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Volume 7, No. 1 The newspaper of the California State University, Fresno Armenian Students Organization
November, 1985 and Armenian Studies Program.

Armenian Studies Program
CSUF, Fresno, CA 93740

Peters Business Building, CSUF's new venture

Armenian Businessman honored; Armenian Studies to be housed in new facility

Ground breaking for the latest addition to the Fresno State campus, the Leon S. Peters Business Building, is expected to take place as scheduled in early 1986. Completion of the \$13,000,000 project is set for mid-1988. Due to the financial crisis of recent years, it is the first major addition to the university's master plan in a decade.

The Business complex will have two separately funded components, integrated in terms of construction and ultimate use. The six-story main structure will include 11 lecture rooms, 10 teaching laboratories, graduate research space, 211 faculty offices and related departmental spaces. It will house not only the CSUF School of Business and Administrative Sciences, but the School of Humanities as well. The Trustees of The California State University approved the \$9,772,000 budget last November.

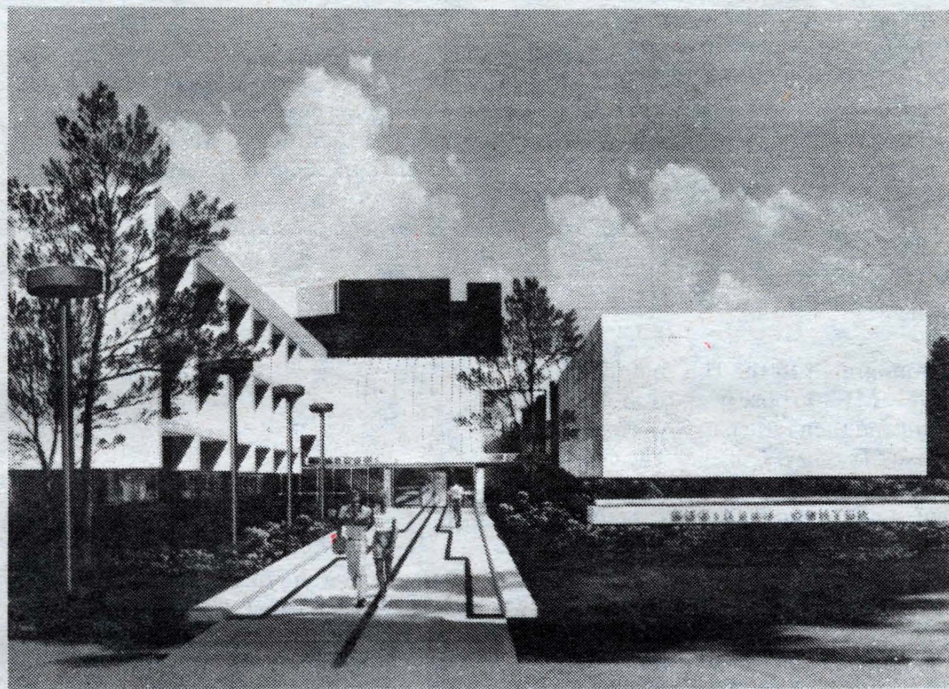
The other, smaller wing — 10,480 square feet versus the 84,344 of the main building — will be the single-story Valley Business Center with two 40 seat meeting rooms, a 125 person capacity theatre, a multi-purpose room with computer instruction capabilities, and a large exhibition foyer. The \$2,300,000 Center will

be entirely funded through corporate and community contributions.

The Board of Trustees in naming what will become the largest and most impressive building on campus after the late Leon Peters, has paid tribute to one of Fresno's most remarkable Armenian native sons, a tireless worker whose industry and modesty contributed so much to the well being of the community in which he lived. The designation of the building after Peters is one of the highest tributes paid to an Armenian in the State of California.

Leon Peters was more than just a successful businessman and admired philanthropist, he was committed to education, a person who over the years served in leadership capacities on the University President's Advisory Board, the CSUF Foundation Board of Governors, Co-Chairman of the Stadium Fund Drive, the University's Agricultural Foundation Board, and the Advisory Board of the School of Business. He was also, along with his wife Alice, a patron of the arts as attested to by the Leon and Alice Peters Gallery in Fresno's Metropolitan Museum and his position as member of the Board of the William Saroyan Foundation.

Leon Peters took an active interest in



A rendering of the Valley Business Center viewed from the east, with the Leon S. Peters Building on the right.

various university programs including Armenian Studies not only by way of generous contributions for the purchase of Armenian books, but through his counsel on the development of the Program. It is fitting that Armenian Studies will be housed in the building named after him.

The University's fund drive for the Valley Business Center section of the complex, though highly successful, having already secured some \$1,000,000 in pledges, is faced with a State imposed deadline

See Peters, page 8

Der Mugrdechian returns to CSUF

ASP adds language instructor

By Yvonne Sahagian
Staff Writer

The Armenian Studies Program at CSUF has acquired an additional instructor for the 1985 Fall semester.

Barlow Der Mugrdechian, a CSUF alumnus and former Armenian Students Organization president, has been appointed to instruct beginning and intermediate level Armenian language courses. He has also taught a two-part class on the Armenian Church on October 18 and 26 at CSUF.

Der Mugrdechian is a 1979 graduate of CSUF with a B.A. in Biology. Shortly after graduation, however, encouraged by Dr. Dickran Kouymjian he decided to enter the field of Armenian Studies and enrolled at the University of California, Los Angeles, where he studied under internationally acclaimed Armenian scholars Dr. Richard Hovannisian and Dr. Avedis Sanjian. Der Mugrdechian earned his masters degree in Armenian Literature from the Department of Near Eastern Languages and Cultures in June of 1983.

He also holds a Candidate in Philosophy degree and is currently working towards a Ph.D. in Modern Armenian Literature.

Der Mugrdechian's first teaching job brings him back to Fresno where he was born and raised. "I'm happy to be here and to be with the program," he said, recalling his own active participation in

"I'd like to pass on my experience to ASO members so that the club can avoid some of the minor problems and concentrate on the important issues facing it."

—Der Mugrdechian

the Armenian Studies Program during his undergraduate years at CSUF.

Dr. Dickran Kouymjian, Coordinator and Professor of Armenian Studies at CSUF, remembers Der Mugrdechian's

work and dedication to all aspects of the program during Kouymjian's early years at CSUF 1977-78. "It is very nice to have Barlow on campus because he was one of the best students in the Program," Kouymjian reflected, "he, along with others, formed a hard core group that brought new life to ASO and, of course, made a great impression on me."

Der Mugrdechian served as president of the Armenian Students Organization (ASO) in 1978. He was also the president of the U.C.L.A. Armenian Students Association and the editor of the *Armenian Horizon*, the official publication of that club.

In addition to Der Mugrdechian's class instruction, he serves as the current advisor to ASO. Because of his past experience with ASO and ASA, he is frequently called on to offer his insight on particular matters during club meetings. "I'd like to pass on my experience to ASO members so that the club can avoid some of the minor problems and concentrate on the

See Der Mugrdechian, page 4

Attention Hye Sharzhoom Subscribers

We at the Armenian Studies Program and Hye Sharzhoom are experiencing a mailing crisis. Part of our funding has been drastically cut, and we have been forced to update and modify our mailing list. You as subscribers of Hye Sharzhoom can aid in our efforts by notifying us of any address changes. Simply check the appropriate space as provided on our coupon (see page 12) and write in your new address. In addition, if you are receiving more than one issue of Hye Sharzhoom or more issues than you need, please let us know by mailing a postcard to: Armenian Studies Program, C.S.U.F., Fresno, CA 93740. Thank you for your cooperation.

ASO, ASP begin fall semester; Bedoyan reelected to V.P. post

The Armenian Students Organization and Armenian Studies Program at California State University, Fresno are well underway with this semester's slate of activities. Both club and program, as well as the student newspaper *Hye Sharzhoom*, are looking forward to build upon last year's successes.

The ASO's first meeting this semester was marked by the nomination and

reelection of Vice-President Shant Bedoyan. The post of Vice President was left vacant in this summer's officer election. Bedoyan, in his second consecutive term as Vice-President, assists newly elected president David Gabrielian. "I enjoy working with the members of the ASO, and by learning from each other, hopefully

See ASO, ASP, page 5

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A New Armenia ... An Armenia Lost..... Pages 6 & 7

Young Scholar visits Mid-East Page 9

Intramural Football Page 11

Letters to the Editor

Editor:

Enclosed please find a donation towards the expenses of your paper.

I just retired from having taught school for 37 years, so I have time to really appreciate your different articles. Keep up the good work in bringing the Armenian culture and heritage to the attention of all.

Sincerely,

S. Kaprelian
Oshkosh, WI

Editor:

I immigrated to the U.S. before World War I. My purpose was to study agriculture and then return to Sivas to teach in the Sivas Teachers College. The Genocide not only cut off my financial support from home, it wiped out my family. I continued my studies with great difficulty, and finally graduated from the University of Illinois in 1920. During part of that time I served in the U.S. Army as a machine gunner.

I was prepared to serve for the much promised free Armenia. In fact, after teaching in a private college in Tennessee for a while, I volunteered to serve the new Armenian Republic. However, the U.S.S.R. took the country over before I left the U.S. for the Armenian Republic.

No doubt the ASO is interested in *Hye Tad*. So far we have not succeeded in carrying out *Hye Tad* properly united. Disunity has been a chronic disease with us for many years. The Turkish government has taken full advantage of that. My hope is that young college groups can, some day, properly unite the Armenians. First of all you must learn about the reasons of the disunity from the past.

I still remember how our political parties behaved since 1913; how one of the parties behaved during the years of the Armenian Republic.

I am probably the only one still living who is an eye witness of what happened during the Chicago Worlds Fair in 1933, and how one of our political parties ignored the facts and caused murder and chaos, causing more disunity.

I have kept silent about all of them, hoping that they would be forgotten, but they are not.

Enclosed is a check for the ASO.

