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# ՀԱՅ ՇԱՐԺՈՈՒՄ ARMENIAN ACTION

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## Library reverses decision; genocide exhibit approved

AS Senate votes to fund *Hye Sharzhoom* postage;  
overturns former precedent toward minority issues

By Randy Baloian  
Editor

After meeting opposition from various sectors of the California State University, Fresno campus last month, the Armenian Students Organization (ASO) took a positive step toward resolving two of this year's most critical and controversial issues—approval of a library exhibit on the 1915 Armenian Genocide, and funding for *Hye Sharzhoom* postage.

Although both matters are not entirely settled, the CSUF Henry Madden Library has agreed to display the exhibit during the week of April 24th, and the Associated Students Senate has granted funds to the ASO to be applied to the club's mounting postage bills.

The CSUF library initially rejected the exhibit, which includes poster-sized documents and photographs relating the events and experiences of the 1915 Genocide. In a memo sent to April 24th committee member Jim Malkasian, Assistant Librarian Stephanie Hillman referred to section A.3 of the library's policy statement which states: "In order to avoid giving undue prominence to particular points of view on controversial matters, the library will not accept religious or political exhibits sponsored by or focused on the tenets of individual sects or parties."

The memo was issued at the request of Head Librarian Lillie Parker.

"The Turks say they didn't do it," said Parker in a well publicized March 11 *Fresno Bee* article. "I want to avoid any difficulty with other people who might disagree (with the exhibit)."

Members of the ASO and Armenian Studies Program (ASP) were angered by the decision.

"The decision was made solely on the basis of the word 'genocide'; there was no effort to examine the posters before the decision was handed down," said ASO President Shant Bedoyan. "If they

(library officials) are going to make judgments based on their own preconceived notions of what the exhibit is, it seems they are the ones who are expressing a particular point of view."

"It's particularly appalling considering the fact that Governor Deukmejian and the California Legislature officially recognized the genocide last year. I find Ms. Hillman's logic especially offensive to the Armenian community and the survivors of the genocide," said Professor Barlow Der Mugrdchian, Acting Coordinator of the Armenian Studies Program.

After "having consulted with individuals whose judgment" she respects and meeting with members of the ASO and ASP, Parker reversed the library's earlier decision.

Parker was never available for any further comments, nor did she return any of *Hye Sharzhoom*'s phone calls.

"I think she was pressured by her superiors," said Malkasian. "We understand that the president's office received many calls from community members who voiced their displeasure at the library's decision."

**"...it seems they are the  
ones expressing a parti-  
cular point of view."**

—Bedoyan

In a March 11 memo sent to Parker, the ASO has asked the library to "apologize to the Armenian community for casting doubt on the authenticity of the genocide," to "promise that further exhibits on the Armenian genocide and related subjects will not conflict with section A.3 of the library's policy statement," and to affirm "that the Young Turk government planned, ordered, and executed the genocide

## Kouymjian named Prof. of the Year

Dr. Dickran Kouymjian, coordinator of the Armenian Studies Program, has been named the Outstanding Professor for 1986 at CSU, Fresno.

He will be the university's candidate for statewide honors awarded by the Board of Trustees of the CSU system. The Board annually selects two CSU faculty members for the Outstanding Professor of the Year award.

Kouymjian has been a member of the CSU, Fresno faculty since 1977, devoting his energies to making the Armenian Studies Program a vital force in the Armenian community and giving it the academic excellence for which it is well known. Kouymjian has been an active force in the life of the Fresno community. It was through his efforts that the CSUF Armenian Studies Program has become one of the major centers for Armenian education in the United States. He is the advisor to the Armenian Students Organization, a vibrant group whose activities include the publication of *Hye Sharzhoom* now entering its seventh year of

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Dr. Dickran Kouymjian

of 1.5 million Armenians...."

The library has not responded to these requests.

The same week the library approved the installation of the exhibit, the AS Senate overturned a longstanding precedent which denies minority newspapers funding for mailing, and voted to grant the ASO's line item change for postage.

Daniel Chacon, ASO's sponsoring AS senator, was glad to see the vote carry. "*Hye Sharzhoom* brings money as well as worldwide recognition to Fresno State. The paper was an invaluable asset during the Leon S. Peters fund drive," said Chacon.

Although the \$300 line item change (which involves the transfer of previously allocated funds) only dents a \$1000-plus postage bill, future proposals to the AS Senate can be expected to pass

with less trouble.

In the past the ASO has been refused funding for postage on several occasions. In February, the Senate voted down an augmentation proposal for \$285, an extremely modest amount by AS Senate standards.

"Defeating the Senate's postage precedent will come in handy in the future, especially when the CSUF administration refuses to fund us like it did this year," said *Hye Sharzhoom* Assistant Editor Karen DeOrian.

For most of the paper's existence, Academic Affairs or the School of Social Sciences has paid for *Hye Sharzhoom*'s mailing costs. At the beginning of the fiscal year (last June), Academic Affairs allotted the paper \$600 but denied an increase when that amount ran out in

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## Oshagan, Ensemble headline April events

Hovannisian to present slides of Turkish Armenia

Karen A. DeOrian  
Assistant editor

The Armenian Studies Program and the Armenian Students Organization are planning a series of events to commemorate the 1915 Genocide of the Armenian people.

Raffi Hovannisian will commence the April 24th events at CSU, Fresno. Mr. Hovannisian will present a slide show of western Armenia on Sunday, April 20 1986 at 5:00 pm upstairs in the Old Cafeteria, room 200. Hovannisian traveled to historical Armenia and was able to photograph this magnificent collection.

Making his first appearance at Fresno State, Professor Vahe Oshagan will lecture on Wednesday, April 23, 1986 at 7:00 pm in the CSUF Music Building, room 100. The topic for Oshagan's lecture will be, "*What the Genocide Cost the Armenians and the Turks*." Oshagan is a professor at the University of California, Berkley.

Finally, the Armenian Students Organization will conclude their April 24th events with a performance by the *Ensemble de Musique Armenienne*. The Paris based four member group will perform on

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From left to right: Edmond Zartarian, Aram Keropyan, Virginia Pattie, and Rouben Haroutunian.

# Balakian, Baloian present poetry

By Karen DeOrian  
Assistant Editor

Two of Armenian literature's most noted figures appeared in Fresno in conjunction with the California exhibit of "Weavers, Merchants, and Kings: The Inscribed Rugs of Armenia."

Professor Balakian and poet James Baloian spoke at the Fresno Metropolitan Museum Sunday, March 9, 1986. The American-Armenian poets read select poems from a collection of their own works.

Although both are poets who write on various subjects, they concentrated their readings on Armenians and Armenia for

this event.

Baloian, a native Fresnoan, began the evening with a series of poems about the Central Valley, highlighting the Armenian community in Ytterm, CA. He also shared part of his personal work dealing with the exile of his grandfather from his homeland. "For me, Armenia is a spiritual thing," said Baloian.

Balakian, a native of New Jersey and currently a lecturer at Colgate University in New York, read a collection of his poems dealing with the events of the Armenian Genocide as seen through the eyes of his maternal grandmother who survived the tragedy. Balakian, tormented by the events of 1915, feels compelled to

write about Armenians. When asked whether Armenian poets will endure 6-7 more generations, he responded, "just as the Civil War haunts southern writers, the 1915 Genocide will haunt Armenians."

In a recent interview with the poets, Baloian said, "I feel as though I am an extension of something that's been going on for 2500 years." Balakian stated that "a (Armenian) poet after 1915 is a witness to history."

Balakian is the author of two books, *Father Fisheye* and *Sad Days Light*. His poems have been published widely in magazines and journals such as *Poetry*, *Nation*, *Virginia Quarterly Review*, and *New Directions*. His recent collection of

poems were favorably reviewed by *The New York Times*. He is currently working on this third book of poetry.

Baloian is the co-editor of *Down at the Santa Fe Depot*, and the author of *The Ararat Papers*. His poetry has been published in a variety of periodicals including *Hye Sharzhoom*. Baloian is currently working on his second book of poetry, entitled *The Story of a Lucky Man*.

This extraordinary event was sponsored by the Armenian Students Organization of CSUF and the Fresno Metropolitan Museum. The Museum will display over sixty antique Armenian rugs through April 13, 1986.

## Letters to the Editor

Editor:

The Armenian community in the diaspora is a dead horse. I sincerely believe that all activities in the Armenian diaspora are futile except for one—that of providing the Armenian S.S.R. relative freedom within the Soviet superstructure. That is to say, because of the existence of a diaspora and pressure therefrom, Armenians in Soviet Armenia are allowed considerable national self-expression.

However, all other declared functions of the worldwide Armenian community are inconsequential. Supposedly we are keeping alive Armenian culture and struggling for the Armenian Cause. But let's face it, everything we do, from holding dances to printing newspapers to lobbying in the U.S. Government, has absolutely no impact whatsoever on the collective goal of the Armenian people.

