the Program to preserve not just their mother's memory, but important tools of study and research.

Michael Sohigian has once again contributed several boxes of Armenian pamphlets, periodicals and newspapers.

Carl Mahakian, the well known film editor from Saugus and Burbank, has just donated a large collection of books and periodicals on Armenian history and literature, rich in hard-to-find material on the Genocide and post-Genocide periods, as well as an important collection of Saroyanana.

Walter Karabian sent a very special archival document: a map made by his father of the old Fresno's Armenian town from Fulton to N Street and Ventura to Los Angeles Street. The map, which originally appeared in J. Michael Hagopian's film "Strangers in A Promised Land," identifies the names of shops and residents lot by lot in the whole area. As most people know, lawyer Karabian is originally from Fresno and keeps close ties with the city like so many others from the M street area who have moved to



Rachel King Martin and Edward F. Martin in the early 1920's. Photo: Martin Archive.

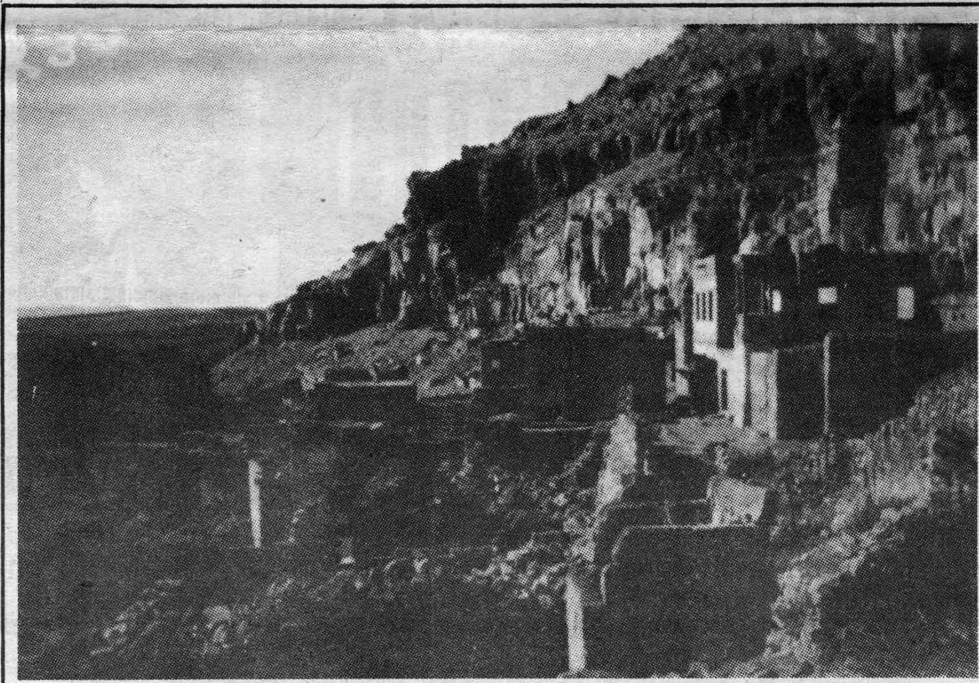
other places. The hand sketched map has been enlarged onto a 4x6-foot panel. We hope to reproduce it in **Hye Sharzhoom** so that readers can make corrections or additions. The panels will be deposited along with other Armenian items in the Henry Madden Library Special Collections.

By far the most important archive the Armenian Studies Program has received in the past two years is a collection of clippings, letters, documents, and photographs from Ted and Dan Martin of Martin Enterprises. Their mother, Rachel King Martin, and father, Edward F. Martin, both worked in Turkey and especially western Armenia, in the period immediately after the Genocide as nurse and administrator for the American Commission for Relief in the Near East.

The couple met and married in Turkey

while giving aid to sick and homeless Armenians. From 1918 to their departure in 1924, there was hardly a major city in Asia Minor that wasn't visited by one or the other or both of them. They even worked in Alexandropol in Soviet Armenia in the desperate year of 1923. Rachel Martin was quite an accomplished writer; her accounts and her stories appeared in newspapers in the United States and in periodicals of the Near East Relief. Many were the Armenians who would later write to Mrs. Martin in gratitude for the kindness and comfort which enabled them to survive.

We hope to provide more details on the archive and publish some of its photographs and contents in future issues of **Hye Sharzhoom**. We would especially like to thank Ted and Dan Martin for choosing Fresno's Armenian Studies Program as the proper repository.



Destroyed and burned Armenian village in Anatolia, circa 1919. Photo: Martin Archive



Armenian orphans, students of the Armenian Industrial School, Talas, Turkey circa 1920. Photo: Martin Archive

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Hye Sharzhoom welcomes, prose, poetry, articles, manuscripts and other material from its readers. For further information concerning the newspaper or the Armenian Studies Program, contact the Armenian Studies Office (209) 294-2669 or the Ethnic Studies Office (209) 294-2832.

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• Patriarch denounces terrorism

Continued from page 1

can be difficult for the Patriarch to openly discuss the past and present state of Armenian and Turkish relations.

In commenting on the state of the Armenian church in Turkey, the Archbishop said, "We are entirely free in our church attendance and church services." Armenians have 33 Apostolic churches in Istanbul and about 7 in the rest of Turkey. There are 2 Protestant and 10 to 12 Armenian Catholic churches in Istanbul.