Sincerely,

Haig Beloian
Fresno, CA

Editor:

You have a fine publication in *Hye Sharzhoom*. I enjoy it as much as the *California Courier* and the *Armenian Observer*. It's a diversified and well organized journal.

I am always so proud to read about any meaningful Armenian contribution or accomplishment to our society. We are a fine and great people with many rare and wonderful qualities. More and more *odars* are appreciating that fact as they get to know our makeup and character.

Use the enclosed donation as you deem fit.

Cordially,

Cyril Saroyan
Daly City, CA

Editor:

I meant to write to you relative to your February, 1985 issue, but didn't seem to get around to it.

Kouymjian's review of *Saroyan: A Biography* by Lee and Gifford is well written and to the point. I agree wholeheartedly with his review and criticism of the book. Bill Saroyan, my cousin, was of my generation. I knew him intimately. I vacationed in his Paris apartment a few summers ago. I believe that much of what is in this biography is of a negative character. Much conjecture has been indulged in by the various and sundry acquaintances of Saroyan. Too many of the persons quoted in the interviews are acting as amateur psychologists and psychiatrists. The positive and pleasant worthwhile things Bill did and believed in and stood for are muted or greatly minimized. It was Shakespeare who said, "the evil that men do lives after them, the good is oft interred with their bones." This is precisely what we have here!

Walter Karabian's letter to the editor regarding his father's map of Armenian Town (Fresno) in the Emerson Elementary School neighborhood and the map itself by father John Karabian brought back many memories. John was of my generation as well. We were buddies and went through the Fresno public schools together. John Karabian, Suren "Pat" Melikian, Milton Simonian, and Cy Saroyan were inseparables during those school years in the 1920's.

Years later the Karabians and Saroyans became related by marriage. John's younger son, Lawrence, married my niece,

Dian (my sister Freda's daughter). The Lawrence Karabians now live in Los Altos Hills, CA with their two pre-teen sons.

I was an attorney for the State of California Public Utilities Commission in San Francisco for 28 years. I retired in 1982.

I am proud of your work.

Sincerely,

Cy Saroyan
Daly City, CA

Editor:

From what I have learned after reading a few issues of your newspaper, you are all doing a great job.

Enclosed is a brochure of the last project my husband worked on before he died in August, 1983. The introduction by William Saroyan was probably one of the last pieces of work that Mr. Saroyan was able to do. We had no idea that he was so ill, when he consented to write this for Mr. Tolegian. He never saw the finished *Portfolio*, but before he went to the hospital, he wrote a note asking that *Portfolios* be sent to his brother and to his sister, which we did after Mr. Saroyan passed away.

Some years ago, Mr. Saroyan collected Mr. Tolegian's oil paintings. Some, I know, are in his sister's home; where the others are, I am not sure. Perhaps you might know where they are now.

As you are probably familiar with Mr. Saroyan's plays, you no doubt have read Mr. Tolegian's name, in the introduction to *The Time of Your Life*, because he played the harmonica music (back stage) for the Arab (Housely Stevens played that part). I'm citing what went on in New York, when that play made such a hit.

Best wishes,

Araks V. Tolegian
Sherman Oaks, CA

Editor:

Please use the enclosed check for the Armenian Studies Program and the *Hye Sharzhoom*. Keep up the good work!

Sincerely,

M.K. Mirigian
Fowler, CA

Editor:

I have enjoyed receiving your wonderful newspaper of the Armenian Studies Program and want to thank you for your dedication and hard work to preserve our Armenian Culture through *Hye Sharzhoom*.

Enclosed is a donation to support your efforts and wish you much success.

Sincerely,

Annette Zartarian
Fresno, CA

Editor:

Thank you for the excellent article and pictures of the Armenian Community School activities. The written and pictorial article depicts the professionalism in education which we are trying to carry to the Fresno community.

Sincerely,

Ben Krikorian
Fresno, CA

Editor:

... The subject matter of the article on the Armenians in Fresno was particularly fascinating. Saroyan just skimmed the surface of the history.

I graduated from Fresno State College in 1927. My sister Gladys graduated with a teaching degree two years later. She went to Fresno State two years longer for her degree. I went on to UC in San Francisco to finish up.

Thank you for mailing me *Hye Sharzhoom*. Enclosed is a check for the students organization.

Sincerely yours,

Dr. Vahe Ashton
Monterey, CA

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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.

Armenian Studies Program
CSU, Fresno
Fresno, CA 93740

Gifts to Armenian Studies

Mrs. J. Jurbashian Jurian recently made a generous donation of personal effects to the California State University, Fresno Armenian Studies Program. She presented the Program with a collection of Armenian books and periodicals including some rare literary works, Fresno imprints, and short-lived periodicals. Once catalogued by the CSU, Fresno library, these valuable items will be available for study by students and the community. We would like to thank Mrs. J. Jurbashian Jurian for this generous gift.

In another major donation to the Armenian Studies Program Mrs. Araks V. Tolegian has made a gift of a portfolio produced by her late husband Manuel Jerair Tolegian (see letter to the editor). The portfolio entitled *Tolegian's 50th Year Portfolio of Paintings* has an introduction by William Saroyan and consists of prints of 20 original paintings by the artist from his 50 year career.

Manuel J. Tolegian was a Fresno native who began his art studies in New York's Art Students League. In 1939-1940 he composed the music for William Saroyan's play *The Time of Your Life* held major

exhibitions throughout his life including a one-man show in Fresno in 1946. His works are exhibited in major art museums and galleries throughout the world.

In addition to the portfolio Mrs. Tolegian has donated the painting *Armenian Women Baking Lavash Bread* which was chosen in 1976 for a Bicentennial exhibition of works by American artists at the White House.

Mr. Vaughn P. Vartanian contributed two photographs from his late father's collections to the Armenian Studies Program. One is a 1912 photo of Armenian School students at Holy Trinity Armenian Apostolic Church. The other is a group picture taken in Fresno circa 1920-1925 including Mr. Vartanian's father's photo. These photographs will be added to the Armenian Studies Program collection of documents and letters concerning the history of Fresno.

These valuable gifts to the Program are sincerely appreciated. The Armenian Studies Program is in need of the following items vital to its functioning: an electronic IBM typewriter and a micro-computer for research. All gifts are tax-deductible.

Visitors to Armenian Studies

Sassounian, Tololyan highlight weekend classes

By Randy Baloian
Editor

During the fall semester the Armenian Studies Program at California State University, Fresno has offered two Saturday courses which have featured a number of speakers including, *California Courier* editor Harut Sassounian, Professor Khachig Tololyan, and Father Vartan Kasparian.

The two weekend classes, **Armenian Political Violence** and **Armenian Church**, have already been completed, while a third, **Armenian Experience through Film**, will be taught on two successive Saturdays, December 7 and 14.

The first of the Saturday classes, **Armenian Political Violence**, was conducted by Dr. Dickran Kouymjian, Coordinator of the Armenian Studies Program at CSUF. Dr. Kouymjian introduced the course with a discussion of the various antecedent conditions that gave rise to the militant movements. Among these, Kouymjian cited the 1915 Genocide as being inextricably linked with the political violence. "The Genocide not only holds significance in its historical and political manifestations, but also in its more latent, psychic effects and in its resultant violence," said Kouymjian.

After outlining the basic causes of political violence, the rise, actions, and dissolution of Armenian militant groups were discussed. The Armenian Secret Army for the Liberation of Armenia (ASALA) and the Justice Commandos for the Armenian Genocide (JCAG) are

the main groups associated with the movement. Although they embrace somewhat different ideologies, ASALA and JCAG employ similar methods and have both gained world attention for their militant acts. Within the last few years, however, these groups have experienced internal strife and a subsequent reduction in the frequency of violent acts. About this Kouymjian said: "If the objective of these groups was to cause in part indignation and conflict in Armenian communities of the world, it has been accomplished. Another militant act will do little good."

In contrast to the discussion on Armenian political violence, guest lecturer Harut Sassounian, editor of the *California Courier*, spoke on the Armenian National Committee's participation in a United Nations sub-commission conference held in Geneva, Switzerland this August. The ANC, as well as other Armenian groups, attended the Geneva conference to support the passage of a U.N. report (*On the Prevention of Genocide*) which contains a paragraph (24) referring to the Armenian Genocide of 1915.

The report and in particular the paragraph concerning the Armenians were the subject of much controversy throughout the conference. Sassounian, a member of the ANC contingent in Geneva, described to the class the methods used by the Turkish representatives to strike the paragraph from the report. They ranged from conventional verbal disapproval and lobbying, to underhanded procedural abuses and political coercion.



Professor Tololyan (left) and Dr. Dickran Kouymjian (right) chat outside the Armenian Studies office after Tololyan's lecture.

Despite these efforts, however, the report was passed by the sub-commission.

Sassounian cautioned that although the passage of the report represents a triumph over historical revisionism, it is not immune from attempts made by the Turkish government to discredit its validity. He added that the Turkish press has in fact intentionally and falsely reported that the sub-commissions report with reference to the Armenian Genocide was defeated.

On the following Saturday, Professor Khachig Tololyan of Wesleyan University in Middletown, Conn. spoke on the topic of "Cultural Narrative and the Motivation of the Terrorist." The talk he presented was a version of a longer lecture which he had already presented to the American Political Science Association Convention in September of this year.

Professor Tololyan began with a critique of the ways in which most political scientists specializing in militant movements deal

with the topic of motivation. They attribute most political violence to such motives as alienation from family and the social order, thereby ignoring some of the aspects of political motivation which Western social scientists find inconvenient. Such interpretations, he argued, do not apply to the study of cases like Irish and Armenian political violence.