I challenge any individual or institution in the Armenian diaspora to say that his/her or its actions of today will serve to materialize a free Armenia. What we do today is forgotten tomorrow, lost in its minuteness against overwhelming odds.

We are facing geographic, social, and political obstacles of such monumental proportions that in our present state—for that matter past and future states—the realization of our goal is next to impossible. We are scattered about on the face of the globe far from our homeland with no unity to speak of (symbolically perhaps, but not functionally). We are subjected to white massacre, the number of "Armenians" decreasing with the passing of each successive generation and even within generations. Finally, the Armenian people are void of any type of political clout in this world of power politics—zero.

I therefore come to the conclusion of two possible solutions. Armenians can move to Soviet Armenia and live out their lives there and accept their fate and their subjugated place in the world. At least they will be living as Armenians amid their own people, on their own land, and not living out some fantasy or farce.

The alternative is to stage, direct, or cause a military coup against Turkey. The Armenian Question cannot and will not be resolved on foreign lands; the only possible way to regain our ancestral lands

is to take it by force as it was taken from us. Diplomacy and political niceties will get us nowhere. History has shown us that.

Sincerely,  
Saretzi

Fellow Armenians:

You, our young men and women, are today's Armenia in America. As the Bible guides us wisely, a time to laugh and a time to cry, a time to sow and a time to reap—in your days, please sow, reap, and laugh. Recall our dead, but do not cry. Muster your courage in time of adversity and educate, by all means. Get the word to modern Turks of your peer groups of the truth—not to shame them, but to make them resolve NEVER AGAIN.

In all sincerity and affection,

D. Alexanian-Remy  
Tucson Arizona

Dear Professor Der Mugrdechian:

Received the *Hye Sharzhoom* and enjoyed reading an informational newspaper. I am impressed with the way our Armenian youth are taking interest in Armenian problems and in our most important unity problem.

We should begin at home. I am a Protestant, but still have pride in my ancestors. I am neutral when it come to politics.

Just recently a member of the ANC told me about the dismal turnout at the Genocide commemoration meetings. To me this is an embarrassing situation for our people. When this happens the Turks rejoice because we play into their hands. If the old heads are tough, it is up to you youngsters to take the problem at hand.

Please accept this small donation for the good work.

Sincerely,  
Robert Manselien  
Fresno, CA

Editor:

Please accept the enclosed contribution to be used for the continuation of *Hye Sharzhoom*. The efforts of the Armenian Students Organization of CSUF is greatly appreciated.

Sincerely,  
Grace Margossian  
Fresno, CA

Editor's note—The following letter, which appeared in the February issue of *Hye Sharzhoom*, has been reprinted due to a printer's error.

Dear Editor:

Words cannot express how much I am enjoying your newspaper *Hye Sharzhoom*; with each issue I am learning more about my Armenian heritage: your history, feelings, and aspirations for the future. While an understanding of history is vital, we must live in the present and continuously prepare for our future. I sense from reading your paper that some older Armenians fear assimilation and apathy among the third generation grandchildren of immigrants.

Because I was not raised by my natural parents, my adoptive family's ancestry was quite different from my true heritage. Only 16 months ago did I learn of my precious Armenian blood; I had gone 39 years without knowing! Currently, I am working with much energy and determination to gain as much knowledge as possible about Armenian religion, history, and, especially, my personal genealogy. In a sense, I was a victim of a different type of assimilation—namely, the adoption process. Nearly all adult adoptees have no knowledge of their real ancestry; a sense of the past is but a mere shadow, almost invisible at that. Open adoption records for adult adoptees exist in fewer than ten states. I believe this condition denies adult adoptees our basic constitutional rights and, more profoundly, our human rights. My "search" is fascinating; each week I learn more. Your publication has been an inspiration to me. Never take your heritage for granted. Cherish it; share it.

Strangely, several of the surnames in my family tree appear on Mr. Elish Shekoyan's map of Fresno. My ancestors came to Chicago from Harput in 1913. I shall be interested in corresponding with persons in your area who may share the same surnames—Sarkissian. (Another has a slightly altered spelling, therefore it probably is not the same name). Also, if anyone there is majoring in psychology, and needs my insight into the effects of the adoption process on one's sense of self-esteem or identity, I would be glad to assist.

Sincerely,  
Mary L. Foess  
Central Elementary School  
Division St. Room 3  
Vassar, MI 48768

Editor's note—The following letter from Judge Avakian was written to Senator Alan Cranston in response to an editorial which appeared in the February issue of *Hye Sharzhoom*. The article, A little game written by Randy Baloian, recounted Baloian's difficulty in eliciting an answer to his several letters concerning the imprisonment of Reverend Manuel Yergatian.

Yergatian, who is serving a fourteen year jail term for alleged treasonous acts, was incarcerated by Turkish officials for possession of a map of Armenia and an April 24th lecture given to his students in Jerusalem.

For six months, Baloian's attempts to call this matter to the attention of Senator Cranston and Senator Pete Wilson were ignored. It was only after Sen. Cranston (who is currently campaigning for reelection) received this letter and a copy of the February issue of *Hye Sharzhoom* that he finally answered Baloian's initial letter.

Cranston's response included a memo from the U.S. State Department indicating that Yergatian's health was reasonably good, although he suffers from a skin disease and an ulcer. In addition, the memo makes curious reference to Armenian terrorist groups as if to associate Yergatian with these organizations. Also included in Cranston's response was a State Department report on the status of human rights in Turkey.

To date Senator Wilson has not sent a reply addressing Yergatian's case.

Dear Senator Cranston:

I am enclosing an article by the Editor of the Armenian Students Organization newspaper at California State University, Fresno, which is self-explanatory.

Knowing your views about the Turkish persecution of the Armenians, and your disagreement with the State Department's continued insistence that what occurred in 1915 was only an "alleged" genocide, I am sure that the failure of your office to respond to Mr. Baloian's letters was not due to any desire to duck the issue or any lack of understanding of a matter which is of grave concern to our citizens of Armenian heritage.

I know nothing of the specific case (re Fr. Yergatian) of which Mr. Baloian writes beyond what is in the enclosed article, but from what he says I believe an inquiry from you to the State Department expressing the concerns of Armenian-Americans in this country might be helpful.

This is, of course, the year of the six-year itch, and I know that you are extremely busy with activities far beyond your usual heavy responsibilities in the Senate. Any consideration you can give to this matter will be greatly appreciated.

With best wishes,  
Spurgeon Avakian  
Judge of the Superior Court (retired)  
Santa Cruz, 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.

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# Editorials

## A closer look at the CSUF library exhibit controversy

By Randy Baloian  
Editor

Last month Lillian Parker, head librarian of the CSUF Henry Madden Library, enraged an otherwise sedated Armenian community when she refused to grant the Armenian Students Organization's request for a library exhibit on the Armenian Genocide. The exhibit, which consists of enlarged documents and photographs, was considered unacceptable because it focuses "on particular points of view on controversial matters." After receiving pressure from her superiors, Ms. Parker reversed her initial decision.

Since then she has drawn much criticism, on and off the record, from the ASO and the Armenian community. The ASO has even gone as far as to ask for a public apology for casting doubt on the Genocide, and an affirmation that the Young Turk government planned, ordered, and executed the genocide of 1.5 million Armenians.

While this does show that Armenians are active and serious about their cause, I doubt whether Ms. Parker will or should apologize for something she is not sincerely sorry for, or accept the occurrence of an event that she does not truly believe as historical fact. Ms. Parker was only exercising her personal, though misguided, judgment when she made her ill-fated decision.

I don't believe that we as Armenians can totally blame Ms. Parker's judgment for slighting Armenians' most important consequential historical event, although as a librarian she should not have been fooled by the recent efforts of Turkish backed historians to distort the events of the 1915 Genocide. There are other factors beyond the conservative posture of a CSUF librarian that led to this slap in the face for Armenians. In other words, people like Ms. Parker are not the root of our problem; they are only the manifestation of that problem.

Armenians have known for some time that there are forces—more specifically political forces—preventing the realization of the Armenian Cause. Most ostensibly, Turkey and the U.S. State Department have gone out of their way to foil Armenian efforts. It was not too long ago (1978) that UC-Berkeley library officials removed a similar library exhibit after receiving pressure from the State Department.

That exhibit was reinstated only after Attorney General Deukmejian intervened. Although it is doubtful whether any outside influence entered into Ms. Parker's decision, one can never be too certain in such politically sensitive matters.