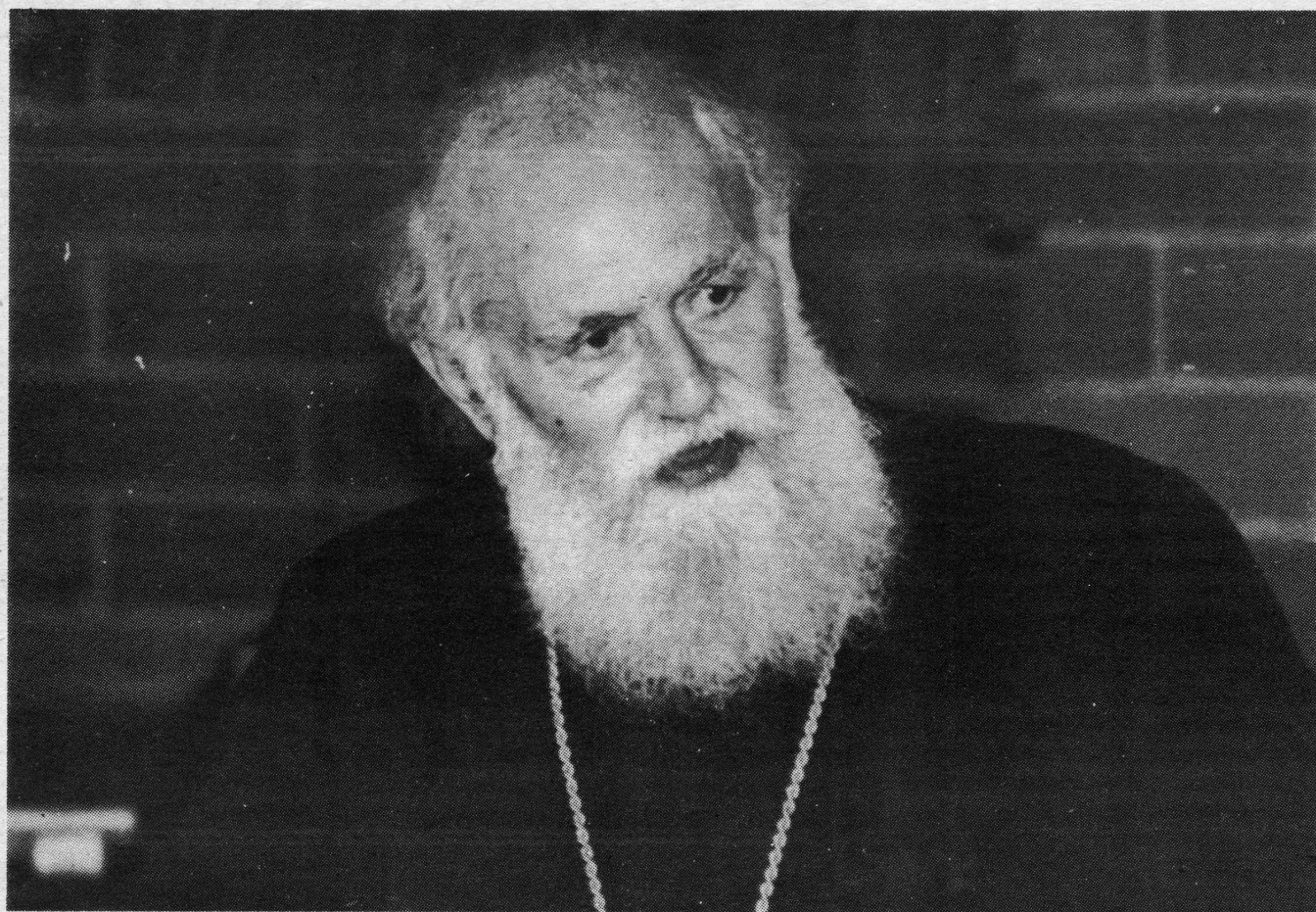
The Armenian language is usually spoken during church services, but there are sections in the interior of Turkey where clergymen use Turkish because the Armenians do not know the Armenian language.

In response to a student's question, the Patriarch unexpectedly said that Armenians are now allowed to renovate and rebuild their churches. Until recently, it was very difficult to get permission to make any changes; requests for permission were ignored.

Education is another area in which the Turkish influence has been felt, stated the Archbishop. There are 23 Armenian community schools in Turkey with slightly fewer than 5000 students. Armenians are free to teach the Armenian language along with other subjects. However, teachers paid and appointed by the Turkish government give instruction in the Turkish language, history, and geography. The Archbishop said that Turkish involvement in education is "a general rule in the country, not only in our schools, but in Greek schools as well."

Armenian schools are experiencing financial difficulty. Extreme inflation has driven up the expense of running the schools while income has remained the same. The Patriarch felt that the problem was serious enough to warrant a visit to Armenian communities in the United States to seek financial assistance. He mentioned that Armenians in the United States have always responded favorably to financial requests in the past.

Terrorism was also a subject discussed by the Patriarch. He said that, "Terrorism is the sickness of our time." When a Turkish diplomat is killed by an Armenian terrorist, life is uneasy for the Armenians in Turkey because of the resentment felt towards them. However, the government usually takes the measures necessary to ensure that nothing will happen to Armenian individuals and institutions. Soldiers are sent to protect the Patriarchate, churches, schools, hospitals and other charitable organizations.



His Beatitude Shnork Kaloustian stresses a point. Among the topics he discussed were the Armenia church in Turkey, education, Armenian-Turkish relations, and terrorism.

The Archbishop strongly believes that any new assassination will work against the best interests of Armenian communities throughout the world. He said that, "Whatever is done already is done, and if they had something to proclaim to the world, it already has been done."

"Terrorism is the sickness of our time."

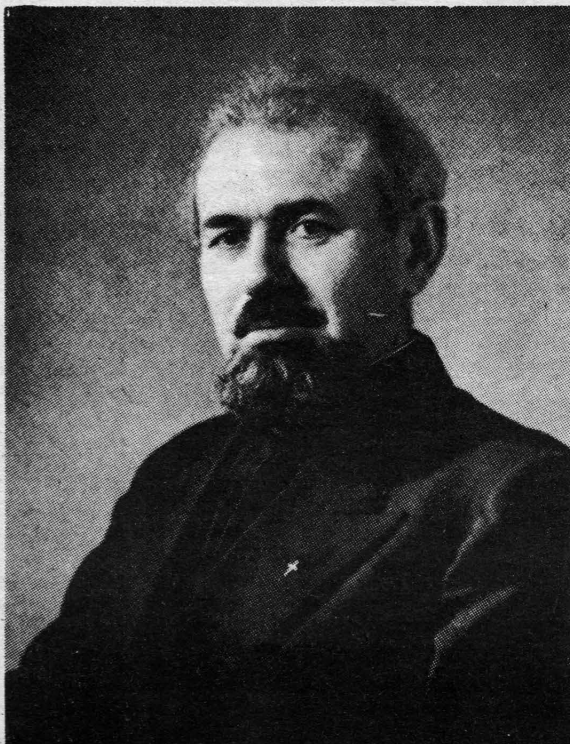
— Kaloustian

Accompanying the Patriarch on his visit to Fresno were the Primate of Australia, Bishop Aghan Baliozian, and Staff bearer Father Yeznig Balian. Bishop Baliozian spoke briefly on Armenians in Australia. He said that the Armenian community in Australia is relatively new, having been established in 1961. This group of 23,000 to 25,000 has come to Australia from all over the world and is settled primarily in Melbourne and Sidney.