Professor Tololyan then discussed his interpretation of militancy and its motivations. His alternative concentrated on cultural narratives told by the culture to its youth, and held to be important as vehicles of human values. One such example of these was the ideas embodied in the Armenian national holiday of Vartanantz which commemorates the heroic 5th century struggle of Vartan Mamigonian and his companions who gave their lives to preserve Armenian Christianity. After explaining what the

See Weekend, page 8

Foreign Service Officer Heditsian visits CSUF

Corrine Heditsian, Chief of the Near East and South Asia Branch of the Press Division of the United States Information Agency in Washington visited the CSU Fresno campus and the Armenian Studies Program on October 8, as part of a series of informational briefings to students at central and northern California universities. A native of Providence, Rhode Island, it was Ms. Heditsian's first trip to Fresno where she has relatives and acquaintances. She received her masters degree from Columbia University in International Affairs and while there was a classmate of Armenian Studies Director, Dickran Kouymjian, in courses taught by Professor Nina Garsoian. Later she served in India, Beirut and Paris, and next year she will leave Washington to take up a four year post in Rome as Chief Press Officer at our Embassy.

Ms. Heditsian met with faculty and a select number of students during the day to explain job opportunities in the diplomatic branch of the U.S. government. She addressed Dr. Kouymjian's morning class, **Introduction to Armenian Studies**, about her experiences working for the government abroad. Hye Sharzhoom was able to get the following interview with her over lunch.

Hye Sharzhoom: Ms. Heditsian, what exactly is the Foreign Service?

Corrine Heditsian: The Foreign Service includes the United States Information Agency, the State Department, and the

A.I.D. Program, and the Foreign Commercial Service of the Commerce Department. Currently it has some 4,000 officers, 335 of which were newly appointed in 1984.

HS: How much time do Foreign Service Officers spend abroad?

CH: Usually 7 to 10 years on overseas duties with annual home leave, and then 3 to 4 years on State side, then out again.

HS: Is the salary competitive?

CH: In the beginning, very much so, \$20,000 to \$27,000 for starting officers, but later the top salary is only \$68,000. No one joins the Service to make lots of money. However, there are interesting fringe benefits such as foreign housing, travel, educational allowances, and the U.S. Government retirement plan. You can retire at 50 after 20 years of service. The mandatory retirement age is 65.

HS: What are the qualifications for becoming a Foreign Service Officer?

CH: You must be a U.S. citizen, over 21 years old, and willing to be available for world assignments.

HS: We understand that there is something like an entrance exam, is that true?

CH: Yes, once a year the Foreign Service exam is given, this year on December 7th; applications are due two weeks before, this year on October 25. Information is available at the university Career Planning Office or at the regional U.S. Government Management Office.

HS: How does one prepare for the exam?

CH: It's not an exam you can cram for. There are certain things you can do, however, which will help you pass the exam.

HS: It's like an IQ exam then?

CH: No it's a test of your general knowledge. The ways you prepare are things which everyone who considers her or himself an informed citizen should do:

1) read a good daily newspaper, 2) read a good weekly news magazine, and 3) according to some, a very good idea is to read at least half an hour of fiction daily for two reasons. It is important to keep abreast of what's going on in literature and to insure that one has English language skills. This is the area that most people have problems with, if they have problems, in the written exam or the oral exam, and in fact in their careers. My advice to anyone taking the exam is that if your field is one in which your English oral or written expression needs improvement, you better work on it.

HS: How many people take the exam each year?

CH: In 1984 17,000 sat for the exam world wide; 3,100 passed it.

HS: Does the foreign service have a special interest in minorities? If so, are there special conditions for them?

CH: Yes, and there are Affirmative Action Programs, since so many take the exam and so few are needed, we want to concentrate on informing ethnic groups about their possibilities. There are not as many ethnic and minority officers as we would like.

HS: What about Armenians?

CH: Well, I just said that the Foreign Service is looking for individuals from minority groups, and with only 6 Armenian officers that I know of out of the 4000 in the Foreign Service, it is not a career Armenians tend to look to. One of the things I sense is that Armenian-Americans are tremendously interested in Amer-

ican foreign policy and international relations in general, but have been so tied up in seeking careers in more 'lucrative' professions that they haven't thought in terms of making an impact, however gradually, on government from the inside.

HS: Do you see the Armenian Assembly's intern program as a logical channel for entry into the Foreign Service?

CH: Absolutely!

HS: Have you known Dr. Kouymjian a long time?

CH: For nearly 25 years, first as a graduate student at Columbia University, but later when we both served in Beirut—he at the American University—and later in Paris, too.

HS: Thank you very much; we hope you'll come back to Armenian Fresno again.

CH: I'd love to.



Corrine Heditsian of the U.S.I.A. in Washington.

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Armenian Studies Program
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Հետեւեալը ձայնասփռում է Միջին Արեւելքի եւ Սովետական Միութեան ունկնդիրներուն համար հայերէն լեզուով «Ամերիկայի Ձայն»ի միաջգային կայանէն Յուլիս 1985-ին:

15 տարուց ի վեր է, ինչ հայերէն է դաստանդում Ֆրեզնոյում գտնուող Կալիֆորնիայի Նահանգային Համալսարանում: Սակայն Հայագիտական ուսումնասիրութիւններ ծրագրող Հաստատու է տար տարի առաջ: Յիշեալ Համալսարանում այսօր ուսմանը են հետեւում միջին հաշուով 60-ից 125 ուսանողներ: Յառաջիկայ եռամսեակի համար նախատեսւած են հետեւեալ առարկաները:

—Հայոց պատմութիւն, վաղնջական շրջաններից մինչեւ մոնղոլական արշաւանքները՝ հիմնուած հայկական, ասորական, իրանական, հռոմէական, բիզանդական, արաբական եւ թուրք սելջուկական աղբյուրների վրայ:

—Հայոց քաղաքակրթութեան պատմութիւն: Ընդհանուր աւանդ Հայոց պատմութեան, Հայաստանի աշխարհագրութեան, ինչպէս նաեւ հայ գրականութեան ու մշակութիւնի զարգացման փուլերի վրայ՝ նախաքրիստոնէական շրջաններից մինչեւ մեր օրերը՝ չեչալ գնելով հայկական ու համաշխարհային աղբյուրների ու մատենագրութեան վրայ:

—Վիլհամ Սարգսյանի կեանքն ու գրականութիւնը: Ուսումնասիրութիւն ամերիկահայ մեծանուն գրողի ստեղծագործական կեանքի, վերլուծելով իր թատերգութիւնները, վէպերը, պատմութիւններն ու փորձագրութիւնները:

—Հայոց կենսամփոք շարժանկարի միջոցով: Ներկայացում Հայաստանի եւ հայերի վերաբերեալ արտագրուած կինոնկարների, յատկապէս հայ արուեստագէտների կողմից բեմադրուած շարժանկարների,

որոնց մէջ նաեւ Ռուբէն Մամուլեանի, Սարգիս Փարաջանեանի, Սարաֆեանի եւ Աւագեանի բեմադրուած գործերը, ուսումնասիրելով աւելի շարժանկարի նիւթն ու արեւտար:

—Հայոց եկեղեցու պատմութիւն: Հայոց ազգային անկախ եկեղեցու հիմքերը, իր վարդապետական դիրքը քրիստոնէութեան մէջ, իր ազդեցութիւնը համաշխարհային կրօնների վրայ:

—Հայ քաղաքական արդի խնդրումները: Քննարկում վերջին շրջանի հայ քաղաքական խոռովութիւնների, նրանց դրդապատճառները, կիրարկման եղանակները ու նպատակները, ինչպէս նաեւ այդ խոռովութիւնների ազդեցութիւնը Հայկական Դատի հետ:

—Հայոց լեզու տարրական ու միջնակարգ մակարդակների վրայ: Արեւմտահայերէնի քերականութիւնն ու հնչողականութիւնը, գրուող ու բանաւոր վարժութիւնները, ինչպէս նաեւ լեզվաբանութիւնն ու շարադրութիւնը:

Միւս առարկաները դաստանդում է Դոնալդ Տիգրան Գույումճեանը, որը միաժամանակ ղեկավարն է Ֆրեզնոյի Նահանգային Համալսարանի հայագիտական բաժանմունքի: Նա ոչ միայն երկար տարիների բարեկամութիւնն ու մտերմութիւնն է ունեցել Վիլհամ Սարգսյանի հետ, այլ համարուած է որպէս յատուկ Սարգսյանագէտներից մէկը: Դոնալդ Գույումճեանը ներկայիս գրադուած է Սարգսյանի մասին մի սուտար ուսումնասիրութիւն պատրաստելով: Նա աւարտելու վրայ է պատմաբան Ղազար Փարպեցու նիւթը իր մի գործը: Մեծ մասամբ նրա ջանքերի շնորհիւ էր, որ Սարգսյանի գրական արխիւը վերջերս փոխադրւեց եւ հաստատուեց Ֆրեզնոյի Նահանգային Համալսարանում:

Համալսարանի հայ ուսանողներն ու ուսանողուհիները կազմել են իրենց ուսանողական կազմակերպութիւնը, որն ունի իր պարբերաթերթը՝ «Հայ Շարժում» անունով: Թերթը բաղկացած է անդերէն ու հայերէն

The following was broadcast in Armenian by The Voice of America on its International Division in July, 1985 to listeners in the Middle East and the Soviet Union.

Armenian language has been taught for fifteen years at California State University, yet it has been only eight years since a permanent Armenian Studies Program was established there. Today somewhere between sixty and one hundred twenty-five students take Armenian Studies classes each semester at California State University, Fresno.

For the fall semester the following courses will be offered: (History 108A) **Armenian History from Ancient Times to the Mongol Invasions**, based on Armenian, Assyrian, Iranian, Roman, Arab, and Turkish sources; (Armenian Studies 10) **Introduction to Armenian Studies**, a general survey of Armenian history, geography, as well as the phases of development of Armenian literature and culture, from pre-Christian period to our times, with the emphasis on Armenian and international sources and bibliography; (Armenian Studies 50T) **Life and Writing of William Saroyan**, a survey of the literary career of the famous Armenian-American author, analyzing his plays, novels, short-stories, and memoirs; (Armenian Studies 120T) **Armenian Experience through Film**, presents films on Armenia and the Armenians, especially those produced by Armenian directors such as Reuben Mamoulian, Sergei Paradjanov, Sarafian, and Avakian, whose works are studied for form and content; (Armenian Studies 120T) **History of the Armenian Church**, considers the foundations of the independent Armenian

national church, its doctrinal positions within Christianity, its influences on Armenian national life, as well as the influence of the Armenian Church on world religions; (Armenian Studies 120T) **Modern Armenian Political Movements**, an examination of recent Armenian political turmoil, the Armenian cause, and its purposes, as well as the relationship of that turmoil to the Armenian Question; (Armenian 1A and 2A) **Elementary and Intermediate Armenian Language**, studies grammar and pronunciation of Western Armenian, written and oral practice.