Aside from its more obvious attempts to politically stifle the recognition of the 1915 Genocide (e.g. lobbyists, political coercion), the Turkish government has been financing several scholarly studies on the events and facts of the Genocide. Such monetary assistance has swayed some supposedly objective historians to interpret history in a manner more favorable to Turkey's denial of genocide. I say "supposedly objective" because it is quite clear that a conflict of interest has arisen between a historian's patronage and his responsibility to be objective in this case. To those historians on the de facto payroll of the Turkish government, it does not make sense to bite the hand that feeds you. In other words, can a historian, whose research studies are funded by Turkish interest groups, honestly expect to receive future stipends if his works do not reflect a pro-Turkish stance? An objective historian has no problem in concluding that the Armenian Genocide occurred; but to a historian bent on pleasing his patron, specious conjecture and manipulation of data are the order of the day.

The forces that threaten the Armenian Cause find their articulation not only from Turkophiles and officials of the State Department, but indirectly from common people—journalists, administrators, and, yes, even librarians—who are acquainted with the conflict between Armenians and Turks, but who have not examined it closely enough to uncover its more subtle details. These people are guilty of a fallacy for which we all can be blamed from time to time—that is, assuming there are always two **qualitatively equal** sides to every story. I do not mean to imply that some absolute truth exists for every conflict, because this is hardly ever the case. I merely submit that some points of view are more tenable than others and should be recognized as such.

To the casual observer, it may indeed seem as though both sides in the Turkish/Armenian conflict have arguments of equal weight. Turkish political influence has artificially balanced an otherwise lopsided scale. Yet as one delves deeper

## Armenian Male Chauvinism

Beth Najarian  
Contributing Writer

Armenians and male chauvinism. The two seem so closely associated in a culture in which male dominance prevails.

Armenian males don't have a corner on male chauvinism, but they certainly seem to get right up there with males of any other culture that comes to mind.

Most of us have come to expect the ideas of male supremacy and rigid roles for men and women that are so common in the minds of Armenian men who are middle-aged or older.

When listening to women who are now in their forties and beyond speak on the subject, it is obvious that many have been touched with male chauvinism in their own families. Stories of fathers telling their daughters to choose certain occupations because they were appropriate for females, until marriage anyway, are all too common. Considerably less freedom to travel and move out of the home and on to independence are also common.

We may not like the attitudes that are held by so many Armenian men, but we're often content to allow these older men to have their views without enthusiastically attempting to persuade them to open their minds and see the light.

What has really shocked me since becoming acquainted with the Armenian culture, and I think this is what distinguishes us from chauvinism in so many other cultures, are the chauvinistic views held by Armenians who are not of our father's and grandfather's age, but as young as 20 or 30 years of age. I've known Armenian men who are not yet 30 years old that have absolutely forbid their wives to work after marriage. I can't understand what makes a person

think that he can have that kind of control over a grown human being.

Once, when I was a dinner guest at the home of an Armenian couple in their early thirties, the husband saw that something he wanted was missing from the dinner table. His wife was busy finishing the preparation of the meal, so he told me to get whatever was missing from the refrigerator. His rudeness and gall, along with his view that even though I was a guest in his home I should wait on him because I was a female, amazed me.

I have spoken to several young Armenians who have very stereotypical views of what females who oppose their chauvinistic views are like. The sincerity of my views have been challenged several times by men who didn't think I appeared to be aggressive or loud enough to be the type of woman who actually believes women are right up there with men as far as abilities and opportunities in life go.

Many people don't take the problem of male chauvinism seriously and say so what when its existence is mentioned. How much damage can a little male chauvinism really do? Plenty. It is these attitudes that often prevent women from earning enough money to support their families. Most women who work do so out of economic necessity. And if chauvinistic men doubt their abilities and worth, it will be reflected in the amount of money they are paid.

Armenian men and women, and men and women in general, don't need to create any more separations between them that already exist. Male chauvinism is unnecessary, illogical, and just plain not smart. Women have proven over and over again that they are just as capable as men at accomplishing whatever they want when given the opportunity.

into the issue, the Turkish position is betrayed, and it becomes quite clear that a genocide of major proportions occurred during the time 1915-1918.

Armenians must of course battle the Turkish government and the State Department, as well as other elements that have an interest in seeing the death of the Armenian Cause. They are diametrically opposed to the Armenian view and shun

any explanation that supports it.

But, to those people like Ms. Parker who have little at stake in this conflict, the situation is somewhat different. To those people, it is not enough to simply say the Turks are wrong and we are right; a clear explanation must be given so that our position is seen for what it is—historical fact.

# Armenian Linear History

By Marc E. Agabashian  
Contributing Writer

After reading a variety of Armenian newspapers, periodicals, magazines, etc. (including some of the articles that I myself have written), I have come to the opinion that the history of Armenia has been generally related in two parts: *B.G.* and *A.G.* *B.G.*, before Genocide, begins during the dismantling of the Ottoman Empire late in the nineteenth century and continues right on through the Genocide. *A.G.*, after Genocide, begins at the collapse of Turkish Armenia and continues to the present.

To document this predilection, I cite the fact that the Armenian international press only publishes articles, historical or otherwise, that dwell on the causes, the occurrence, and the aftermath of the Armenian Genocide. As for me, I can see clearly how it could have happened. The infant Armenians erupted out of the abyss of the inner-Anatolian Peninsula, immaculately conceived from their mother earth. Then, nurtured in the quagmire of internecine Turkish conflicts during the breakdown of the Ottoman world, the Armenians were raised so that they could be destroyed—the birth and death of a people.

Publishers are quick to tell me that they print what the people will pay to read, what they want to read, or what they find interesting or important. The situation is such

that the only interesting and important articles that Armenians want, or will pay, to read are about the Genocide and its consequences. In reviewing this, we should then make the assumption that most of the Armenians in the diaspora view their existence relative to the death of Turkish Armenia—the Armenian Genocide. In other words, Armenians are living their lives in an assortment of places, justifying their being, using the Genocide in an attempt to belong.

Well hold on to your seats. I have a surprise. The Armenians have a linear history that dates as far back as the fertile crescent, some 3500 before the Genocide. In fact, with some continuity and change, the Armenians have followed in the wake and sometimes in the lead of world historical dynamics since the advent of recorded history. Along with the general flow of history, Armenians have embraced absolutism, democracy, republicanism, institutional Catholicism, medievalism, feudalism, inquisitions, constitutionalism, and finally communism.

The pre-Armenian Urartians, for example, represented the only legitimate challenge to the great Assyrian kingdoms, which they rivaled in their absolute dogmatic purpose. At first a rival and then an ally of the classical Greeks, the Armenian-Persian tributaries were early to be enlightened, then integrated with democratic principles. Pompeii, who learned after three unprodu-

years that Armenians were still tenacious military opponents, must have felt embarrassed when he had to call on his rival Julius Caesar, in Gaul, and ask for use of his famed Tenth Roman Legion to quell the rebellious Armenians. Even with Caesar's Tenth, it would be two more years before Pompeii would subdue Asia Minor. Under Caesar, Armenia became one of the greatest Roman tributaries entering the womb of Roman politics and embracing the precepts of Roman republicanism. This would come to help the Armenians in the fourth century when they would sit in court with Emperor Constantine and help design a republican matrix that would incubate the nascent religion of Christianity and emerge later to superimpose itself on the institutional Catholic Church. Armenians were invaluable to the operation and maintenance of the Armeno-Greco-Roman (Byzantine) Empire; Armenians were also involved in the Crusades; they had considerable access to the power of the great Khans; they competently administered the Ottomans through their greatest centuries; they fell apart and had genocide committed against them; afterwards, they regrouped and became an integral part of yet another empire—the Soviet Union. When the next scenes of world history are played, Armenians will be

# Remembering April 24th

By Jim Malkasian

April 24th has become the most important day on the Armenian calendar. Not only is it a day when Armenians commemorate the genocide, but when Armenians everywhere unite for a single purpose. This is important to a world community whose members have dispersed to the four corners of the earth.

Of course, when I say Armenians come together on April 24th, I mean it figuratively. Armenians may be united in their feelings for their martyred countrymen, but rarely is this ever expressed through one nonpartisan voice.

I am not saying Armenians should embrace one political ideology. This would be unproductive in the long run. The diversity of Armenian groups not only involves a greater number of people, but yields a much greater number of ideas and leaders.

April 24th has become a day when Armenians can no longer afford to be divided. The significance of the day should transcend any other motivation or belief. Dissension, however, has become painfully clear in the Fresno community.

In the past April 24th was treated with the respect it deserves. In the months

prior to April 24th, Armenians from different political and cultural groups would come together to plan that year's commemoration. The United Armenian Commemorative Committee, the group in charge, was formed in Fresno in 1972 specifically for this purpose. The UACC was created as an umbrella group for all Armenians and organized April 24th activities for twelve years. Unity, however, began to weaken in the early 1980's and finally crumbled in 1985. That year, last year, two separate commemorations were held only a few hundred yards apart.