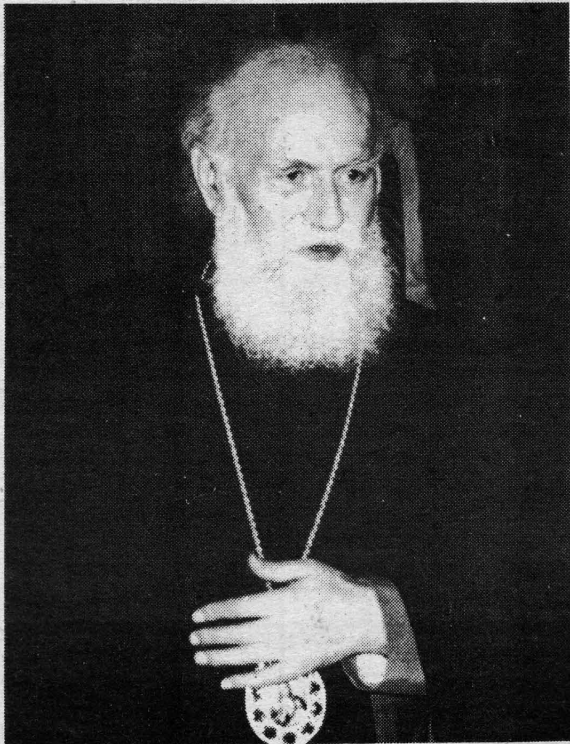
Archbishop Kaloustian completed his talk, which was sponsored by the CSUF Armenian Students Organization and the Armenian Studies Program, by telling the audience, "You should be proud that you are sons and daughters of a nation that has been very peaceful."



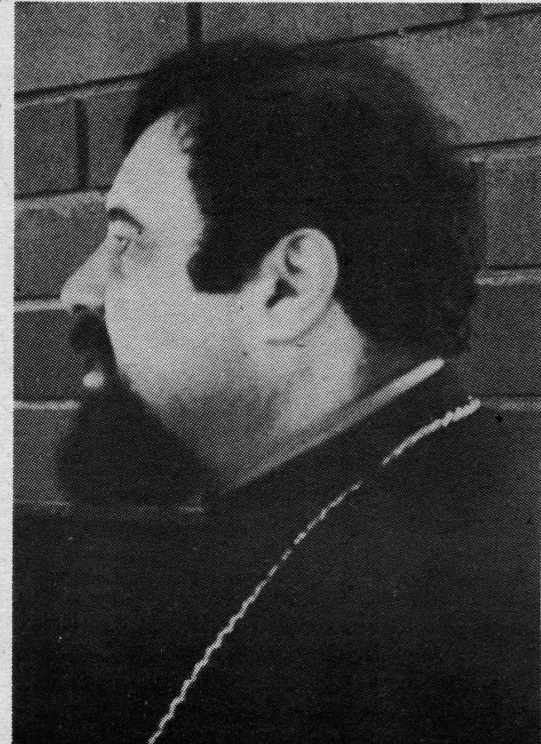
Patriarch Kaloustian sharing a light moment with Dr. Haak during the Archbishop's meeting with university officials, faculty, and the ASO executive in the President's office.



Shnork Kaloustian
...in 1956 as Primate of the Western Diocese
in Fresno...



...and in 1984 as Patriarch of the Armenian
Church in Turkey.



Bishop Aghan Baliozian spoke briefly about
the Armenian community in Australia.

ARMENIAN CULTURE

Ի ՅԻՇԱՏԱԿ ԴԱՆԻՅԼ ՎԱՐՈՒԺԱՆԻ

Դանիել Վարուժան, մեր գրականության ամենափայլուն դեմքերէն մէկն է, որ հակառակ իր կախառն կեանքին՝ եղաւ բազմաբեղուն բանաստեղծ մը, արտադրելով կոթողական գործեր, ինչպէս «Յեղիմ Սիրտը», «Հեթանոս Երգեր» եւ «Հացին Երգը»:

Վարուժանի ծննդեան հարիւրամեակին առթիւ կը ներկայացնենք հետեւեալ բանաստեղծութիւնները՝ ընտրուած «Հացին Երգ»էն, ուր Վարուժան կը ներկայացնէ հացին ճանապարհը «Արտերէն մինչեւ օրհնեալ սեղան»:

«Հասուն արտ»ի մէջ Վարուժան կը գմայլի ի տես ոսկի արտին: Իսկ «Վերադարձ»ի մէջ կը նկարագրէ սերմացաններու ուրախութիւնը իրիկուան վերադարձին:

ՀԱՍՈՒՆ ԱՐՏ

Արտս ոսկո՛ւն է...
Նման բոցերու
Յորենն է բոցկեր,
Առանց այրելու:

Արտս ոսկո՛ւն է...
Երկինքն է կրրակ.
Հողը խորխորած
Ծղոտներուն տակ:

Արտս ոսկո՛ւն է...
Քառաշար հասկեր
Քառաշար սաթով
Արե՛ւ են հագեր:

Արտս ոսկո՛ւն է...
Բոր, մեղու, պիծակ
Քիստերուն մէջէն
Կ'անցնին գերթ փայլակ:

Արտս ոսկո՛ւն է...
Մերթ կ'ելլէ, հովէն,
Դեղձանիկ մը, թի՛ն,
Ոսկեծուփ ծովէն:

Օրօ՛ր, ոսկո՛ւն արտ,
Օ՛ր տուր, հասո՛ւն արտ,
Գամ ոսկիթ հնձեմ
Մանգաղով արծաթ:

ՎԵՐԱԴԱՐՁ

Այս իրիկուն ձեզի կու գանք, ե՛րգ երգելով.
Լուսնակ ճամբով,
Ո՛վ գիւղակներ, գիւղակներ.
Ձեր բակերում մէջ ամէն
Թող զամփոռներն արթննան,
Եւ աղբիւրները նորէն
Դոյլերու մէջ քրքան. —
Ձեր տօներուն համար դաշտէն մաղերով
Վարդ ենք բերեր՝ խաղերով:

Այս իրիկուն ձեզի կու գանք, սէ՛ր երգելով.
Սարի ճամբով,
Ո՛վ հիւղակներ, հիւղակներ.
Եղջիւրներուն դէմ եզին
Թող ա՛լ բացուին ձեր դուռներ,
Թոճիլը միայ, պսակոյին
Կապոյտ ծովսով կտորներ. —
Ահա ձեզի հարսերը, նո՛ր մանչերով՝
Կայծ են բերեր՝ փարշերով:

Այս իրիկուն ձեզի կու գանք, յո՛յսն երգելով.
Արտի ճամբով,
Ո՛վ մարագներ, մարագներ,
Ձեր պատերուն մէջ խաւար
Թող նոր արեւ նշողէ,
Երդիկներուն վրայ դալար
Լուսնակն ալիւր թող մաղէ. —
Ահա ձեզի բերեր ենք խար՝ խորձերով,
Հարթը՝ անուշ ուրցերով:

Այս իրիկուն ձեզի կու գանք, հա՛ցն երգելով.
Կալի ճամբով,
Ո՛վ ամբարներ, ամբարներ.
Ձեր մութ ծոցին մէջ հսկայ
Թող բերկրութեան ջող ցայթ.
Սարդաստայնը ձեր վրայ
Թող ըլլայ բող մ'արծաթի.
Ձի բերեր են սայլե՛ր, սայլե՛ր շարքերով
Յորե՛նն հազար պարկերով:

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View from I-5

straw stubbled hills
with carefully placed
paralyzed cows
their heads stuck to the ground
the earth
forced to grow trees
in relentless rows
unseen winds
have brushed the grasses
into uncomfortable waves
the clouds
send light beams
down to monitor the earth
and I drive and drive
for hours
passing those lumpy hills
counting the miles

by Sharon Toroian

ARMENIAN PROVERBS

Love ever so well, there is also hate; hate
ever so much, there is also love.

A near neighbor is better than a distant
kinsman.

A thief robbed another thief, and God
marvelled at it in heaven.

Better to lose one's eyes than one's calling.

Dogs quarrel among themselves, but
against the wolf they are united.

What the great say, the humble hear.

At home the dog is very brave.

He who speaks the truth must have one
foot in the stirrup.

Armenian Origins

By Randy Baloian

Tracing the origins of Armenia is a task which does not lend itself to simplicity. Since it is likely that Armenians are descended from a collection of different peoples, it is often difficult to delineate the impact of each group on the ancestry of Armenia. Evidence comes from three complimentary sources: 1) archaeology, 2) linguistic analysis, and 3) ancient historical records. Unfortunately, these sources are often lacking in sufficient quantitative or qualitative data. Archaeological data is more often than not scarce; linguistic analysis is a poor indicator for determining absolute dates; and ancient histories are sometimes considered unreliable or suspect. It is not surprising then, that the study of Armenian origins contains a shortage of concrete facts and a myriad of uncertainty and speculation. Below is a summary which includes the reflections of such scholars as Greppin, Burney, Lang, and Piotrovsky.

Armenia (Armina) was first mentioned by name is 520 B.C. by Darius the Great, King of Persia. However, the earliest reasonable evidence of Armenian origin comes from the Hittites and Hurrians, both inhabitants of Anatolia during the second millenium B.C. Although the Armenian language is not thought to be closely related to Hurrian or Hittite, linguists point out that some words in Armenian could have been borrowed from Hittite and Hurrian languages (or vice versa). Word borrowing is a good indicator of cultural contact. Hurrian and Hittite nations fell in 1400 B.C. and 1200 B.C. (approx.) respectively. However, this does not rule out the possibility of these languages being spoken afterwards. Therefore, even though some links exist between the Armenian language and Hittite and Hurrian languages, it cannot be said when this occurred.

Although Armenian and Hittite are Indo-European languages, linguists contend that both languages had been separated for a considerable amount of time. Thus, any Armenian contact made with the Hittites would have occurred long after the initial Hittite migration into Anatolia (2000 B.C.).

The southern migration of the early Greeks and Phrygians constituted a later Indo-European incursion into Asia Minor and the surrounding areas. The Phrygians in fact contributed to the demise of the Hittite empire and later occupied former Hittite territories. Armenian shows close linguistic similarities with both Greek and what little is known of Phrygian. In addition to linguistic comparison, some ancient historians equate Armenians as being Phrygians or having the characteristics of Phrygians. However, some cast doubt on such direct Armenian ties with the Greeks and Phrygians (Wilkinson, 1983).

Between the 9th and 6th centuries B.C. the kingdom of Urartu occupied the land of what was later to be called Armenia. In its day, Urartu was a formidable nation; it contained irrigation systems, a central government, social stratification, an armed force, and complex transportation networks. Although archaeological data is good for this time period, it is not quite clear whether the Armenians lived within the empire or on its peripheries. Comparison of the material culture of Urartu and the early Armenian nation is presently not possible, since there is little archaeological data available for the following 4-5 centuries. Unlike Armenian, Urartian is a non-Indo-European language and shows close affinities with the Hurrian language. However, it is known that Armenian has borrowed Urartian words, especially proper and geographical names.

