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ARMENIAN ACTION

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KOUYMIJIAN RECEIVES FULBRIGHT

Professor will teach at Erevan University next Spring

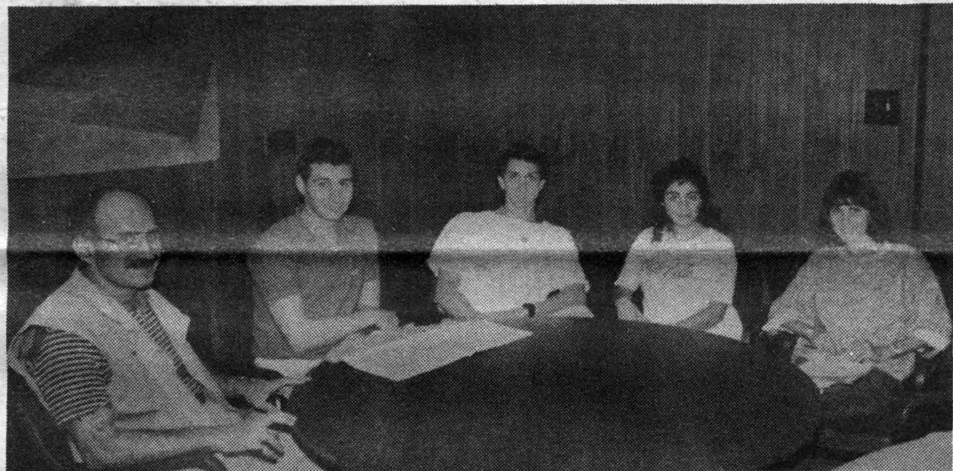
By Hye Sharzhoom Staff

Dr. Dickran Kouymjian, Director of the Armenian Studies Program at California State University, Fresno has been granted a Fulbright Lectureship at Erevan State University in Armenia during the Spring semester 1987. Dr. Kouymjian will teach a course on William Saroyan and the Armenians, using as the major text his new book *William Saroyan: An Armenian Trilogy*.

No where is Saroyan more loved and honored than in Armenia. Half of his cremated ashes are buried there in the Gomidas Pantheon for famous Armenians. Kouymjian, a close friend and confidant of the writer in the years just before his death, accompanied Saroyan's remains to Armenia in 1982.

For many years he has been teaching courses on William Saroyan at Fresno State. In applying for the Fulbright he was motivated by the feeling that both undergraduate and graduate students at Erevan University, especially those majoring in English literature and foreign languages, should have the opportunity of an organized course on Saroyan. Though many of Saroyan's most popular plays, novels, and stories have been translated into Armenian and Russian (Kouymjian thinks he may be the most translated American writer in the Soviet Union), his later memoirs are only vaguely known and the enormous quantity of unpublished works totally unknown. He wants to correct this situation.

See Fulbright page 8



1986-87 ASO Executive: Left to right; Dr. Dickran Kouymjian, Coordinator Armenian Studies; Greg Eritzian, Treasurer; Shant Bedoyan, President; Lynette Zerounian, Vice President; and Yvonne Sahagian, Secretary.

New ASO Execs Chosen

The Armenian Students Organization is beginning a new year of activities with an experienced executive at the helm. ASO President Shant Bedoyan has had three years of executive experience and is returning to lead the club for the second year. Armenian Studies Program instructor Barlow Der Mugrdchian will advise the ASO.

The ASO plays an active role on campus encouraging students to play a part in the many functions of the club. The club sponsors lectures, forums, and programs which enrich the campus community.

"The ASO is the future of the Armenian community," states Der Mugrdchian. "We must recognize that the quality education that our students receive plays a major role in their development as leaders." ASO members have raised money for the Leon S. Peters Business Building and also have donated money to the Armenian Studies Program. Future plans for the club include the establishing of a Distinguished Lecture Series. Social activities also are important and the ASO is the meeting place for Armenians on campus.

The executive body of the ASO is working to make this year an outstanding one for the organization. A major goal is to bring all Armenians on campus together and also to provide a forum where the entire campus community can learn about Armenians. The ASO welcomes new members at all times. Meetings are held twice a month by the ASO and all students are encouraged to attend.