This type of disunity is self-destructive for Armenians. In the long run Armenians, especially the younger generations, will become disgusted with the infighting and lose interest in the significance of April 24th. There will also be a degradation of the event itself. Not only will the separate commemorations be constrained by lack of funds, but they will also be slowed by the need of appropriate facilities and programs. Probably, the most destructive element of disunity is what it conveys to the Turks and all non-Armenians. How can any non-Armenian take the Armenian Question seriously if Armenians themselves cannot unite on this most basic and important issue?

By Greg Eritzian

The Armenian Genocide perpetrated by the Ottoman Turks between 1894-1922 is much more than a historical event or a "hot political question" being debated in the United States Congress and being flatly denied by the present Turkish government. The Genocide which climaxed in 1915 should be a moral lesson to the people and nations of the world. This was the first time in modern history that a systematic attempt was made to exterminate a race of people.

I am not surprised that the Ottoman government wanted to eliminate our people. After all, they had their reasons. They despised seeing a prosperous Christian minority people. Armenians could have avoided the massacres if we had become Muslims and Turkified ourselves. They refused to become Muslim Turks and unfairly paid the price of death.

1.5 million of our people were either slaughtered in the Armenian villages or were led like cattle without food or water from eastern Turkey to the Syrian Desert. Our young women (including my aunt) were tattooed and sold into slavery. (Luckily, my aunt escaped and lived to tell about it.)

The one fact that surprises me is that the rest of the civilized world—namely, England, France, Germany, Russia, and (the "champion of democracy and human rights") the United States—closed its eyes and ears to our cries, despite the eyewitness accounts of American missionaries and officials such as ambassador Morgenthau of the United States and other European ambassadors.

Why was there no foreign aid for us? My only theory is that it was a political inconvenience for countries to help our people because of their own selfish economic and imperialistic reasons. I feel any country knowing about such atrocities and not aiding the people is no better than the country which perpetrated the acts.

Because of present political inconveniences, the U.S. is hesitating to ratify HJS 192, a resolution which acknowledges the Armenian genocide and proclaims April 24th as a day of remembrance for all people who have been the victim of genocide. Some political officials deny that the Genocide even happened because the Turkish government denies its occurrence. I suppose that these officials are just afraid of ruffling the feathers of our N.A.T.O ally Turkey.

Whether Congress passes HJS 192, it will not change history. I know the Genocide took place. My grandmother knew it took place. At the age of nine she virtually lost her whole family, and was forced to march from Kharpert to Aleppo, where she was able to escape and find refuge in an orphanage run by American missionaries.

We Armenians should keep pressuring the U.S. and Turkish governments for formal recognition of the genocide, not only for ourselves but as a contribution to the world so that hopefully other genocides will be prevented.

As Armenians become culturally assimilated into the diaspora, we must not forget the Genocide. It must be remembered and the history of our people must be passed down to our children and grandchildren. If we become indifferent to our heritage, we throw away the meaning for which our forefathers sacrificed their lives. To throw away our history and the ideals of our ancestors who survived this first genocide because of convenience would be an enormous tragedy to our race and a disgrace to our grandparents and forefathers.

By Robert Vartabedian

Judging from this February's bellicose speech by General Evren (President of the Republic of Turkey) in which he states, "our armed forces are now capable of penetrating beyond Mt. Ararat," and "our armies lost in the Caucasus in the First World War because of the weather, not because of the enemy," one would think the Turks are apparently not satisfied with the extermination of 2 million Armenians. It seems that they are mad at themselves for not finishing off the Armenians when they had the chance, and now wish to complete this sacred task and make the world safe "from" Armenians.

The main argument the "present Turks" use to disassociate themselves from the Armenian Genocide of 1915-1923 is that the Genocide was committed by the "former Turks"—i.e., the Ottoman Empire—which the present Republic of Turkey has nothing to do with. Based on General Evren's quotes, however, one would conclude that the General is making some explicit link between the present Turkish regime and the Ottoman Empire (which fell soon after WWI). The armies that were defeated on the Caucasian front were of the same nation that perpetrated the Armenian Genocide. The Turks seem to be contradicting themselves and drifting away from their established line when they associate themselves with



By Norayr Minassian

See Remembering, Page 6

# The Heroic Stance of Van

Jack Karapetian  
Contributing Writer

A shining example of a people's resolve for self-defense. A bastion of courage and sacrifice. A Herculean struggle for survival. Van is the unending echo of Avarair, and the clarion call for Sardarabad. Van is not a mere city, but the spirit of Armenia of the past, of the present, and of the future. Van is the embodiment of man's resilience, self-discipline, and of supreme leadership. If the motto "One for all and all for one" were ever true, Van is the epitome of that truth. Van was always the source, the cradle of Armenia. In a sense, every Armenian is of Van. And every Armenian fought and died and survived in the month long heroic stance of Vaspurakan.

Van was not alone in this struggle. During the perilous months of 1915 when the Ittihadist regime was implementing its genocidal plans in Shabin Karahisar, in Musa Dag, in Sassun, in Zeitun, in Urfa and elsewhere, Armenians resisted the sweeping slaughter and death marches, defying the might of the Ottoman forces. These were defensive battles, often hopeless, for self-preservation. They were not indications of an Armenian revolution against the Ottoman Empire. These were battles fought by men and women and children with antiquated weapons and bare arms, and above all, with the resolution of the free. And they all, with the exception of defenders of Van, Musa Dag and Sassun, fell as martyrs. These are the unsung heroes of the Armenian pantheon. We remember them. We salute them.

Armenians were always loyal subjects of the Ottoman Empire. They were instrumental in boosting the country's economy, commerce, crafts and culture. They served as faithful diplomats and government functionaries. All they wanted were national-cultural autonomy and an end to violence and excessive measures forced upon them by local administrations. Even the Reform of February, 1914, which was never enforced, was devoid of any political aspirations. Yet, even before the outbreak of World War I, the "Young Turk" Triumvirate had already schemed the annihilation of the Armenian population. International archives, including those of the Ottoman Turkey, are full of documents attesting to this fact. Many writers and historians, such as Britishers Bryce and Toynbee, French Pinon, German Lepsius, Americans Morgenthau, Gibbons, and Hovannisian, have persisted that the Genocide was premeditated and systematically executed.

In the view of the heroic defense of Van, Shabin Karahisar, Musa Dag, Taron and Urfa, one can emphatically state that had the Armenian national revolutionary organizations been aware of the Turkish diabolical plans of mass extermination, there would have been a general organized resistance, culminating not only in the saving of the Armenian population from the holocaust, but perhaps leading to the liberation of Western Armenia. For in each instance of self-defence, the Armenian fighter proved to be extremely motivated, resourceful and brave, often single-handedly fighting against lines of Turkish regular troops.

Van was the triumph amidst the gathering darkness. Van was the spark that ignited the battles of Sardarabad, Karakilisa and Bash Abaran—the road toward the independence of Armenia.

By April, 1915, the Ittihadist regime had already put in action its macabre plan of genocide. The goal was the ultimate realization of a Pan-Turanic empire, stretching from Asia Minor to Central Asia, encompassing the Caucasus, with no Armenian element in the ocean of the Turkic race. Historian Richard Hovannisian puts it more explicitly: "Nationalism as understood by the 'Young Turks' on the eve of the World War necessitated the 'Turkification' of all elements of the Empire. As long as there were Armenians, foreign intervention, as experienced during the latest episode of the reform question, would pose a constant threat to the sovereignty of Turkey. Moreover, eradication of the Christian Armenian element from Anatolia and the eastern provinces would remove the major racial barrier between the Turkic peoples of the Ottoman Empire, Transcaucasia and Transcaspia. Enver's dream of a Pan-Turanic empire would be a step closer to realization."

In 1914, at the Eighth General Congress of Dashnaktsutun convening in Erzerum, the party pledged full cooperation with the Ottoman government to avoid war. Furthermore, it decided to take a neutral position in case of an outbreak of armed conflict between Russia and Turkey. The Armenians fulfilled their promise. During the period prior to the massacres, they met every obligation of Ottoman citizenship. The revolutionary organizations and the Patriarch urged the Turkish Armenians to stay calm and to maintain their loyalty to the government. Even Enver himself acknowledged the bravery of Armenian soldiers at the battle of Sarikamish.

Yet, even during the mobilization of the fall and winter the plunder of the Armenian population had already begun. In the Vaspurakan province the Armenian villages were burned, properties destroyed, livestock

confiscated, and people stripped of their bare necessities. Violence was rampant. Armenian soldiers in the Turkish army were deprived of their arms and were sent to digging trenches half-starved and demoralized. Jevdet Bey, vali of Van and brother-in-law of Enver, had ordered the destruction of Armenian villages, thus isolating Van for a swift and final blow.