A 65 year gap separates the fall of Urartu (approx. 585 B.C.) with the first reference to Armenia. History credits the Scythians and Medes with the fatal blow, but it is uncertain what role the Armenians played in the termination of Urartu. The only clue comes from the Greek historian Xenophon (of the 4th and 5th centuries B.C.), who refers to an Armenian revolt during the reign of King Cyrus. Cyrus was the founder of the Achaemenid Dynasty, which replaced the Medes as rulers of Persia (550 B.C.). Xenophon goes on to say that Cyrus acts as a mediator between the Armenians and Alarodians (surviving peoples of Urartu). Cyrus convinces the valley dwelling Armenians to allow the Alarodians to cultivate the fertile soils of the valley, in exchange for tributes and use of Alarodian hills for pasture.

In analyzing the evidence presented, it seems there are few consistencies and patterns from which to form any concrete hypothesis. The emergence of Armenian culture appears to be a synthesis of Indo-European and indigenous Anatolian elements. Yet, without further data, any less general statement will be based on speculation. Furthermore, if Armenians were descended from a particular tribe (a self admitted speculation), it is very unlikely that any evidence could be found to prove this; tribes usually do not develop any written form of language or leave much in the way of distinctive material culture. For the time being, it must suffice to say that early Armenians, like their modern counterparts, were influenced by a variety of different cultures.

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ASO Alumni: Where are they now?

Barlow Der Mugrdechian, continues his doctoral work in Armenian Studies at UCLA under Professor Avedis Sanjian. He is preparing for his doctoral exams this spring while keeping active in the Armenian Student's club on campus. He has been serving as editor of the Armenian newspaper *Horizon*.

AAAAAAAAAA

Jay Khushigian, former president of the Armenian Students Organization and former biology instructor at CSUF is now in his second year of Medical School in Chicago at Loyola University. He was married this summer to Sue Tavlian of Fresno.

AAAAAAAAAA

Eric Janigian, also active in the ASO, preceded his classmate to Chicago and is now in his third year of medicine at Loyola.

AAAAAAAAAA

Bill Erysian, former *Hye Sharzhoom* editorial staffer and journalism major, has returned from England after receiving an M.A. in International Relations from the London School of Economics to take a post as Director of Public Relations with Time Net, Inc. in California's Silicon Valley.

AAAAAAAAAA

Flora Tchaderjian, graduate in French literature and for some years instructor of Armenian language of the Armenian Studies Program, is attending San Joaquin Law School. She married Garo Istanboulian this summer. Garo in addition to his work as an accountant teaches in CSUF's business school.

Mark Arax, graduate in journalism from CSUF and a one time staffer of *Hye Sharzhoom*, has just left the *Baltimore Sun* to settle in Los Angeles with his wife as reporter for the *Los Angeles Times*. During the past two years his many articles on the Genocide and other Armenian subjects, have appeared in papers from coast to coast.

AAAAAAAAAA

Alan Atamian, who finished his degree in journalism and his minor in Armenian Studies this past May is working as a freelance journalist and satiric comedian.

AAAAAAAAAA

Cynthia Avakian, former assistant to the Armenian Studies Program and staffer of *Hye Sharzhoom* in charge of production is now working for Hughes Aircraft in Los Angeles.

Mark Malkasian, former editor of *Hye Sharzhoom*, is back in Fresno armed with an M.A. in Armenian History under Richard Hovannisian at UCLA. He continues to write and teach. He is now an English and social science teacher at Edison Computech School. His article "The Disintegration of the Armenian Cause in the United States, 1918-1927," based in part on his master's thesis has just been published in the *International Journal of Middle East Studies* Vol. 16, no. 3. His first novel, *A Final Plea*, is being serialized in the Armenian weekly of Los Angeles, *Nor Gyank*.

AAAAAAAAAA

Avak "Al" Howsepian, is in his second year of medical school at University of California Davis. As usual he is taking as many philosophy and humanities courses as medical ones.

AAAAAAAAAA

Marco Agabashian, is completing his M.A. in history at CSUF and expects to enter the doctoral program in history at the University of California in San Diego. He is interested in the modern history of Latin America.

AAAAAAAAAA

Rosie Megrdichian and Bryan Bedrosian, both graduates of Cal State Fresno and both former presidents of the Armenian Students Organization were married in the first "ASO wedding" last May. Bryan pursues his career in the raisin industry, while Rosie continues as an art teacher at the Armenian Community School of Fresno.

AAAAAAAAAA

Ted Torosian, former Fresno State football star in now playing fullback for the Oakland Invaders of the United States Football League.

AAAAAAAAAA

Warren Paboojian, journalism major and former *Hye Sharzhoom* staffer is in his final year at San Joaquin Law School while working for a well known Fresno law firm.

Hye Sharzhoom would like to hear from former staff members and students active in the Armenian Studies Program and the Armenian Students Organizations. Send your news to the editor of *Hye Sharzhoom*. If you have a photo, send that along too.

• ASO Continued from Page 2

pating the arrival of His Holiness Karekin II, Co-Adjutor of the Great House of Cilicia, and the co-sponsorship of an ethnic poetry night, featuring local poet James Balonian.

Although such events always draw large crowds, most of the students have conflicting time schedules. Because there are nearly 500 Armenian students on campus, it is difficult to accommodate the majority of them. Thus, a major problem is finding a convenient meeting time during the day. Class and work schedules mark the most common obstacles for student.

Nevertheless, the club has a tremendous upbeat attitude and its spirit never diminishes. ASO always enjoys seeing new faces and welcomes new ideas. Presently, the organization is planning its agenda for the 70th Anniversary Genocide Commemoration. Because of its abundant energy and resources, the ASO expects this year to perform to its limits.



Over 100 students attended the ASO kick-off picnic at O'Neill Park. Above, ASO members make preparations for an all-you-can-eat lunch. Below, students dance to traditional Armenian music.

SAROYAN ARCHIVES

The Henry Madden Library and the Armenian Studies Program of California State University, Fresno have a major archive of the writings and the papers of William Saroyan. These documents are for the use of scholars and researchers from all over the world. The archive is by no means complete. We are collecting; and it is growing. Everything which pertains to the life and writing of William Saroyan is significant.