PASSPORT FRESNO FESTIVAL

Enthusiastic members of the CSU Fresno Armenian Students Organization manned the shish-kebab booth at the annual Passport Fresno Ethnic Festival held on the Downtown Mall on Saturday and Sunday October 4 and October 5, 1986. Part of the proceeds of the sale were used to pay the first \$500.00 of a \$1500.00 pledge made by the ASO toward the construction of the new Leon S. Peters Business Building on the CSUF campus.

The students were participating in Armenian display area which included a photographic display of the history of the Armenians of Fresno, a sale of Armenian books by the Armenian Assembly, and also a pastry booth organized by the Armenian Relief Society on Saturday and the Armenian Community School of Fresno on Sunday. Over 40 ethnic groups had exhibits at the festival.

See Passport, page 7



The ASO shish-kebab booth at the downtown Fulton Mall.

Pashayan Discusses Genocide Resolution

By Yvonne Sahagian
Editor

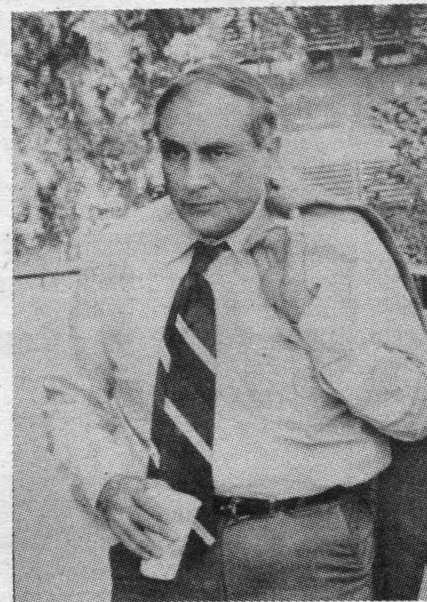
Congressman Charles 'Chip' Pashayan addressed a good sized group of individuals at California State University, Fresno, on October 24, 1986. The lecture was sponsored by the Armenian Students Organization of CSU, Fresno.

Congressman Pashayan began his informal discussion on HJR 192 which is a resolution before Congress to call April 24th a day to remember 'man's inhumanity to man' with a special reference to the Armenian Genocide of 1915. Pashayan emphasized the strategy to use next time the resolution comes around, is to fight 'fire with fire'. He went on to say that the present day Turkish government should make some kind of move to acknowledge the Genocide, with the understanding in mind that it is not the present day government that carried out the actual acts against the Armenians. This would serve as the apology and acknowledgement that the Armenians need and deserve. "The whole logical scheme cannot be complete without the acknowledgement of the Turkish government," Pashayan went on to say.

The Congressman was presented with the thought from a member of the audience who went on to imply that until the acknowledgement of the Genocide is made, that all Armenians are non-whole. "I wouldn't go as far as to say that the Armenian people cannot be a whole people. I feel until this thing is recognized, at least for myself, I don't feel less of a whole person because of what the Turkish government chooses to do or not do," Pashayan replied.

Pashayan went on to discuss that despite the current condition Armenians face, the United States is still the best place to live in the world. While most people that have come to the United States have fled some

See Pashayan page 7

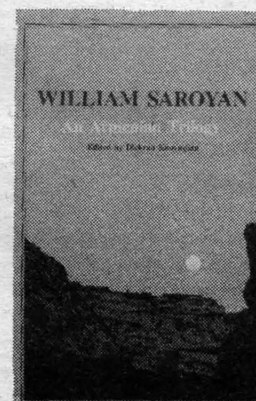


Congressman Chip Pashayan at CSU, Fresno

Unpublished Saroyan Works Released

(Hye Sharzhoom News Service, Fresno)

Now, five years after William Saroyan's death, the first glimpse into the immense store of unpublished works is given us through the joint effort of Dickran Kouymjian and the Press at California State University, Fresno. Though Saroyan's memoirs *Births* appeared posthumously, it had gone to press during his last years and under his control. In the ensuing years the processing of his complex estate has taken up the energy of the William Saroyan Foundation, sole custodian of the writer's literary estate including all his unpublished works. Hitherto unpublished Saroyan plays are available in a new volume.