As a result of mass deportations throughout the country and massacres in Cilicia, the Van Armenians began preparations for defense. Led by Aram Manukian, Ishkhan and Arshak Vramian, a member of the Ottoman parliament, the Armenians dug trenches, built barricades and began manufacturing crude ammunition. Defensive posts were assigned at strategic points around the besieged city. Jevdet's demand of 4,000 Armenian soldiers was rejected after hostilities broke out in the Shatak region between Armenian villagers and Turkish forces. On April 4, Jevdet invited the Armenian leaders to consult with him on restoring peace between feuding Moslems and Christians in Tagh village. Responding to Jevdet's plea, Ishkhan proceeded to his peace mission. He was, however, seized by Jevdet's troops. Vramian was imprisoned and eventually killed.

On April 7, the Turkish soldiers tried to abduct some of the Armenian village women who were seeking haven in Van. When two Armenian soldiers interfered, they were shot and killed on the spot. Suddenly, the Turkish entrenchments opened fire. The Armenian defenders responded to the fire—thus began the battle of Van. The Aigestan defense line was comprised of seven military positions with 73 posts. The Armenian force consisted of only 1053 riflemen possessing 505 rifles, 75,000 bullets and 550 pistols. They were to defend Van against 6,000 Turkish forces with unlimited ammunition and 12 cannons. As the battle intensified the number of Jevdet's troops doubled. In addition there were Turkish and Kurdish armed mobs, getting ready for pillage.

The spirit of Van was Aram Manukian, head of the Military Council, an Armenian Garibaldi, who not only masterminded the defense plans, but also rushed from trench to trench, fighting and inspiring the Armenian freedom fighters. Manukian was assisted by a number of Dashnaktsakan revolutionaries and seasoned haiduks, such as Kaytzak Arakel, Boulgaratzi Grigor and Armenak Yekarian—each a legend of a man, resolute and experienced, leading the Armenians to one of the most obdurate resistances of modern history.

The month long battle of Van signifies the will of a people fighting for survival, for human dignity and human rights. There was no single hero. Each inhabitant of Van was a hero—the leaders, the soldiers, the men and women, and the children. Each deed was a superhuman task in the midst of the most adverse conditions. And yet there was order and discipline in the enveloping chaos: men fighting and making bullets and cartridges, women supplying food and water, boys and children taking messages back and forth between the defensive posts, non-combatants digging new trenches and building new fortifications. Various committees were formed to take care of communications, sanitation, food and ammunition supplies. The Armenian Red Cross women and girls tended to the wounded. A veritable nucleus for self-government was established. Even a military band was formed to boost the morale of the people.

The defense of Van was one of the most well-organized of the Armenian resistance efforts. Aram Manukian's spirit touched everyone. His military genius proved to be the difference between victory and defeat. And in a larger sense, every Vanetsi was a leader, conscious of his or her fate and the fate of Van. Turkish cannons kept roaring day and night and pounding the Armenian defense lines. Every time the enemy advanced, it was repulsed by the iron stand of a handful of fedayees. Each time a soldier fell, someone else took his place. It was a matter of life and death. Vaspurakan had decided to endure and prevail. Paradoxically, as the battle raged on and Jevdet's forces doubled their strength, the Armenians became more determined. Each bullet had a target. Self-discipline was the order throughout the ordeal.

Self-defense of Vaspurakan is a classical example of guerrilla war tactics combined with army warfare strategy, executed with utmost precision and daring. The most

decisive battle of Van was unleashed on April 21. For hours the Turkish cannon balls and shrapnel pounded the city, demolishing houses, churches, and destroying almost all Armenian positions. The intense cannonading was followed by a general assault of Turkish regular army accompanied by frenzied mobs and armed hordes. The Armenian communication lines were cut, each platoon became an isolated unit. For the first time the restriction order of ammunition was lifted. The battle raged on for hours. Wave after wave the Turkish forces engulfed the defensive lines and in each instance the attackers were repulsed. Some enemy troops climbed into the Armenian trenches and engaged in hand-to-hand fighting. Aram Manukian was in his element. Like a soaring eagle he reached here and there, fighting along the crumbling posts and setting an example for the rest. Some of the advanced posts exchanged hands a few times, but the main defense line remained intact. In the end, facing the invincible Armenian stand, the Turkish forces retreated, leaving behind their dead and wounded.

It was not the end. After a week of relatively low-keyed fighting, on April 28, Jevdet Bey mounted another all-out fierce attack. But the backbone of the Turkish army had already been broken. The enemy fled, leaving behind a considerable amount of arms and ammunition. From that day on the fighting subsided in scope and intensity. The Russian army and four Armenian volunteer battalions were approaching Van.

May 3 was the last day of the battle. That afternoon the Turkish cannons suddenly went dead. Jevdet retreated from Van. The insurgents took over the city, setting fire to the Turkish garrisons and other military installations. The defenders of the inner city smashed the gates of Van's notorious prison only to find death and destruction. Jevdet's men had slaughtered 180 young Armenians. The prison had been the death chamber for many Hnchakist, Armenakan, Ramkavar, Dashnaktsakan leaders, intellectuals and revolutionaries.

May 4 became a day of rejoicing. Defenders of the inner city and Aigestan once again were rejoined after a month of complete separation. The Armenian tricolor was hoisted above the Mijabert citadel. Thus Vaspurakan, the cradle of Armenian nationhood, was liberated. On May 5, the first unit of Armenian volunteers, led by Khecho, arrived in Van, followed by General Dro's battalions. Next day General Nikolaev's Russian division reached the already liberated city.

Russian military authorities appointed Aram Manukian governor of the occupied region. Under Manukian's governorship order was established in Vaspurakan. Alas, independence of Van was short-lived. After hardly 70 days of self-government, Russian forces retreated from Van, ordering more than 200,000 Armenian refugees and Van inhabitants to follow them toward the Russian border. Once again the homeless masses took to the road, fleeing for their lives. Once again all hopes were blighted. Subsequent events proved that the Romanovs had no designs for Armenian autonomy and that Russia's intentions were to annex the Armenian vilayets. The Russian retreat from Van was part of that scheme.

Regardless of foreign political maneuverings the seed of Armenia's independence was already sown in Vaspurakan to be blossomed three years later on May 28, 1918.

The defense of Van was the reaffirmation of a people's determination to survive and to triumph. It was not a fatalistic stand. Death was brushed aside. Van wanted to live, and at the same time each Vanetsi was ready to fight and die so that the rest would live. Van shattered the myth of invincibility of the Ottoman might. Van also shattered the centuries-old notion that the Armenian is unable to fight. Despite its military and strategic superiority, Jevdet's forces could not penetrate the defensive lines of a handful of Armenian fighters. The essence of Van's triumph is leadership, resolve and resourcefulness. It was a battle of Homeric proportions. Many met a heroic death. Many survived to live a heroic life.

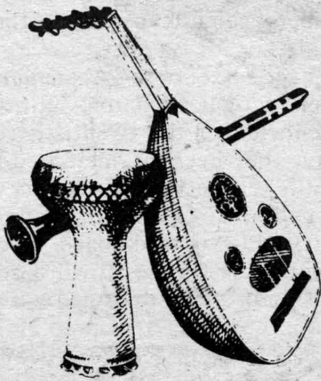
Van was the beginning. Van was the fiery overture to independence. Van is the cornerstone of a united Armenia. For Van is the heart of Armenia.

## CHOOKASIAN—DORIAN ENSEMBLE

John  
(209)276-1777  
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Fresno, CA 93711

Peter  
(209)222-2058

Armenian-Arabic-Greek / American Music



# Remembering

Continued from page 4

the Turks of WWI.

Addressing the other point about crossing Mt. Ararat, I ask the reader, what is beyond Mt. Ararat? The answer is of course Armenia, which at this time is under the umbrella of Russian Bolshevism and is fairly safe from a genocide.

However, what if the Russian Empire falls apart as it did in 1917? This would leave Transcaucasia (Georgia, Armenian, and Azerbaijan—a nation of Shi'ite Turks) off on its own as it was following the Bolshevik Revolution. What if the Republic of Turkey seizes this opportunity to invade Transcaucasia, as it did in 1918? The western Turks would inevitably linkup with Azerbaijan Turks and revive the Pan-Turkish philosophy which was one of the main causes of the Genocide. These two would certainly attack the Armenian Republic, which we presume would have declared its independence following the collapse of the Russian Empire.

Using history as a guideline, if a Pan Turkish army invaded Armenia, what do you presume would be the result? Simply, the Turks would resume their policy of extermination.

Now, this would all come to pass assuming the small Armenian nation would be unable to hold off a massive invasion of Pan-Turkism. However, the Armenians would probably be able to hold its own if it received aid from foreign powers and not left off on its own as it was from 1918-1920.

The nations of the world should take note of such inflammatory rhetoric radiating out of Constantinople and Ankara. The General made these statements while on tour of the former Armenian provinces of Eastern Turkey, the graveyard of Turkish Armenians. These provinces are, for all practical purposes, devoid of any Armenians. Perhaps the good General wants to create the same situation to the east of Ararat as well. The Armenian people must protest this statement to whoever will listen. The Armenians must not idly stand by while a new genocide is being planned by the unpunished perpetrators of the last one.