Most of the courses are taught by Dr. Dickran Kouymjian, who is at the same time the Coordinator of the Armenian Studies Program at California State University, Fresno. He has had not only long years of friendship and intimacy with William Saroyan, but is considered among the best Saroyan experts. Dr. Kouymjian is presently occupied with the preparation of a study of Saroyan. He is also nearly done with a work devoted to the Armenian historian Ghazar Parpetsi. It was thanks in part to his efforts that Saroyan's literary archives were recently moved to the California State University, Fresno library.

The California State University, Fresno Armenian students have formed the Armenian Students Organization which publishes its own newspapers, *Hye Sharzhoom*. The paper has Armenian and English sections. The student organization periodically organizes lectures for the public-at-large in Fresno. The most recent in that series took place in April (1985), when historians Dr. Richard Hovannisian and Dr. Kouymjian gave lectures. *Los Angeles Times* reporter (and former CSUF student) Mark Arax also spoke on media resources and the Armenian Question.

բաժիններից: Ուսանողական միութիւնը պարբերաբար դասախօսութիւններ է կազմակերպում Ֆրեզնոյի հասարակայնութեան համար: Դասախօսական նման շարքերից վերջինը տեղի ունեցաւ Ապրիլին, ուր պատմագիտական ուսումնասիրութիւն-

ներով հանդէս եկան պատմաբաններ Ռիչարդ Յովհաննիսեանն ու Տիգրան Գույումճեանը, ինչպէս նաեւ «Լոս Անջելես Թայմզ» թերթի աշխատակից Մարք Արաքսը՝ խօսելով տեղեկատուութեան միջոցներն ու Հայկական Հարցը նիւթի մասին:

Armenian Typesetting Courtesy of Meshag Printing

Der Mugrdechian
Continued from page 1

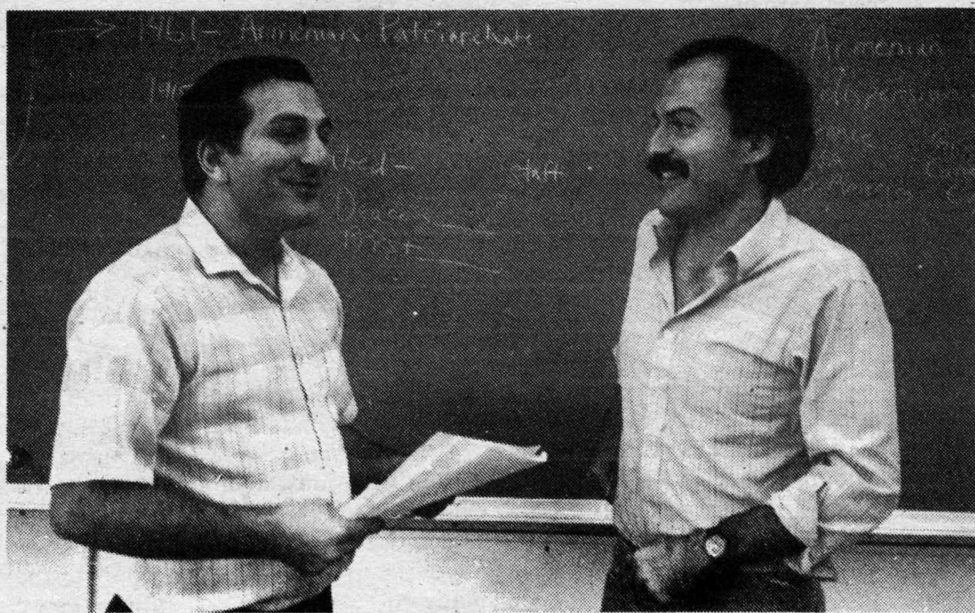
important issues facing it," commented Der Mugrdechian.

Within the Fresno community, Der Mugrdechian is active in AGBU and serves as a deacon at St. Paul Armenian Church.

Der Mugrdechian has recently returned from a five week trip to the Middle East in which he toured Syria, Jordan, Egypt and Greece. He has also written an article on his experiences and travels while on tour there.

Upcoming plans for Der Mugrdechian include a trip to New Orleans to participate in the Middle East Studies Association meeting. He is also starting research for his doctoral thesis. Der Mugrdechian is particularly interested in the development of Armenian literary criticism. "The 19th century holds special significance because we see the beginnings of literary analysis as a serious study," said Der Mugrdechian.

His beginning Armenian language class consists of Armenian students who have



Armenian Church class lecturer Van Der Mugrdechian reflecting on a student's question with Armenian Studies lecturer Barlow Der Mugrdechian.

had no previous experience in Armenian. "What we're seeing is third-generation Armenians with the desire to learn Armenian," he said. The beginning language

course stresses basic structures and pronunciation of Armenian through reading, writing and practice drills. The advance course involves conversation on

assigned topics, as well as reading from selected texts and writing of short compositions.

The support received through class size(s) and overall turnout isn't at the level that Der Mugrdechian feels it should be. "Considering the size of the Armenian community here, I think the support could be more ... not only my classes but all classes in the (Armenian Studies) program," he stated.

Dr. Kouymjian spoke on the importance of class size and its relation to Der Mugrdechian's continued instruction for the '86 Spring semester. "The (CSU, Fresno) University is committed to an Armenian Studies Program, but with one person ... the rest has to either be raised financially by the community ... or there has to be massive enrollments in the classes," Kouymjian commented.

Der Mugrdechian hopes to get acquainted with the community and to continue to work with students in strengthening the Armenian Studies Program to preserve Armenian culture and heritage.

James C. Baloian was born in Fresno, California, on August 11, 1945. He attended Fresno State College and the University of California, Irvine, graduating from the latter in 1969. At Fresno State he had contact with other talented poets. Baloian has taught poetry and traveled the west coast with his wife Cissy. He has a daughter Lisa and a son Mike.

Baloian has been published in numerous periodicals and earned several awards. His poem THE ARARAT PAPERS, 1978 is reprinted from his book THE ARARAT PAPERS. The other two poems are original works published for the first time.

THE ARARAT PAPERS, 1978

The shadow almost green afternoon
darkens into depths
a single room where
rain falls hourly
and the birds
refuse to perch or nest

a rose of winter blossom
a sting
to bear life
counts each moment
as if it were the last
without age

The rivers still and persistent
the brown stain in the clothes
and a sky of lost chairs...
lips and eyes migrating to the mirror
the white complexion of the window

Under the arbor
under the green triangle of grapeleaves
the crooked fingers and raised roots
wisps twinkle from the clouds
a purple sky and no one awake

hands with pockets
good friends and close relations

Yes, they all come here

2/

When I wake the room dances with water
And I am an Ark
between the Americas

In Ararat
my ancestors shout
with Ram horns
looking for me
an expedition is organized
and a flag raised
at the Black Sea
the Mediterranean
Istanbul and Baghdad
Marseilles
and Gibraltar

Blank
a fugitive I look
for the concrete spirit
of my being
I approach
the first and last

the Somnambulist the Poet/1984

There is no certainty with time
space, or dream when he rises
in the dark morning,
early like a bear in January,
and finds his way
like a blindman who sees
and still is blind

who shuns dress
moving with instinct
speaking when spoken too,
moving out over the landscape
as if it were the day

The certainty is
he will remember nothing
when he wakes
honing his journey
like a pigeon
arrowing an invisible
compass toward home

The certainty is
his arms swing freely
smoking in a bluehorizon
his feet curling asleep
early with neon dances

And,
when woken suddenly,
he continues the conversation
unaware

he speaks
in the future

Everybody is glad it's Friday;
and he with public debts
like his neighbor,
sits at his window, subdivided
between lowcost housing
and the industrial complex
to the east, where at sunrise
the giant caterpillars push
the earth into great caverns
and perfect hills of fine sand

He is a careful person
and burns a light all night
outside his door,
while his eyes burn
from the blue halo of late news
and his fingers wrestle
with the traffic of words,
transfusing gestures
into conversations

the moon sets,
soon the solo sadness
of the workaday routine
thumps the hour,
and the arrival of color in the sky
a cool bath of blue

and the alchemy
of the soul
wanders the house like a ghost,
who finds it hard
to find a place
in this civilized world

ASO, ASP

Continued from page 1

we can make ASO a stronger club," said Bedoyan.

Also serving on the executive staff are: Lisa Zerounian, secretary; Lisa DeOrian, treasurer; and Christine Garabedian, historian.

The organization also retained last year's standing committees which function as an integral part in the planning and operation of ASO activities. Members serving on those committees are as follows:

April 24th: Karen DeOrian, Jim Malkasian, Aram Messerlian, and Aline Ohanian.

Publicity: Barlow Der Mugrdechian, Dickran Kouymjian, and Lynette Zerounian.

Cultural: Randy Baloian, Karen DeOrian, Christine Garabedian, and Lisa Zerounian.

Social: Lisa Assadourian, Diane Siranian, and Rose Madanyan.

Thus far the social committee has already conducted two events: The Kick-off Picnic held September 25, and a Halloween party held October 26, in the Residence Dining Hall at CSUF.

In addition to these social events, the club has expressed a desire to extend invitations to various lecturers. In past years, the ASO has held an outstanding tradition of presenting the foremost authorities of their respective fields, and this year will prove to be no different. Heading this year's list are Soviet Historian Dr. Kevork Kherlopian, *Ararat* editor Leo Hamalian, and poet Peter Balakian. The dates and times of these lectures are as of yet tentative, though students and com-

munity members can look to future ASO publications for further details.