This is an appeal to the readers of *Hye Sharzhoom* and their friends kindly to forward to the Armenian Studies Program at California State University, Fresno, for inclusion in the archive such items as the following:

Any letters -- to or from William Saroyan. (If you wish to keep the originals, photocopies are fine.)

Published or unpublished photos are needed. Send a copy; or if there isn't a negative, send the original for copying, and it will be returned.

Any and all newspaper or magazine clippings.

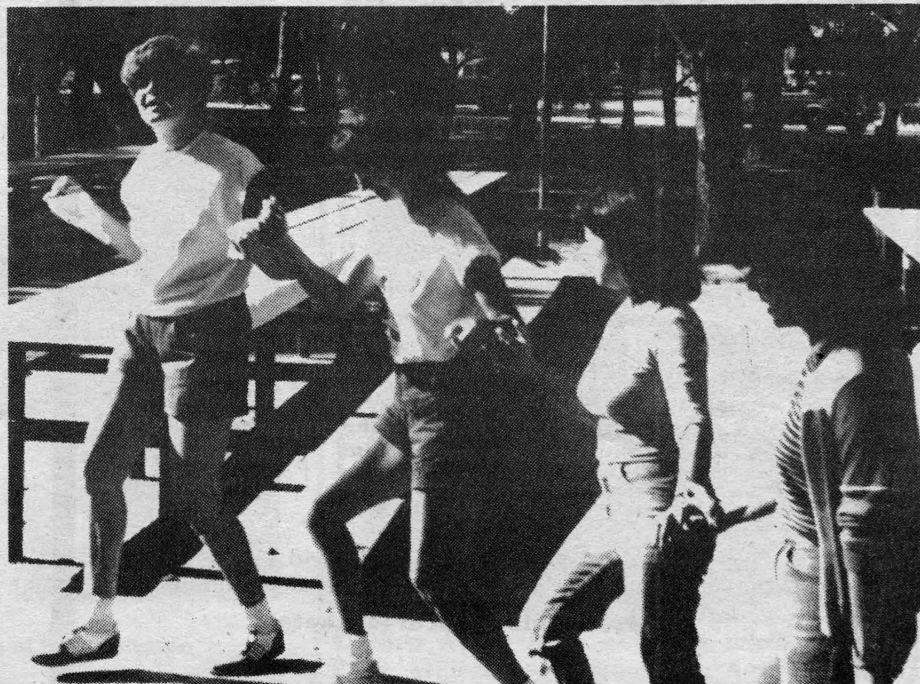
Programs of William Saroyan plays performed anywhere in the world.

Tapes of Saroyan plays performed in regional theatres.

Any tapes of William Saroyan himself.

Communities that honored Saroyan or who plan to honor him are asked to send two copies of all programs, flyers, leaflets, and clippings -- in other words, everything that is related to the tribute.

Any and all William Saroyan memorabilia will be appreciated. If you wish restrictions on their use, for example prior permission by you, please indicate that. We shall report all such on these pages, unless you indicate that it should remain an anonymous gift.



Intramural sports

"Hye Enk" Enthusiastic

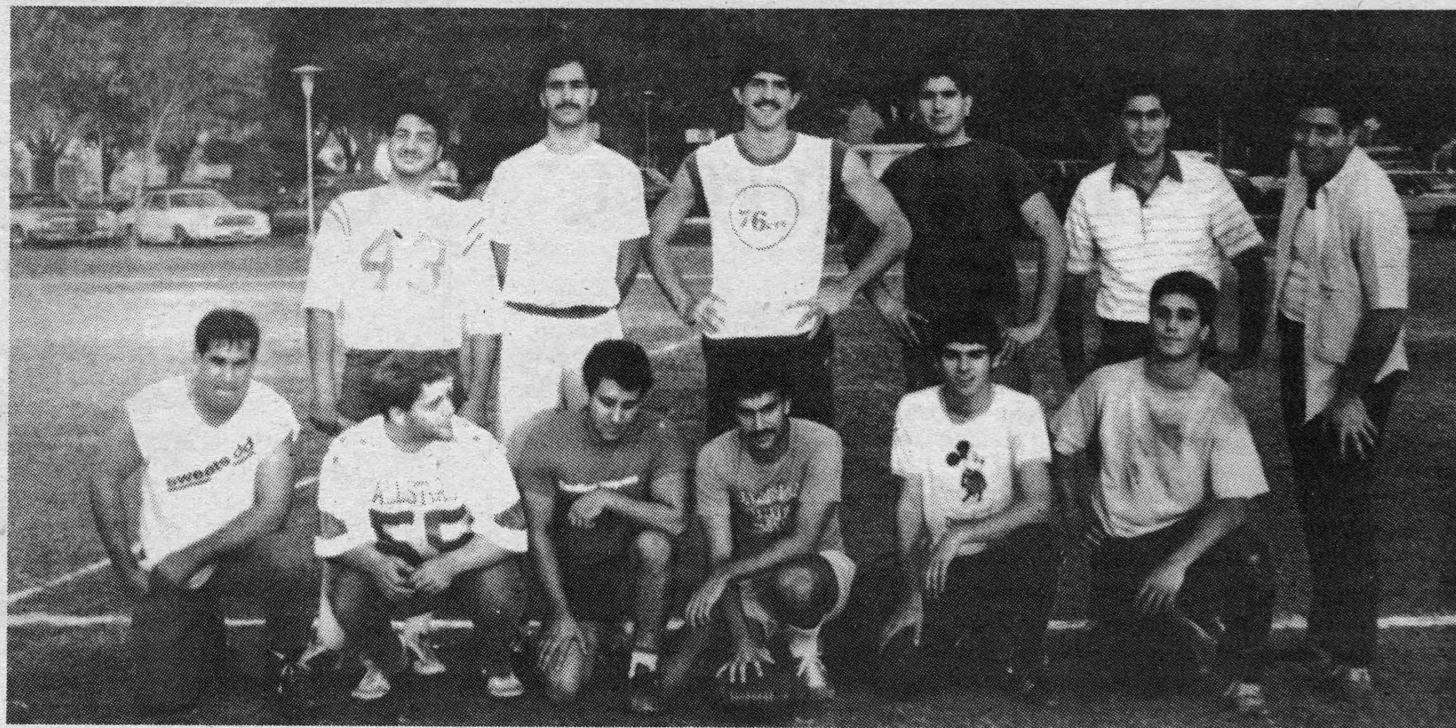
By Don Ara Arax

For the first time in history, the Armenian Students Organization at CSUF has fielded an intramural football team. ASO Intramural Sports Co-ordinator Randy Baloian, with assistance from a few ASO members, conceived the idea and made it reality. Baloian is pleased and enthusiastic about the response for the new "Hye Enk" football squad.