## By Lynette Zerounian

I remember when our family celebrated special days like Thanksgiving, Christmas, Easter, etc. These were days that most American families observed throughout the year. There was, however, one day which was different from the rest. I remember it especially well because it was the day when my grandmother (Anna Zerounian) told us of life in the old country and of the atrocities committed against the Armenians by the Turks. She told us of how she was sent to an orphanage after her parents had been senselessly murdered.

That day was April 24th.

This was the day when orders were carried out to find and execute the Armenian intellectuals within the Ottoman Empire; this was the day when the massacre of over 1.5 million Armenians was initiated; this was the day that preceded the forced deportations of many Armenians from their homeland of over 2500 years.

This day continues to be a day of anguish for Armenians. For not only does it conjure up past injustices, but reminds us that those injustices have never been acknowledged by its perpetrators. Not even our own government, which denies the Armenian people a national day of remembrance, acknowledges the 1915 Genocide.

For over 71 years the Armenians have not been recognized as the victims of the first genocide of the twentieth century, nor have they been compensated for the loss of life, property, and country.

It is callous for a country to deny that such an event ever took place. Everytime a resolution is turned down a sensitive sore inside of me is inflamed with anger and pain. As an Armenian, I feel an injustice is being done to our people.

Because of such ignorance and denial, Armenians have an obligation to remind

the world of the Genocide. As Armenians, we deserve a day of remembrance as other ethnic groups have received (e.g. Blacks, Jews). In addition, it should be known throughout the world that the Armenian people were massacred so that in the future another genocide will not take place.

It is important to have people involved in organizations that commemorate April 24th. Through concerts, films, marches, church services, and so forth, Armenians can work as one body to make a difference and preserve our heritage.

Although the Turkish government may keep its silence and continue to deny that the Genocide occurred, Armenians should not. Many years may pass before our cry is heard by a nation to correct the injustices suffered by our people. But may not a year pass when our cry is silent.

## By Yvonne Sahagian

It's April once again, the time when Spring arrives and the East season reawakens us to life and all that is new. We rejoice in the departing of winter's gray as the month blossoms into a whole new sight.

For Armenians, reawakening not only involves the earth's visual change, but a

flood of memories, anger and tears, especially in our elders who have experienced the Genocide, who have seen loved ones taken or killed, and for whom reawakening continues living through their whispered prayers and misty far-away gazes.

As in the past, we Armenians remember what was never forgotten and voice that which still falls on many deaf ears—deaf ears of a U.S. government and a Turkish nation that continuously denies or distorts the murder of 1.5 million Armenians in this century. But like a path we've always walked, it is now (in April) when we pick-up the pace to reach our goal of seeking acknowledgment of the Genocide of our people 71 years ago.

During the week of April 24th, Armenians will display the photos and historical writings, tell of the accounts, and join together in lectures, presentations, and films to commemorate the day we remember our martyrs.

It is on this day that we must still wear black bands on our arms to demonstrate a call for moral justice, while over and over again the Armenian Question goes unrecognized by our U.S. government which too often falls prey to propaganda devised by the Turkish government. Because of

So aware of nature's roots

I wear no clothing  
how long I have hidden the naked truth  
I am able to open vision  
and shut windows of ignorance in the same moment,  
with a cool power showering over the back of love  
only to protect a fallen phrase.

The language of fear?

CONSCIOUSNESS!  
while visions of inferiority unbuckle their belts  
I gasp for air  
walking carefully  
leaping on soft vegetation as if gravity were a state of mind  
realizing fear can establish nature's solution  
but only man can see past my selfish eye

## Armen Devezian

Fresno, CA  
1st place, Teen Poetry

Now we can continue.

You came. You saw. You conquered.  
You were the first of your kind—the last of your kind.  
You witnessed life, you witnessed death.  
You did not understand what it was to be heros.  
Now you do.

The children you left behind.  
The tears that won't wash away.  
The friends, the comrades, the people.  
America cries with you; but it does not pity.  
Now I cry too.

Let it be known that you did not die in vain.  
You died with honor; taking a piece of us with you.  
You died searching; learning; exploring.  
You were the almost forgotten pioneers of the unknown.  
Now we remember.

You went where only a few dared to go.  
Away from the sheltering hands of mother earth.  
We watched you go up—we watched you perish.  
But your souls live on inside of us forever.  
Now we can continue.

## Roberta Peters-Shekerjian

Fresno, CA  
2nd place, Adult poetry

### Fall Forest

Oh, Fall forest: behold thy beauty!  
Crisp breezes, filtered sun, moist air,  
Drying leaves in varied hues  
Blown about like maiden's hair.  
Dancing light in magic patterns  
Igniting colors of decay  
Forming brilliant jewels of color  
With wind and trees at play.

\*\*Anyone wishing to participate in next years festival should contact the Fresno AGBU Center

# AGBU Art Festival

The following poems are winners of the adult and teen poetry division.

## David Barsamian

Crestline, CA  
1st place, Adult poetry

### Incense, Noisemaker, Cave

...forms of circles  
and curved lines  
mirror seized emotions...

No more a self given  
shave or ears swabbed,  
but now only a restricted nose and  
limping eyes and muscles.

Sans a battle,  
but forever a cause,  
the witness had not yielded  
but rather folded;  
neatly, inward...

from colorful village life  
where the irony of one's simplicity  
is savored and spoke  
and danced to  
compelling rhythms  
inherent.  
And proud, sure.

However, sans a battle  
and hardly a team with  
which to huddle and advance,  
the trooper could  
only fall back and punt.

...no tears,  
or illusions of purity...  
but only deep, wonderful visions  
and screaming wind  
rendering topsoil spread  
and uncultivable.

Ready.  
For the next ethnic group to move in.

## Nancy Arakelian

Laguna Hills, CA  
3rd place, Adult poetry

### Untitled

Like flowing water cleansing filth  
in tender thoughts on tempered days  
I pluck expression to shape a mask  
serene in form I musn't change,  
for I am fear  
the ancient shadow in ever life.

I walk alone  
I travel deep beyond the heart  
throughout the soul  
within the mind I knock down doors  
like a poignant memory,  
I insure happiness  
or grip the unknown  
A secret child stands alone  
behind a tree of fallen beauty  
this torn decision rips my energy  
allowing thought to crumble matter

I am fear!  
yet I do see through eyes of untold love  
I worry!  
like blind young that walk strange ground  
look how hearts beat when rhythm rests  
like peaceful mountains  
weathering doesn't age what already is  
antiquity,  
but instead builds plateaus  
of fragmented grace.

The compound of life is the drug of  
hereafter.  
A stroke of archaic simplicity aides my  
empty shell.  
Without cause I vision myself  
a friend of life-kind  
the surreal king!  
This is fear?  
yes  
not ugly of vague

but as much a part of nature,  
as nature is sewn on to my universal skin  
a chuckle poishes my wound  
like a medication for endurance.

ha!  
I am a joking fist  
which never acts,  
but only threatens the unity  
of punishment,