The calendar of ASO events also includes a dance workshop conducted by internationally travelled dance instructor Tom Bozigian and a musical presentation by *Ensemble de Musique Armenienne*. Bozigian's workshop involves the instruction of traditional dances and will be held sometime in mid-March.

Founded in Paris in 1976, *Ensemble de Musique Armenienne* consists of four young Armenian musicians born in various countries, who have performed traditional Armenian music before enthusiastic audiences in Europe and the United States. The ensemble will be making its third tour of the United States sometime in the spring of next year.

Attendance for the Armenian Studies Program has been high enough to allow for two instructors to teach the curriculum. Considering the number of Armenian students at CSUF Fresno, the Program still feels it has hardly reached its potential with regard to enrollment.

Dr. Dickran Kouymjian, Coordinator of Armenian Studies, is now in his ninth year at CSU Fresno. He teaches Armenian history and a two section general education course, *Introduction to Armenian Studies*. In addition, Dr. Kouymjian has also taught a course on Armenian political violence and will conduct a one unit Armenian film class on December 7 & 14.

Barlow Der Mugrdechian, a graduate of the University of California at Los Angeles, instructs both beginning and intermediate Armenian language courses.

Hye Sharzhoom, the official organ of the ASO and Armenian Studies Program, is now in its seventh year of publication. Replacing Editor Vahe Messerlian, who has transferred to U.C.L.A., is last year's Assistant Editor Randy Baloian. Assuming Baloian's former post is Karen DeOrian, who has also served as ASO treasurer and secretary.

ASO To Sell Tehlirian Proceedings

THE CASE OF SOGHOMON TEHLIRIAN translated by Vartkes Yeghiayan, from the Armenian. Los Angeles: A.R.F. Varantian Gomideh, 1985. 171pgs. \$10.50

This book recounts the proceedings of the trial of Soghomon Tehlirian, accused of the March 15, 1921 assassination of Talaat Pasha in Berlin, Germany. Talaat Pasha was the Minister of Interior, a leading member of the Committee of Union and Progress, and a member of the triumvirate of Ottoman Turkey at the time of the Armenian Genocide. He is considered the chief architect of the 1915 Armenian Genocide. Soghomon Tehlirian was a survivor of that Genocide, and his subsequent trial for murder on June 2-3, 1921 is detailed in this English translation from the Armenian.

The proceedings of the Tehlirian trial were first published in German in 1921 under the title *Der Prozess Talaat Pascha* (The Trial of Talaat Pasha), and later translated into Armenian by the Mekhitarist Congregation of Vienna in 1921. This book is an English translation from that Armenian transcript and is an important historical document.

The book is available through the CSU, Fresno Armenian Students Organization.

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Refugees from the Old World ... Hopes flicker and gasp ... "Do you bring word from Kharpert?" ... "They are using the stones of Soorp Garabed as fence posts" ... Antranig dead ... Little Armenia settles in ... Bakeries and coffeehouses ... Shoemakers and tailors ... Emersoi, Longfellow, and Fresno Tech ... Irrigation ditches and backyard gardens ... Picnics for the summer ... *Hantesner* for the winter ... The world steadies herself, then wobbles ... prices tumble ... Debts rise ... Land lies fallow ... Another exile ... Los Angeles ... San Francisco ... "*Yertak parov*" ...

An Armenia Lost

[illegible]

Hye Sharzhoom thanks **Mr. Shekoyan** for allowing us to publish his map of Armenian Fresno. The map was drawn from memory and dates circa 1915-1939.

The Armenian as G.I. ... Boot camp and C-rations ... Europe and the Pacific ... Two pounds of *rojig* at mail call ... An Armerican generation grows to manhood ... "*Hairen khose!*" ... "*Paits dad, good Armenian g'khosim already*" ... "*Dghas! Inch yeghav?*" ... "*Don't worry. Amen pan alright e Dad*" ... Soldiers in bus depots ... Displaced persons in Stuttgart ... History has turned another page ...

Tract houses north of Shields ... Two cars in every garage ... The Armenian Dream waves goodbye to *mairig* ... The barber's son a lawyer ... The farmer's daughter a teacher ... Quiet sidewalks along Hazelwood ... Gritty coffee and aging memories at the *Asbarez* club ... Bulldozers and freeway overpasses on M Street ... Smirks and giggles from grandchildren ... Progress and prosperity ... Assimilation and apathy ... A new Armenia ... An Armenia lost.

—Mark Malkasian

Hungry eyes ... Whispers of fear ... Hatred and suspicion ... Dirty Armenian ... Fresno Indian ... "You can't live here" ... Bedrosian to Peters ... Hovannesian to Johnson ... Armenian-American Citizens League ... A bishop stabbed ... A community torn ... Tashnag ... Ramgavar ... Them ... Us ... "Where can we find Unity?" ... F.D.R. ... The Daring Young Man on the Flying Trapeze ... Saroyan's Fresno ...

SAS marks 10th Anniversary

The Society for Armenian Studies will hold its Annual Business Meeting on Saturday, November 23, 1985 from 3 to 5 pm in the Hyatt Regency Hotel in New Orleans. On Sunday evening at 8 pm, the Society will hold its Tenth Anniversary Banquet at Arnaud's Restaurant, preceded by a reception for the Society hosted by the Armenian Association of Louisiana.

Also on Sunday, three panels sponsored by the Society — 9-11 am: *Medieval Armenian Medicine*; 11am-1pm: *The Armenians during Their Last Decades in Anatolia*; 3-5 pm: *Turkish-Armenian Cultural Relations in the 19th Century* — nine scholars in all will present their papers. The panels will form part of the regular meeting of the Middle East Studies Association. The public is urged to support its scholars by attending these sessions and the banquet. Reservations can be made by contacting the SAS Treasurer, Gia Aivazian, at (213) 275-2767.

The Society for Armenian Studies is the only professional organization in the U.S.

for scholars and researchers interested in the Armenians, their history and language.

The initial decision to form such an association was made at the Middle East Studies Association meeting of 1974 in Boston spearheaded by Richard Hovannisian and fellow scholars Avedis Sanjian, Robert Thomson, Nina Garsoian, and Dickran Kouymjian. Currently the SAS has a worldwide membership of some 175 scholars and 40 supporting subscribers. It publishes a *Newsletter* thrice a year, its own *Journal* annually, a yearly bibliography, and serious monographs in its *Occasional Papers* series.

The Society is affiliated with the American Historical Association, the Middle East Studies Association, and other societies, and has sponsored panels at various professional meetings. Its funding comes from annual membership dues and grants and donations from supportive foundations and individuals.

The Alex Manoogian Cultural Fund

has committed itself to the underwriting of the Society's *Journal* for its first three years. Additionally, the Manoogian Fund has been subsidizing the air travel for SAS Administrative Council meetings and for scholars presenting papers at SAS sponsored panels. Through this generosity the Society for Armenian Studies has been able to assert an energetic Armenological presence in Middle East scholarship.

The 10th Anniversary Banquet in New Orleans is just one of a series of special events to mark a decade of the Society's work. Next year it will sponsor a number of jointly organized conferences on current issues and trends in Armenian studies on both the East and West coasts. A special retrospective issue of the *Newsletter* on the history of the Society will also be published.

For the current year, the Administrative Council, the governing body of the Society for Armenian Studies, is made up of Arpena Mesrobian, (Secretary), Gia Aiva-

zian (Treasurer), Artin Arslanian, Krikor Maksoudian, Vahe Oshagan, Nikola Schahgaldian, and Dickran Kouymjian (Chairman).

Membership is not limited to scholars. Those willing to support the important work and activities of this academic body, but are not themselves scholars, may join as supporting members. All members receive the *Newsletter*, *Journal*, *Annual Bibliographies*, and the bi-annual *Roster of Members*. Armenian organizations are urged to morally and materially back the Society's efforts to raise scholarly and public perception of Armenian history.

Enquiries on membership should be addressed to the Secretary of the Administrative Council, Arpena Mesrobian, 4851 Pembridge Circle, Syracuse, N.Y. 13215. Donations should be made out to the Society for Armenian Studies and mailed directly to the Treasurer, Gia Aivazian, 1134 South Wooster St., Los Angeles, CA 90035.

Peters

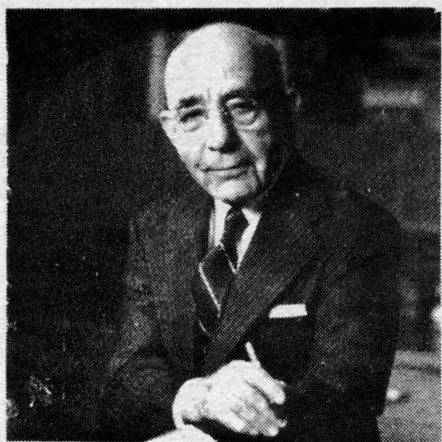
Continued from page 1

of December 31. Through a unique arrangement, the Trustees of CSU have agreed to provide for maintenance and upkeep of the privately funded Valley Business Center—the facility will be primarily for public and corporate use—if ground breaking and construction take place at exactly the same time as the State funded Business School.

Hye Sharzhoom and the Armenian Studies Program urge all readers, all Armenians in Fresno and beyond, to actively and generously support the University's fund drive. Such support will give credibility to the often heard proclamations of Armenians' dedication to higher learning. It will also acknowledge the Armenian community's appreciation for Leon Peter's generosity to so many of his own people's needs and causes. As a Trustee of the Armenian Assembly, Mr. Peters gave more than just his time and money, he gave his experience, his balanced and reasoned advice at very critical moments in the organization's history. His final donation of \$200,000 to the Armenian Assembly endowment fund quietly asserted his faith in the future of Armenian life in America.

All contributions will be properly acknowledged in the new facility. Though pledges to the Leon S. Peters Business Building must be made before the end of the year, payment can be spread over four successive tax years up until April 1988.