"I was surprised about the turnout—in fact, at our last game we were able to field separate offensive and defensive units," said Baloian, commenting that because of the response, the ASO has decided to form a soccer team in November and basketball and softball teams next semester.

The Armenian Students Organization began participating in intramural sports in Fall, 1983 at the suggestion of a club member. Consequently, coed volleyball and soccer teams were formed. This new dimension was added to the program to offer more variety to the organization's activities and to instill new spirit within the club. So far, the teams have done just that, and in addition, have attracted new ASO members.

Although "Hye Enk" has gotten off to a rocky 0-4 start, the enthusiasm of the players has not waned and team morale is always HYE. "You've got to understand. With the busy schedule of our players, we haven't had the time to practice, and



The "Hye Enk" football squad. Back: John "Garbo" Garabedian, Vahe Messerlian, Mark Tufenkjian, Aram Messerlian, Jim Malkasian, John Tufenkjian. Front: Eric Ekizian, Don Arax, Vince Gambero, Randy Baloian, Greg Abrahamian, and Mark Der Garabedian.

practice is the key to winning," said team captain Baloian.

He believes the team's record is a reflection of this inability to practice. "We have the talent, but we have to coordinate our plays better," said Baloian, adding that next year this will be done.

The rough start for the gridders is understandable, considering their last minute decision to compete in the league.

In their first game, "Hye Enk" suffered a 42-2 blowout at the hands of "B.U.F.F." Team members agree, however, that it was a mere case of disorganization rather than being outmanned.

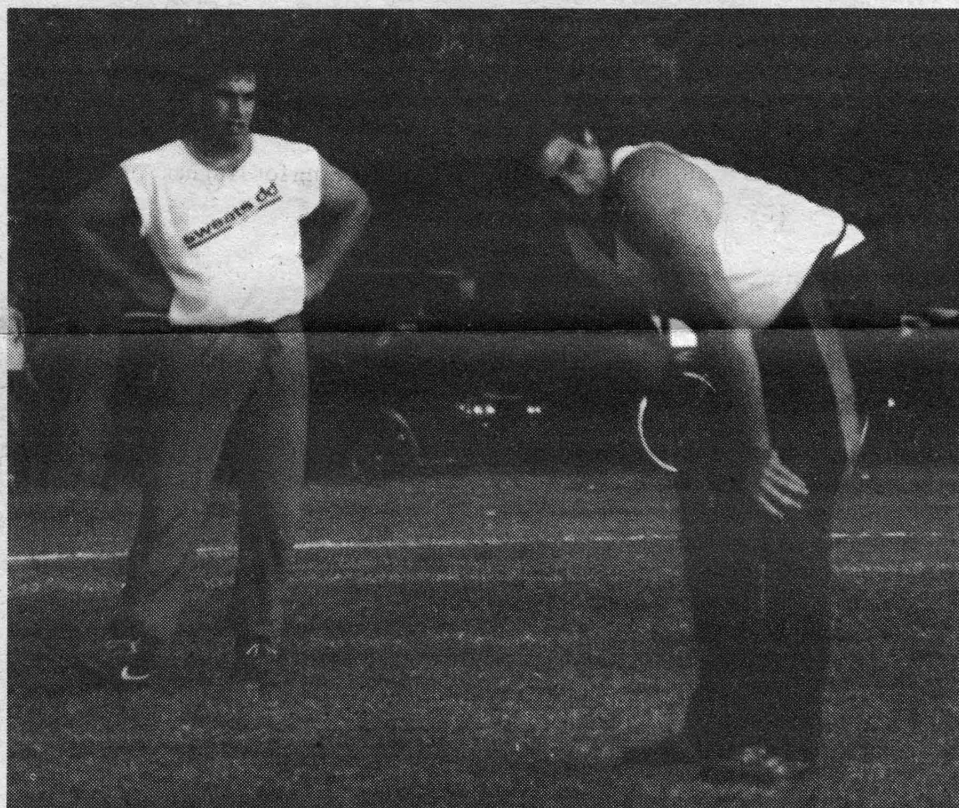
"Hye Enk" showed considerable improvement in their next two games, but could manage only six points in each contest. In the last game against the SAE Fraternity team, the ASO gridders had many scoring opportunities, but several long passes floated just beyond the grasp of receiver Vincent Gambero. "Hye Enk"

ended up on the short end of a 12-6 score with the lone tally being a 40-yard strike to Vahe Messerlian who outran two defenders.