# ASO teams combine for winning season

"sweet  
sixteen"  
for ASO I

Marc R. Benjamin  
Contributing writer

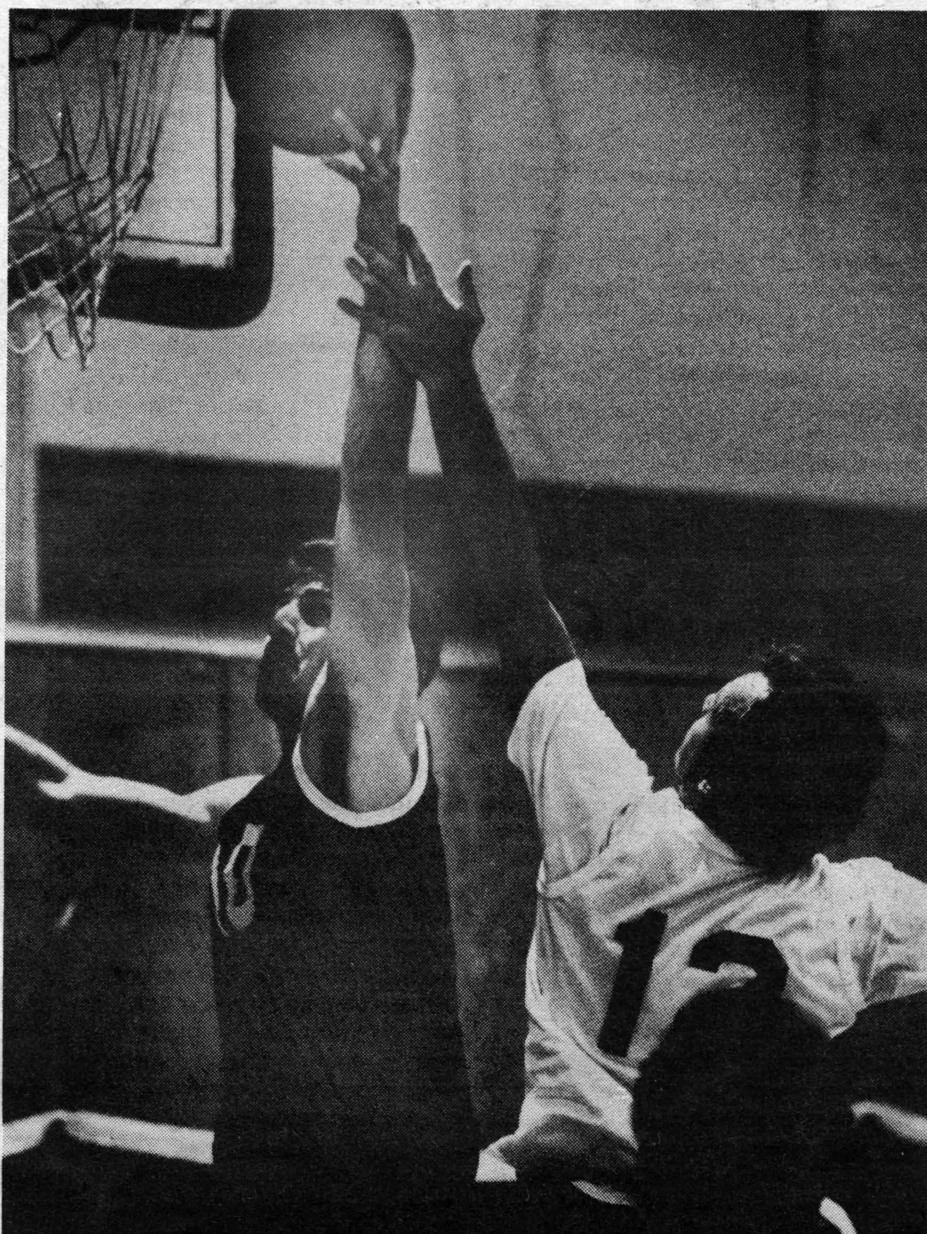
The Armenian Students Organization basketball team is currently 6-0 after two playoff wins this week.

On Monday night *ASO I* came from nine points down in the first half to defeat the *Scorpions* 39-34. Down 23-14 at halftime, *ASO I* put together a late second half rally, scoring the last ten points of the game. *ASO I*'s first lead came with 2:13 left when Joe Padilla hit a technical foul shot to make the score 35-34. *ASO I* hit a couple of jumpers down the stretch, one by Rick Hansen and a short rebound and field goal by Mark Tufenkjian to finally put away the hardnosed *Scorpions*.

Tuesday night, it was another come-from-behind win for *ASO I*. The *Grave Goaltenders* had a 24-21 lead at half, when *ASO I* put together a late run led by Tufenkjian and point guard Joey Munoz. Both Tufenkjian and Munoz had 10 points each, and Ben Zayas nailed 5 of 6 free throws down the stretch to lead *ASO I* to its 49-38 win.

*ASO I*'s playoff drive has been hindered by the conspicuous absence of team-Captain Gary Kazanjian. Kazanjian is second on the team in scoring and rebounding, but has seen only limited action in the playoffs due to a bout with mononucleosis.

*ASO I* will battle *Sigma Alpha Epsilon* Monday night at 9:00 p.m. in the final 16 rounds of the men's Intramural Basketball Playoffs. *SAE* is currently ranked sixth in the school and won 55-37 in their only playoff appearance. The winner of



Lane Turner/Hye Sharzhoom

*ASO I* center John Tufenkjian goes high to grab a rebound over *SAE* forward Ray Sartini.

Monday night's game will be among the school's final eight teams.

*ASO I* was defeated by *SAE* on Monday night, in the North Gym, 50-48. *ASO I* finished its season at 6-1, which included two victories in the playoffs, better than

any other previous *ASO* team.

"We had a great season," said *ASO I* team captain Gary Kazanjian. "We got in a tough battle (with *SAE*), but we proved that we could play with any team in the intramural league."

some new  
faces, some  
results for *ASO II*

Vince Gambero  
Staff Writer

Although *ASO II* started off the season with many new faces, the team still managed to post a 2-2 record.

Among this year's new players was guard, Barlow Der Mugrdechian, a transfer from U.C.L.A. Der Mugrdechian, who averaged 10 points a game, broke into the starting lineup and swept team MVP honors.

Der Mugrdechian was complemented in the backcourt by senior Vince Gambero, who averaged 6 points a game and who guided the team's offense.

The forward positions were played by seniors Bob Vartabedian (4.8) and Jim Malkasian (3.5).

Second year player, Aram Messerlian, started at center with a 2.7 scoring averaged. Messerlian, who had to fill a large hole left by the departure of his brother Vahe' Messerlian, was the team's leading rebounder.

*ASO II* also had a good supporting cast in first-year forwards Larry Elmasian, Greg Eritizian and Jim Krikorian, and guards Greg Abrahamian and Dickran Utuchian.

Also contributing in the backcourt and at forward was player-coach Randy Baloian.

Although the team's record was not outstanding, Baloian noted that the players performed better than he had expected. "We lost part of our inside game, but made up for it with some added speed. We ran a couple teams into the ground," said Baloian.

## Kouymjian

Continued from page 1

publication. Kouymjian has also played an integral role in the development of the paper through his advice and support for the students who produce it.

Kouymjian is currently the chairman of the Administrative Council of the Society for Armenian Studies, a position which he has held for the past two years. Under his leadership the scholarly SAS has expanded its range of activities seeking to include more members into its active ranks.

Kouymjian, who resides in Paris with his wife Angele Kapoian Kouymjian, who is also a teacher and scholar, is presently on leave completing work on several projects. He is correcting the final proofs on three books including *Etudes Armeniennes/Armenian Studies: In Memoriam Haig Berberian*, in honor of the late editor of the *Revue des Etudes Armeniennes*; *The History of Armenia by Ghazar Parpeti*, a re-edition of the critical text from the work of the 5th century historian, and *William Saroyan, An American Trilogy: Three Plays on the Armenians*,

a book to be published by The Press at CSUF.

Dr. Kouymjian is also in demand on the lecture circuit with his vast expertise in the areas of art and history as well as contemporary knowledge of the Armenian diaspora. He has participated in symposia in such varied places as Amsterdam and Soviet Armenia. He has spoken frequently in Fresno, to virtually all Armenian organizations on a variety of topics.

Dr. Kouymjian was the chief proponent in the community wide drive to raise funds for the new Leon S. Peters Business Building and Valley Business Center, gathering pledges of over \$100,000. The new building will house the offices of the proposed Center for Armenian Studies. In its new setting the Armenian Studies Program will expand its image and prestige reaching out to the entire community.

He earned the first doctorate in Armenian Studies granted in the United States at Columbia after completing his BA at the American University Beirut, Lebanon and his MA at the University of Wisconsin, Madison.

For the past 25 years Dr. Kouymjian has been teaching Near Eastern and Armenian art and history as well as west-

ern humanities at universities in this country and abroad including Columbia University, AUB, the American University in Cairo, the American College in Paris, Haigazian College, Beirut and CSU, Fresno.

Dr. Kouymjian has proven to be a valuable asset to the university as well as the Armenian Studies Program. In addition to his teaching duties and scholarly pursuits, he has served as a member of the CSUF Academic Senate and as a member of several faculty committees, including the General Education Committee. Kouymjian is noted for his concern

for students and learning. One student said, "He has a vast knowledge of his subject and gives very clear and precise presentations. He is well organized and very interested in communicating his knowledge to the students." Another student described him as "the best teacher I ever had". His classroom effectiveness has been rated superior by his peers at CSU, Fresno.

Dr. Kouymjian has combined the best of teaching and research mixed with an abiding interest in the education of his students.

## Rep. Moody announces release of Fr. Yergatian

Representative Jim Moody (D-WI) has advised that according to highly placed Turkish officials Father Manuel Yergatian will be released from prison next month. In a statement from Istanbul issued to the Armenian Assembly, the Congressman indicated that Yergatian would be confined to a yet unspecified city in Turkey for one to two years after his release.

On several occasions during his recent trip to Turkey, Congressman Moody inquired about Father Yergatian in meetings with officials at the highest levels of the Turkish government. Finally, in response to his repeated inquiries, the Congressman was told that the Armenian priest would be released from prison next month.

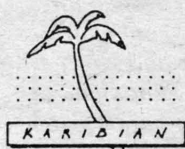
Father Yergatian, a clergyman of the Armenian Apostolic Church, was Deputy Director of the Theological School of the Armenian Patriarchate in Jerusalem at the time of his arrest in October, 1980. He was arrested in Istanbul and convicted of "harming the national interests of Turkey." According to Turkish diplomats, officials

charged him with possession of cassettes "for propaganda against the Republic of Turkey" and maps "indicating the borders of a so-called Armenian state to be established within the boundaries of Turkey."