An illustrated brochure on the building as well as pledge cards can be secured through the CSUF Office of Development, Dick Francois, Director, 121 Thomas Administration Building, Fresno, CA 93740, telephone (209) 294-4036. Further information and details on various aspects of the project can also be obtained from Dean Joe Penbera of the School of Business, telephone (209) 294-2482, James Shekoyan of the Fund Drive Steering Committee, telephone (209) 435-5700, or Dr. Dickran Kouymjian, Coordinator of the Armenian Studies Program, telephone (209) 294-2669.



The late Leon S. Peters

Weekend

Continued from page 3

cultural narrative are and how they work, Professor Tololyan finished his talk by reading from publications of ASALA, in which the influence of these narratives is expressed. All this is ignored by American social scientists, he said, partly because they don't want to know, and partly because they cannot know unless they take the time to study the language and culture of the Armenian people.

The second in the series of weekend courses, **Armenian Church**, was led by lecturer Barlow Der Mugerdechian. Like the political violence course, over twenty regular and extension students were in attendance. Der Mugerdechian outlined the basic tenets of the Armenian Apostolic Church and answered various theological questions posed by the students.

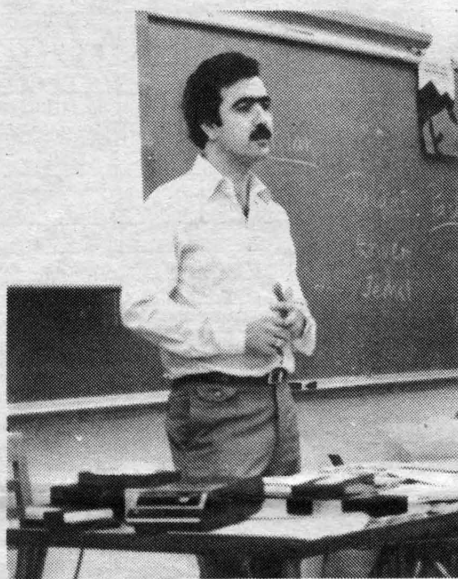
Dr. Kouymjian also presented an illustrated talk on Armenian Church Architecture.

During the the first Saturday session Father Vartan Kasparian, parish priest of St. Mary Armenian Apostolic Church of Yettam, lectured on the Divine Liturgy as

Hagopian donates films to ASP

Dr. J. Michael Hagopian, Chairman of the Film Foundation, has presented the Armenian Studies Program Armenian Film Archive with special video tapes of his own films *Strangers in a Promised Land*, a new documentary on the centennial of the first Armenian settlement in Fresno, as well as the earlier *The Forgotten Genocide* and *Reflections of the Homeland*. In donating the films he commented: "We are sending you these (films) because you have the only academic Armenian Film Course at an American University, and these should be deposited in your archive...I regard the film course at Fresno State University of great value. I commend Professor Dickran Kouymjian for his pioneering efforts. Because of the Armenian Program and my own personal association as a former student of Fresno State, I consider it a privilege to support the work of the University by this gift from the Film Foundation. I urge other filmmakers or those who have Armenian films — professional or amateur, new or old — to place copies of them on deposit with Dr. Kouymjian's film archive."

Dr. Hagopian will be at Fresno State on December 14 as featured guest producer-director during Dr. Kouymjian's course **Armenian Experience through Film** (Arm. Studies 120T, Saturdays 7 and 14 December, room 110 Social Science). He



California Courier editor Harut Sassounian was a member of the ANC contingent in Geneva this summer.

the central act of worship in the Church.

Highlighting the second Saturday session of the class was a musical presentation by Mrs. Araxie Menendian, choir director of St. Mary Armenian Apostolic Church of Yettam. She gave a well-prepared talk

on the innovations and uniqueness of liturgical music in the Church.

Deacon Van Der Mugerdechian, youth director of the valley Armenian Apostolic Churches, began the final afternoon session detailing the universal aspects of the faith shared by the Armenian Church and other Christian churches. He concluded his talk with a slide show of Holy Etchmiadzin.

The last Saturday course, **Armenian Experience through Film**, includes a study of Armenian expression as it is reflected in motion pictures. Several classic Armenian films will be shown with detailed commentary on their production and value. A special director's showcase will feature filmmaker J. Michael Hagopian who will introduce his latest works, *Strangers in a Promised Land* (1984), on the history of the Armenian community in Fresno, and, *Witnesses* (1985), devoted to survivors of the Genocide. The course will be taught by Dr. Kouymjian.

Regularly enrolled CSUF students are welcomed to sit in on the class. Community members, or students who wish to earn additional credit, may register through the university's Division of Extended Education. For further information call the Armenian Studies Program (209) 294-2669.

ASO Endorses HJR 192

The California State University, Fresno Armenian Students Organization is closely monitoring two related Congressional actions. One is consideration for passage of the Genocide Convention by the U.S. Senate and the other is the imminent House vote on House Joint Resolution 192, the Congressional resolution recognizing April 24 as a national day of remembrance of man's inhumanity to man.

Senate Majority leader Robert Dole has pledged to schedule the Genocide Convention for full Senate consideration and has predicted approval of the treaty. In a statement issued on October 16 during groundbreaking ceremonies for the Holocaust museum in Washington, Dole stated: "One of the things the Senate needs to do before it goes home this year is bring up the Genocide treaty. And we're going to do that and we're going to pass it."

will discuss his career in films and comment on the making of *Strangers* and *Century of Silence*, a documentary on the American Indians. The class will also have a chance to see the Fresno premier of his new movie, *Witnesses*, based on the filmed testimony of survivors of the Armenian genocide.

Two other items have entered the film archive. Rosie Megerditchian Bedrosian made available a three part Los Angeles

On the same day, President Reagan wrote to Dole recommending Senate action: "We now have an important opportunity to reaffirm to the international community the fundamental and unswerving American commitment to human rights... I urge the Senate to give its advice and consent to the ratification of the Genocide Convention." The Genocide Convention is expected to be brought up for consideration in November.

A House vote on H.J. Resolution 192 can be expected by the end of the year. Constituent pressure has been a strong factor in this push for a vote. Earlier this year the Armenian Students Organization collected over 500 signed letters supporting H.J. 192 and sent them to Washington. The ASO also has participated by sending postcards and letters from individual members expressing their strong support for this resolution.

television series on Armenian militancy, while the Armenian Assembly donated a copy of a long documentary also on political violence.

All film materials are used regularly in the curriculum of the Armenian Studies Program. Professor Kouymjian recently presented the French premier of Hagopian's *Strangers in a Promised Land* at the Second Armenian Film Festival in Paris.

Young scholar visits Mid-East

By Barlow Der Mugrdechian
Advisor

The summer of 1985 was a special one in my life as I fulfilled a desire to visit the Middle East, including the Holy City of Jerusalem. As I reflect on that journey I marvel at the places I visited, the people I saw and the friends I made. Originally, last summer was to have been one only of study, including a brief visit to the East Coast to attend a friend's wedding. With the postponement of the wedding those plans changed and I embarked on this once in a lifetime adventure. And adventure it was to be as my friends and I entered a world so foreign to us as Americans yet so familiar to us as Armenians. A land where many of our relatives and friends had spent a portion of their lives, including my grandmother who lived in Aleppo many years ago.

Our group included my two friends Mark and Jim Malkasian. While traveling together, we experienced the sights and sounds, the smells, the feel of a land and culture so different from that of Fresno, California. Our itinerary included an initial stop in Amman, Jordan and then on to Syria, Israel, and Egypt. It was on this trip that I was to learn much more about myself and experience a greater degree of self-reliance and confidence.

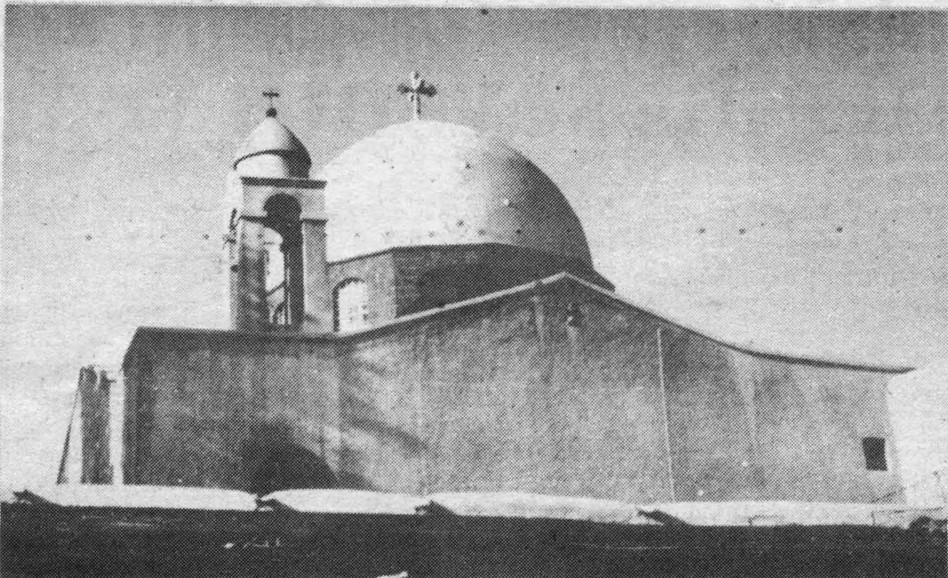
Following an initial hectic flight from Los Angeles to Amman, via Chicago and

Vienna, I found myself in a place where my knowledge of foreign languages was to be of little use since I do not speak Arabic. We found a taxi to take us over the desert from Queen Aliya airport to Amman on a beautiful, warm, star-filled summer night. The lights and sounds of the big city were quite a shock after the peaceful trip from the airport. Our hotel was right in the middle of the old section of town, near the Roman ruins and the St. Thaddeus Armenian Apostolic Church.