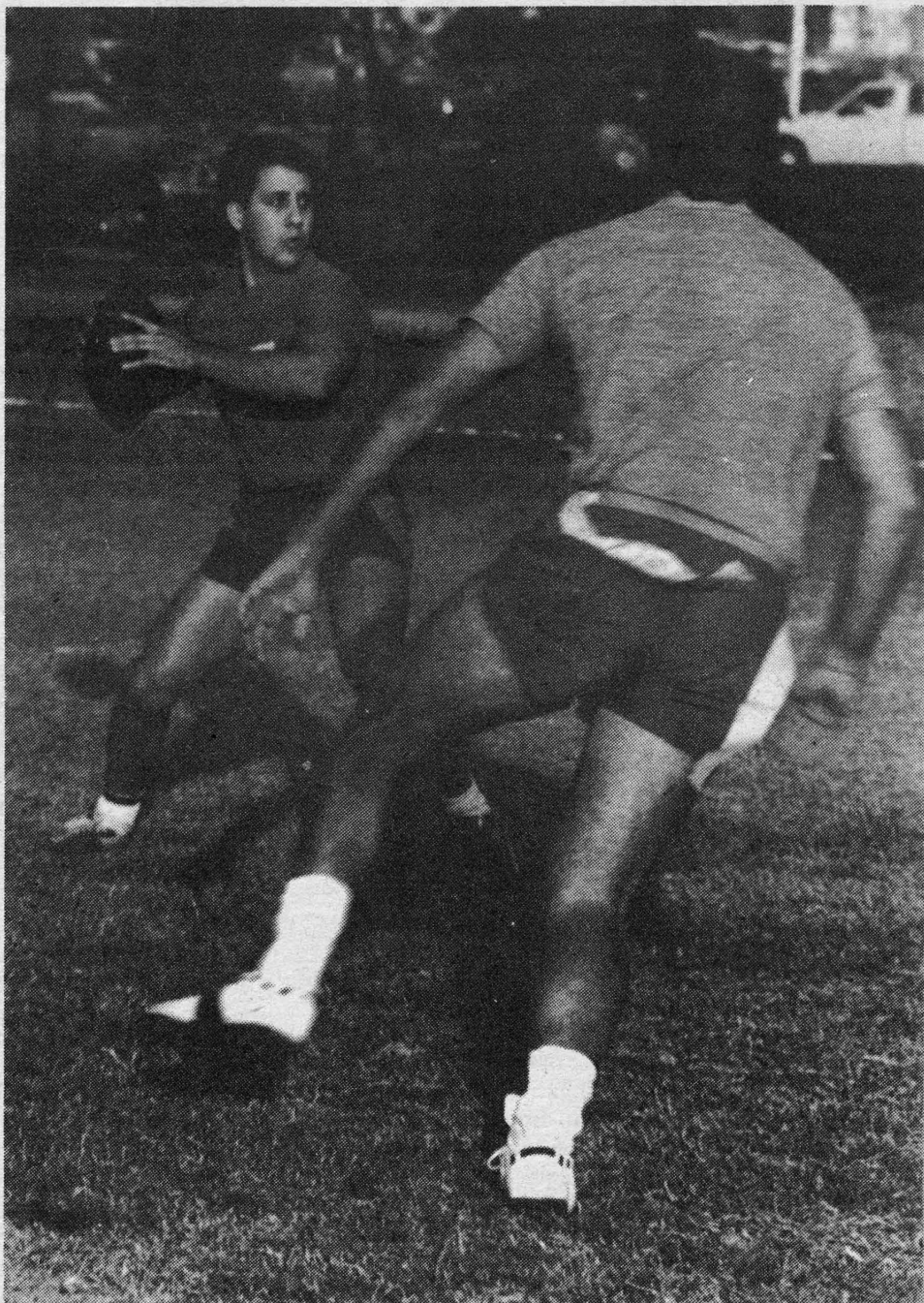
Jim Malkasian, offensive blocker and defensive back, has turned in several stellar performances on both sides of the ball, while defensive back Greg Abrahamian has been an unfriendly face to numerous receivers, rarely getting beat deep.

The next opponent for "Hye Enk" will be the ROTC "Gold Bars," which has also struggled through a disappointing season.

Like all previous games, the Hye gridders can be expected to perform enthusiastically, whatever the score may be. "The main thing is that we have a good time, and if we win, that's all the better," concluded the team captain.



Eric Ekizian and John Tufenkjian get encouragement from the sidelines.



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Hye Sharzhoom is the official newspaper of the Armenian Students Organization and the Armenian Studies Program 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.

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Funding received from A.S., I.R.A.

After requesting a total of \$1,500 from the Associated Students last Spring, the Armenian Students Organization received \$1,250 for the academic year 1984-1985. The money, which was approved in April, 1984, is part of an approximate \$300,000 budget which the A.S. allocates each year to campus organizations and programs.

According the ASO President Arpi Messerlian, the money only partially covers the many expenses incurred by the organization. "The money from the Associated Students is a great help," said Messerlian. "But because of the many activities we do, such as the recent visit of the Patriarch, the upcoming arrival of

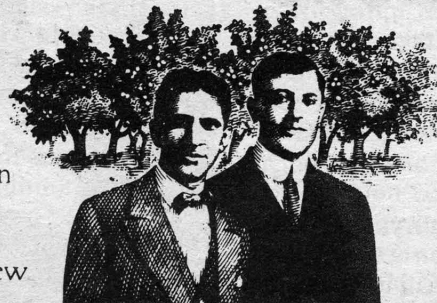
Catholicos Karekin II, and our Ethnic Poetry Night in December, we also need fundraisers and community support to maintain our active program."

ASO also received funds for its newspaper, Hye Sharzhoom. This funding, however, came from a different resource, the Instructionally Related Activities Board. A sum of \$600 was allocated for the 1984-1985 year. The money will be used to help cover postage costs for the paper's national and international distribution.

The ASO would like to thank the Associated Students and the Instructionally Related Activities Board for its continued support.

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Armenian Studies Spring course offerings

***ARM S 10 INTRO TO ARMENIAN STUDIES** 3 units, Kouymjian, 09:10-10:00 MWF in LS 175

***ARM S 10 Kouymjian, 19:10-22:00 Th** in AH 209

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

***ARM S 190 INDEPENDENT STUDY** units 1-3, staff

***ARM S 121 ARMENIAN PAINTING** 3 units, Kouymjian, 12:10-13:00 MWF in SA 164

History and development of Armenian painting from earliest times to the present with special concentration on the art of manuscript illumination. The course will present a basic background in early Christian, Byzantine and Islamic art as they relate to Armenian art. 19th and 20th century artists will also be studied.

***ARM 001B ELEMENTARY ARMENIAN** units 4, Karamanlian, 12:10-13:00 MFW in AH 209 and 12:10-13:00 Th in SS 109

Beginning course of graded lessons acquainting the student with basic structures and pronunciation of Armenian through practice, reading and writing. Credit by examination is offered during the first four weeks to advanced speakers.

***HIST 108B ARM. HISTORY II, THE MODERN PERIOD** 3 units, Kouymjian, 19:10-22:00 T in NS 147

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.