Ross Vartian, Executive Director of the Armenian Assembly, praised Representative Moody for his intercession on behalf of Father Yergatian. "Congressman Moody and a number of his colleagues have demonstrated a constant concern for Father Yergatian and those who share his fate." He continued: "The Armenian Assembly is grateful to the many organizations, individuals, and even the governments of such countries as Sweden, Norway, France, Denmark, and the Netherlands who have spoken on behalf of all prisoners of conscience in Turkey. Several Armenian organizations have taken special interest in this issue and have worked toward Father Yergatian's release from prison. Particularly we thank Amnesty International for adopting Father Yergatian as a prisoner of conscience."

### YOUR FAMILY HISTORY IS SERIOUS

And funny and touching and yours to cherish and pass on to generations. I can video tape your oral history, capturing all of the facts, details, drama and wisdom of a lifetime. Don't put it off, someone in your family has a treasure in memories, record it on video tape now.



CONTACT MICHAEL  
(209) 432-4433  
FOR INFORMATION  
AND APPOINTMENT

## April 24th

Continued from page 1

Friday April 25, 1986 at the CSUF Satellite College Union at 8:00 pm. The group, founded in 1976, plays Armenian troubador and folk music.

The *Ensemble de Musique Armenienne's* appearance in Fresno is part of the CSUF University Lecture Series and is co-sponsored by the Armenian Studies Program and the Armenian Students Organization.

Tickets are available one week prior to the concert at the College Union Information Desk or the night of the performance at the Satellite College Union.

Along with the above mentioned scheduled events, the Armenian Students Organization will be distributing literature at their booth located in the Free Speech area during the entire week of April 24th. There will also be the much publicized library display on the second floor of the CSUF Henry Madden Library from April 9 to April 30. This 20 poster display, acquired from the Armenian Assembly in 1985, graphically recounts the events of 1915. Please make a point to see this exhibit and stop by the Armenian Students Organization Booth.

Admission to all events, excluding the *Ensemble de Musique Armenienne*, is free. For more information, contact the Armenian Studies office at 294-2669/2832.

## H.S. Postage

Continued from page 1

early December.

"According to our guidelines, the paper does not even merit any mailing funds; I see no reason why we should mail your paper at all," said Helen Gigliotti, Assistant Vice-President-Budget and Instructional Resources of Academic Affairs.

"We are not saying the paper has no value, but we have limited resources so we have to set some constraints," added Gigliotti.

When asked whether the *Hye Sharzhoom* was effective from a cost/benefit standpoint in helping to generate over \$100,000 for the Leon S. Peters Business Building, Gigliotti responded that she had "no way to assess that."

Dean Peter Klassen (School of Social Sciences) said the paper gets far more funding for postage than anyone else.

"I think the paper should explore the possibility of finding other sources of funding," said Klassen.

Professor Der Mugerdechian said the remaining postage costs will now have to be absorbed by the ASO and ASP.

## LINEAR

Continued from page 3

there too. Why?

The Armenians are an ancient people with an ancient history. Moses Khorenatsi wrote an ancient history of the Armenians in the fifth century A.D. When western Europeans write an ancient history, they have to include the fifth century. But what is all this garbled rhetoric really about. Well, it serves to illustrate that with some continuity and with some change, the Armenians have a linear history and that that history falls in all categories within the general framework of all historical paradigms since the beginning of man. Try as we might, using all the good intentioned elitism that we can muster up, the Armenians have followed the dialectic flow of history to the letter.

Historian Georg Hegel (father of dialectic history) once suggested that if a man fell upon a physical or ideological precedent, within two centuries man in general would adopt it into his culture. For example, if a man put down his spear to try farming and it worked, then within that historical time-space men would become agriculturalists. If we dare to apply this phenomenology to the Armenians within the context of the evolution of the western world, we can see them clearly fitting into this dialectic model. Throughout farming, absolutism, Christianity, feudalism, militarism, usurper or usurped, and Genocide, the Armenians have either been augmented, congruent, or integral to the general flow of history.

Therefore, genocide is only a part of history, a player in the game, part of history's overall current. Genocide is a

phenomenon that has happened to different peoples at different times—especially when civilization is most out of control. Again, genocide is a factor in the overall flow of history that may, in other places or during other times, set its rapacious face on earth; and it could conceivably happen to the Armenians again.

But genocide is not a thing for the living to dwell upon. Let the living Armenians learn the lessons of the Genocide without living with it; break your obsession with it; quit thinking in terms of your greatest historical tragedy and loss; and start reviewing the pages of your greatest gains. Start filling those voids in your soul with new positive information about the history of Armenia. Let us all enter into the 21st century ready to contribute once again with the same vigor that Armenians have always displayed since the dawn of history.

## Armenian Studies Fall Course Offerings

**\*\*Armenian Studies 010—3 units**  
Introduction to Armenian Studies  
MWF 0910-1000, LS 175, D. Kouymjian  
TTH 0810-0925, AH 209, D. Kouymjian  
*The history, geography, literature, language and art of Armenian from ancient times to the present with emphasis on resources, bibliography and report writing.*

**Armenian Studies 50T—3 units**  
Life and Writing of Saroyan  
MWF 1210-1300, SS 205A, D. Kouymjian  
*A survey of William Saroyan's literary*

*career based on reading of selected stories, plays, and memories with study of recent books on the Pulitzer prize-winning writer.*

**(AA) Armenian Studies 120T—1 unit**  
Armenian Art  
S 0910-1700, CA 101, D. Kouymjian  
*Introduction to the arts of ancient and medieval Armenia with special emphasis on miniature painting and architecture.*

**(BB) Armenian Studies 120T—1 unit**  
Saroyan and Fresno  
S 0910-1700, CA 101, D. Kouymjian  
*A survey of Saroyan's years in Fresno with selected examples from his works.*

**Armenian 123—3 units**  
Armenian Architecture  
TTH 1245-1400, NS 176, D. Kouymjian  
*History and development of the church building in Armenian architecture, the first national architecture in the history of Christianity. There will be a survey of the monuments from the 4th-17th centuries.*

**History 108A—3 units**  
Armenian History  
MWF 1510-1600, SS 205A, D. Kouymjian  
*History of Armenia and the Armenians from prehistoric times to the 13th century Mongol invasions will be considered from Armenia's point of view as well as from that of its neighbors: Assyria, Iran, Rome, Byzantium, the Arabs, and the Seljuk Turks.*

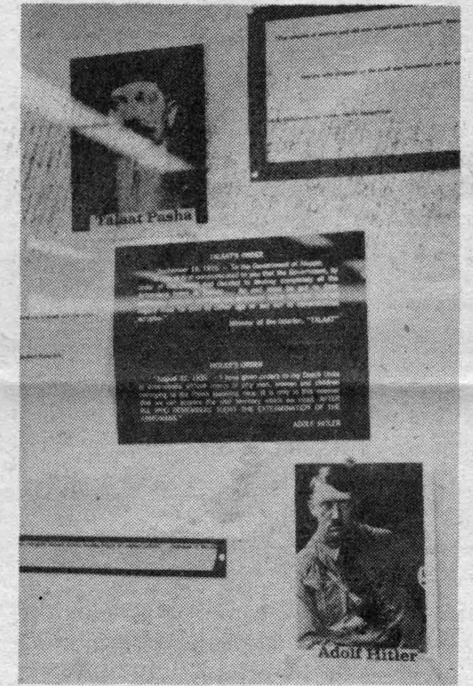
**\*Armenian 001A—4 units**  
Elementary Armenian  
MWF 1210-1300, LS 175,  
T 1610-1700, SS 109, Staff  
*Beginning course of graded lessons acquainting the student with basic structure and pronunciation of Armenian through practice, reading and writing. Credit by examination is offered during the first four weeks to advanced speakers.*

**\*Armenian 002A—4 units**  
Intermediate Armenian  
MWF 1310-1400, LS 175,  
T 1510-1600, SS 109, Staff  
*Grammar review; selected readings, compositions and conversations on assigned topics; pronunciation.*

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

**\*Meets General Education requirements for Section 7**  
**\*\*Meets General Education requirements for Section 9**  
**(AA)** This class meets two Saturdays only: September 27 and October 4, 1986.  
**(BB)** This class meets two Saturdays only: October 25 and November 1, 1986.

For additional information contact the Armenian Studies Program, (209) 294-2669/2832.



A similar Genocide exhibit was displayed in the CSUF library in 1978.

## 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:

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Please make all checks payable to the Armenian Studies Fund and mail to:  
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All donations are tax deductible.

## Thank You!

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

Mrs. Zabel Janigian	Fresno, CA
Grace Margossian	Fresno, CA
Cohaig Sahakian	Fresno, CA
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Mrs. Myda V. Bakoian	North Reading Massachusetts
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