We had hardly adjusted to the change in time and environment when we were awakened at 4:00 a.m. by the sound of the call to morning prayer at the local mosque, whose loudspeakers are located right outside of our hotel window. It is a sound we will become used to very quickly, as we hear it throughout the day and throughout our trip. The sounds at first startling become strangely soothing making me harken back to Armenian life before the Genocide, when the call must have pierced a similar peaceful morning somewhere in Anatolia.

Amman is a mix of modern and old as it is a relatively new city built for the most part in the last twenty years. It is filled with the ancient Arabic/Islamic culture and people. Built on a number of hills or jebels, the city was a vast museum to my uninitiated eyes. People watching on the streets was my favorite past-time.

While strolling through downtown we



Damascus, Syrian. Dome the of St. Sarkis Monastery in the Armenian section of the city.

saw an Armenian name on a storefront of a photography shop and decided to enter. It was the first of what was to be a common occurrence on our travels, the Armenian shopkeeper surrounded by his Arab neighbors. We became immediate friends with the owner, charmed by the hospitality and friendliness of our new acquaintances who fill us in on the world of the Armenian living in the Middle East. The litany is to become a familiar one. The Arabs have never harmed the Armenians, but the Armenians say, "The land is not ours, this is not our home." The

clear desire is to leave and emigrate to America. And indeed the once thriving Armenian community has dwindled to less than three thousand, with one church and two clubs.

Ahead lies Syria. The name evoked in me mysterious thoughts of ancient fortresses and modern soldiers, thoughts of Aleppo where my grandmother lived as a deportee from her home of Tokat. I had second thoughts about going to Syria because of the propaganda we are so

See Mid-East, page 11

JERUSALEM 1986

Thanks to an invitation from the Armenian Patriarchate of Jerusalem, a select group of young Armenians from the Fresno area will have an opportunity this summer to live and study within the Armenian Quarter of Old City Jerusalem.

PROGRAM: The Patriarchate has offered to provide lodging and board for 10-12 Armenians between the ages of 18-30. Aside from living within a vibrant Armenian community, this group will receive instruction in Armenian language, history, architecture and culture, visit historical sights throughout the Holy Land, and contribute to the preservation of the Armenian Church's rich heritage in Jerusalem. The group is scheduled to remain in Jerusalem for approximately one month, from late June to late July. Definite dates will be announced in coming months.

Continued on page 10

Jerusalem 1986 Application

Name: _____

Address: _____

Telephone: _____ Birthdate: _____

1. Summarize your educational background:

School	Degree Earned	Major and Minor

2. Summarize your involvement in the Armenian community (organizations, activities, special programs etc.)

3. List your present occupation:

4. Summarize your past work experience:

Type of Work	Name of Employer	Dates

continued on page 10

Hye Sharzhoom begins seventh year

By Dickran Kouymjian
Advisor

When the first issue of *Hye Sharzhoom* came out in the spring of the 1978-79 academic year as a supplement tucked inside of the *Daily Collegian*, California State University, Fresno's student newspaper, there was a firm hope that it would not wither away as one graduating class followed another in the normal pattern of university life. The logic for the paper was simple. Armenians have always published newspapers wherever they struck roots; there has always been a strong tradition of books and printing that is almost a badge of the nation. Fresno State had a new Armenian Studies Program and a reorganized Armenian Students Organization, but no special paper. On campus, in addition to the *Collegian*, there were only two other "official" publications, the Black minority paper *Uhuru*, and the Chicano paper *La Voz de Aztalan*. We, the Armenian Studies Program and the Armenian Students Organization, decided to find a way to have one too.

Dedicated students provided the major resource. Mark Malkasian, Bryan Bedrosian, Bill Erysian, Barlow Der Mugrdechian, and others. The philosophy of the newspaper was clear. Rather than a high frequency publication, requiring endless and continuous effort, the objective was to produce a less frequent, but quality vehicle for serious essays while at the same

time providing everyday news about Armenian Studies courses and activities of the Program and Students Organization.

The first issue was distributed on campus like school newspaper and taken in stacks to Armenian churches, clubhouses, and Armenian events. It was an instant success. By the following year, 1979-80, community members were asking how they could get it and in a short time requests for the paper resulted in a mailing of more than 5,000 copies sent to nearly every state in the union and twenty foreign countries.

Today Armenians everywhere wait for this curious paper which is entirely produced by students working within an Armenian studies program. Its record has not been perfect, the ideal of two issues each semester, four every school year has only been met in half of its six years. But when it gets off the press it never fails to elicit favorable remarks and letters of appreciation from near and far. Its major articles are often reprinted in other papers, and even translated into Armenian. Its appeal is obvious, a student venture has broken into the world of Armenian printing, and not only continues to survive, but makes its special mark.

The why of *Hye Sharzhoom* is clear: its articles reflect a student and an academic point of view. Opinions are fresh, the writing original. Mass circulated press releases—the staples of modern Armenian weeklys—are never used. Because there are no patrons to answer to or advertisers



to worry about, the paper has a totally independent editorial policy. Except for an occasional guest writer, usually a speaker or scholar who was invited to the campus, the authors are all students. The general public can express itself through letters to the editor column, usually wide open to any who wish to express feelings about the issues which are dear to the paper.

The Armenian Studies Program sees *Hye Sharzhoom* as an integral part of its teaching. Not only is it a showcase in which exceptional papers from Armenian studies classes can be published, but it functions as a training ground for future leaders who learn how the news is prepared and how it gets to the public. It also serves to bring those outside the university closer to its activities; the paper allows parents to feel they know exactly what their children are learning, discussing, and enjoying.

Will the paper last another six years? Who knows? Let us hope it lasts as long as Fresno State remains an institution of higher learning. Each year a nearly new group, with the help of a few veterans, once again tries to live up to a past reputation or forge ahead and create a new one. The advisor and the Armenian

Studies Program try to encourage this progress, always hoping students will realize that the time they take from their studies for such an activity offers as many rewards as anything else they might pursue during those four wonderfully vital years society has given them to do nothing but learn.

If you as readers want to see *Hye Sharzhoom* continue, your work is simple. Encourage the editor and staff, encourage the Armenian Studies Program, encourage the students by participating in the activities of the Armenian Students Organization. The encouragement can be expressed in at least the following ways: enroll and urge your friends to enroll in Armenian studies courses; write a letter to the Editor and/or the Director of the Program expressing your views; make a contribution to the Armenian Students Organization or the Armenian Studies Program; inform university officials of your support for the work being done by the Armenian Program at Fresno State; support the University fund drive for the Leon Peters Business Building. If you consider yourself a real supporter of *Hye Sharzhoom*, you can do them all.

Continued from page 9

6. Summarize your travel experience:

7. Evaluate your ability to communicate in Armenian (circle the appropriate responses):

Speaking: fluent good fair poor no knowledge
Understanding: fluent good fair poor no knowledge
Reading: fluent good fair poor no knowledge
Writing: fluent good fair poor no knowledge

8. Describe your abilities in languages other than English:

9. List two references:

Name	Address	Telephone

You are welcome to include further information about yourself. Please return this application to: Mark Malkasian, 5520 N. Poplar, Fresno, CA 93704 by December 10.

Continued from page 9

COST: Round-trip travel expenses are expected to cost \$1000-1200. Those individuals accepted into the program may be asked to purchase charter airline tickets early in 1986.

DEADLINE: If you are interested in Jerusalem 1986, please fill out the application and return it by December 10 to: Mark Malkasian, 5520 N. Poplar, Fresno, CA 93704. You will be notified regarding the selection process by January 1.

SPONSORSHIP: The Jerusalem 1986 program is sponsored by the California State University, Fresno Armenian Students Organization and the Armenian Studies Program. The sponsors to not take responsibility for any loss of property or personal injury that may result during course of the program. For further information, please contact Mark Malkasian (439-0673).



The Hye Enk football squad. From left to right, back row: Jim Malkasian, Barlow Der Mugrdechian, Greg Abrahamian, Tim Nolan, Mark Hudson; front row: Greg Eritzian, Shant Bedoyan, and Randy Baloian.

Hye Enk one victory short of playoffs

ASO squad posts 2-3 record; outscores opponents 73-52

By Vince Gambero
Staff Writer

In just its second year of intramural football, the Hye Enk football squad was one victory shy of achieving its ultimate goal—qualifying for the playoffs.

All things considered, it was a good year for Hye Enk. At first it was thought that this would be a rebuilding year for the team, after suffering an 0-5 record last season. But going into the next to last game of the regular schedule coach Randy Baloian felt the team was in good position to make the playoffs. "We had beaten the right teams and it seemed that we controlled our own destiny," said Baloian.

Unfortunately, Hye Enk was to fall victim to several controversial calls and experience some momentary lapses in an otherwise outstanding defense, which eventually cost the team its first playoff berth.

The squad got off to an inauspicious start by sustaining a defeat on the last play of the first game. Hye Enk was locked in a 0-0 tie with the *Scorpions*, when a desperation pass by their quarterback slipped through the goal line defense. The receiver

"This team has a lot of heart. The teams we played were much bigger than us, but we always managed to stay with them."

—Nolan

caught the ball right at the end zone boundary sending Hye Enk to a disappointing loss.

In the next game things didn't get any better. Hye Enk dropped a 20-14 decision at the hands of *AGR B*. The ASO team scored on two touchdown strikes, but was frustrated by poor officiating.

"We must have had four or five touchdowns called back in our first two games. It got so that we always expected some-

thing bad to happen," noted Baloian.

Hye Enk's poor fortune finally turned around in the third game of the season, when the deciding score came in the form of a tipped touchdown pass. Quarterback Tim Nolan rolled left and threw deep to receiver Mark Hudson. Although the pass was slightly underthrown, the ball skipped off the defenders fingertips and fell into the waiting arms of Hudson. Nolan was to hook up with Hudson on one more score and then nail Greg Eritzian with a pass on the ensuing extra-point attempt, accounting for the 14-0 final score against the *Gold Bars*.

Nolan and Hudson, both in their first year on the Hye Enk squad, were standout players on offense accounting for almost three-quarters of the team's scoring output during the year. Nolan threw eight TDs, while only being intercepted twice during the five game season. Hudson, who combined with Nolan on five of the eight TDs, also threw a TD pass as well as scoring on an interception return.

With the victory over *Gold Bars*, the squad eagerly awaited its next game with the *Pep Boys*, a team which was 0-3 and had not scored a TD all season. But after allowing three first half scores to what was thought to be a pushover opponent, Hye Enk went into halftime facing an unexpected 18-6 deficit. Hye Enk rallied back in the second half with a Nolan to Hudson strike and an added extra-point to bring the team within five. The defense, coming off a disastrous first half, not only held the *Pep Boys* scoreless in the second period, but also added two safeties—one by Eritzian, and the other by Jim Malkasian and Shant Bedoyan who forced the opposing quarterback out of the end-zone. Unfortunately, Hye Enk was unable to convert on its last possession and fell to a 18-17 defeat. The loss dashed any hopes for playoff contention.

Hye Enk's final game of the season proved to be its best, as the squad rolled past the *Hole Patrol* 28-8. The game got off to a fast start when Nolan hit receiver Greg Abrahamian with a TD bomb on the first play from scrimmage. Nolan, Hudson, and Bedoyan led the Hye Enk defense by picking-off three *Hole Patrol* passes. Hudson attributed the interceptions to the pressure put on by the defensive line.

Mid-East

Continued from page 9

easily fed by the American press, but these were overcome by the desire to see Damascus and Aleppo.

The former is a big city with the characteristics of all big cities: traffic, pedestrians, large hotels, the contrast in wealth and poverty. It was an Arab city, and by that I mean I knew I was not in New York or Los Angeles or some faceless other city, but in an Arab country. My memories of Damascus are fleeting and also dear. The covered bazaar is like no other market I have ever seen, huge and extending as far as the eye can see, overwhelming with the sounds of hawkers, the smell of spices. An Armenian merchant selling antiquities, inlaid tavloo boards, and worry beads is hospitable, inviting us for a cup of Armenian coffee and a welcome rest from the merciless sun. Helping us in many ways are the local Armenians who accept us into their lives immediately.

The bus station in Damascus. A vast parking lot filled with buses and people. In front of the station a street vendor selling Orange Crush. Yes, Orange Crush just like in America, ice-cold for about five cents a bottle. A touch of home so far away from home. Syria tested me in many ways because not speaking Arabic was such a challenge, to find a hotel, or to ask for simple directions. Yet all of us were able to adjust and to appreciate a foreign country.

Ancient dwellings, continually lived in for seven thousand years, places where Armenians lived in their first years in Syria. The Armenian population of Syria is diminishing under a combination of the lure of America and the political situation in Syria. The Armenians it seems have no permanent home, no piece of land to call their own, incessantly on the move even after a generation in a new country.

The trip to Aleppo took about four hours by bus including a stop at a roadside restaurant. Why mention this stop? The restaurant was in the middle of the desert, a hot, windy day and memories raced again through my mind, memories of Armenians dying under the sun, scorched and exhausted.

Aleppo was beautiful, green and spacious. We stayed at a hotel next to the famous Hotel Baron (which was full), where William Saroyan had once stayed. We ate at Hagop the shish-kebab makers

restaurant and the food was well worth the stop. We spent much time at the Armenian clubs, especially the Homenetmen Bardez (garden), a huge tree-lined area for Armenians to gather, to eat, or to play sports. A remarkable sense of community was obviously felt by the Armenians of Aleppo, a sense of family and honor. This feeling was reinforced by conversations with the Aleppo-Armenians. I felt very good in Syria because I could speak Armenian and was able to speak in my mother-tongue with the other Armenians. It was a feeling of belonging and racial memory stretched over three thousand years. It will survive as long as there are two Armenians living anywhere in the world.

Jerusalem was the next stop on our journey. It was the place I had wanted to visit most of all. I wanted to see the Armenian quarter of the Old City and the various Holy Places. We crossed to Jerusalem by bus from Amman passing over the famous Allenby Bridge over the Jordan river, marking the border with Jordan. We traveled through the desert passing near the Dead Sea and going up into the mountains toward Jerusalem.

We stayed nine days in the Old City no more than twenty-five yards from the entrance to the St. James Armenian Monastery located on Armenian Patriarchate road. We saw the most sacred shrines of Christianity from the Church of the Holy Sepulchre to the Garden of Gethsemane. Our guides were often no more than a good map and sometimes our Armenian friends who we met in the Old City. It is not hard for me to say that after only those few days in Jerusalem I felt like a native of that city. And I was a communicant with the centuries long presence of Armenians there.

The Church of the Holy Sepulchre or Soorp Haroutiun. The scene of the holiest sites in Christendom including the site of the Crucifixion and Resurrection of Jesus Christ. The first sight upon entering the main doors to the Church are nine lanterns, three belonging to the Roman Catholics, three to the Greek Orthodox, and three to the Armenian Apostolic church. That Armenians had special rights to the holiest shrines in all of Christendom meant that generations of devout Armenian pilgrims had journeyed to Jerusalem to provide sustenance to the centuries old Armenian presence in the Holy City. The devotion and perseverance of the pilgrims left a deep impression on me.

The memory of the Jerusalem

See Jerusalem, page 12

"Our pass rush made the QB hurry his throws; it seemed he always had to throw on the run or with a hand in his face," commented Hudson.

After the game, Nolan reflected on the squad's hard-fought season: "This team has a lot of heart. The teams we played were much bigger than us, but we always managed to stay with them."

If any one player symbolized this attitude it would most assuredly be lineman

Jim Malkasian. After starting linemen Lance "Woody" Leonard and Jim O'Brien went down with injuries early in the season, Malkasian was pressed into service on both offensive and defensive lines. Yet, even after a day of fighting off rival linemen, Malkasian always was able to give that little extra towards the end of a game. When asked to comment on Hye Enk's final victory, he responded, "we upheld the victorious Armenian tradition."



END AROUND. Barlow Der Mugrdechian picks-up a block from Greg Eritzian.

Jerusalem

Continued from page 11

Armenians is particularly vivid. Especially friends from Ramallah who showed us around the West Bank and with whom we spent so many wonderful hours sharing our knowledge of Armenians in America with theirs of Armenians in Jerusalem. Many a warm Jerusalem night we spent in the courtyard of the monastery of St. James. I remember the friends we made among the seminarians, when we ate lunch with them at the new seminary building, and shared moments of laughter with each other.

Jerusalem, a city of timelessness, a place of meditation and thought, a place to contemplate removed from the constant

change of the United States. The Armenian presence is strongly felt in Jerusalem. The city was quite different than the perception I got from reading the popular Armenian press in America. It is possible to separate the religious feeling of visiting the Holy Places from the political intrigue surrounding the Jerusalem Patriarchate and I feel I was successful in doing that. It is probably that success which contributes to my desire to return again.

I enjoyed my trip to the Middle East, finding out how the Armenians over there live and think. I will visit again. This trip was a necessary one for me in the development of a deeper understanding of Armenians in general. I found out what it really means to be a Diasporan Armenian, one who has not yet found his longed for home.

HYE SHARZHOOM NEEDS YOUR SUPPORT

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

Yes, I would like to support the Armenian Studies Program with a donation of \$ _____ to be used for:

- _____ Armenian Studies Program
- _____ Armenian Students Organization
- _____ Please add my name to your mailing list, or correct my address.
- _____ Please remove my name from your mailing list.
- _____ Please send information regarding the Leon S. Peters Building Fund.

name _____
address _____
city _____ state _____ zip _____

Please make all checks payable to the Armenian Studies Fund and mail to:
Armenian Studies Program
California State University, Fresno
Fresno, CA 93740

All donations are tax deductible.

Thank You!

Hye Sharzhoom wishes to thank the following persons for their generous contributions to our newspaper and the CSUF Armenian Studies Program.

- | | |
|--|------------------------|
| Haig Arakelian | Fresno, CA |
| Haig Beloian | Fresno, CA |
| Garbis and Miriam Jeknavorian | Fresno, CA |
| Jean and Rouben Krikorian | Fresno, CA |
| Annette Zartarian | Fresno, CA |
| Triple X, Selma Chapter | Fresno, CA |
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Armenian Studies Spring 1986 Course Offerings

****Armenian Studies 010-3 units**
Intro to Armenian Studies
MWF 0910-1000, LS 175, D. Kouymjian
Schedule # 04686
TTH 1410-1525, EDP 213, D. Kouymjian
Schedule # 04690
An overview of the history, geography, literature, and art of Armenia from ancient times to the present, with emphasis on resources, bibliography and report writings.

***Armenian 001B — 4 units**
Elementary Armenian
MWF 1400-1500, LS 175
TH 1410-1500, SS 109, Staff
Schedule # 04631
Beginning course of graded lessons acquainting the student with the basic grammar and pronunciation of modern Western Armenian through practice in speaking, reading, and writing. (Credit by examination is offered during the first four weeks to advanced persons.)

***Armenian 002B — 4 units**
Intermediate Armenian
MWF 1510-1600, LS 175
TH 1510-1600, SS 109, Staff
Schedule # 04642
Intermediate course involving practice in conversation on assigned topics, as well as the reading of select texts and the writing of short compositions.

(AA)Armenian Studies 120T — 1 unit
Armenian Genocide
S 0900-1700, EDP 217, D. Kouymjian
Schedule # 04701
An in-depth study of the Armenian Genocide, its historical dimensions and genesis as a result of the policy of the Ottoman government. The study will focus on documentation, both oral and written, of the 20th century's first Genocide.

(BB)Armenian Studies 120T — 1 unit
Armenians in Fresno
S 0900-1700, SS 104, D. Kouymjian
Schedule # 04712
The early settlements of Armenians Fresno County from the 1880's to the present.

Armenian Studies 190 — 1-3 units
Independent Study
Arrange with D. Kouymjian

***Meets General Education requirements in Section 7**
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