The book is entitled *William Saroyan: An Armenian Trilogy*. The first of three plays, *Armenians* written in 1971, takes place in Fresno, California in 1921. It explores the tragedy of the Armenian genocide while it was still fresh in its victims' memories. The next play, *Bitlis*, written in 1975, picks up the story four decades later, when old memories are further complicated by new concerns as Saroyan takes a trip in 1964 to Bitlis, the very Armenian town --now part of Turkey-- where his mother and father were born. The final play, *Haratch*, written in 1979, reflects on the subsequent Armenian dilemma, which in a larger sense is the dilemma of all dispossessed and persecuted peoples. The setting of this play is the editorial office of an Armenian newspaper in Paris, where Saroyan had established a second residence.

See Saroyan page 8

SAS Returns to Boston

In 1974, the Society for Armenian Studies was founded in Boston. The Society will celebrate the historic occasion with a Gala Reception and Dinner on Friday evening, November 21, 1986 beginning at 6:00 p.m., at the First Armenian Church, 380 Concord Ave., Belmont, Mass. During the reception, there will be a special viewing of the Armenian Library and Museum of America's newly-opened exhibit of the Paul Bedoukian Collection.

The dinner will be served upstairs in Nahigian Hall. Guest speakers will include founding members of the Society, and several professors who hold chairs in Armenian Studies. The price is \$30.00 for members of the Society and \$40.00 per person for non-members. Guests and

friends are most welcome.

Administrative Council members of the SAS serving for 1986-1987 are: Chairman, Dr. Dickran Kouymjian; Secretary, Arpena Mesrobian; Treasurer, Levon Marshlian; and at large members Dr. Lucy Der Manuelian, Barlow Der Mugrdchian, Eliz Sanasarian, and Nikola Schagaldian.

The Annual membership meeting of the Society for Armenian Studies will take place on Thursday, November 20, 1986, in conjunction with the annual meeting of the Middle East Studies Association. The SAS is sponsoring four panels at the MESA convention.

On Friday, November 21, 1986 from 10:30-12:00 noon the panel *Armenian Music from Antiquity to the Present* will be held. Panel members are Gabriele

Winkler, *The Early Form and the Evolution of the Sharakan*; Krikor Maksoudian, *Armenian Hymnal (Sharaknots)*; Ohannes Salibian, *The Advent of Professional Music in Armenia*.

The second panel will be *Response to Repression and Trauma in Armenian Literature* on Friday November 21 from 2:00-3:30p.m. Participants will be Gia Aivazian, *Paganism in Daniel Varuzhan's Poetry*; Rubina Perroomian, *Jewish and Armenian Responses to Trauma*; Abraham Boghigian, *Meloyan Influence on the Menk Generation*; and Hasmig Tashjian, *An Interpretation of Frik's Poem Reproaches*.

Responses to Genocide: The Armenian Case will be the third panel on Saturday, November 22 from 8:00-10:00a.m. Panel members will be Gerard Libaridian, *The*

Ottoman Courts-Martial and the Case Against the Young Turks; Kevork Bardakjian, *Adolph Hitler on the Armenian Genocide*; and Donald Miller, *A Rupture in the Moral Order*.

The final panel will be *Armenia and the West in the Crusader Period* at 2:00-3:30 p.m. on Saturday, November 22, 1986. Panelists will be Lucy Der Manuelian, *Carved Images in Armenia and the West: Relationships and Influence*; M.J. Connolly, *Confitor and Xostavanim: Liturgy Between Armenia and the West*; Helen Evans, *Cilician Manuscripts and their Sources in the Crusader Era*; and Sylvie Merian, *Armenian Medieval Bookbinding: Description and Comparisons*. Panels will have a chairman to moderate the discussion following the presentations.

LETTERS TO THE EDITOR

Dear Editor,

Just a quick note to compliment you on the super issue of *Hye Sharzhoom*. I was deeply moved by several of the articles.

I cannot understand apathy- I want my heritage back so badly, and contact with birth relations and other Armenians. I never knew any Armenians where I grew up (Lansing), and there are none here. I'd come to those dances- but I live too far away. I could shake those young people who take heritage for granted!

Your paper is tremendous- keep up the good work. I appreciate all your work- hope you'll print more recipes.

Many thanks,

Mary L. Foess
Vassar, Michigan

Gentlemen,

I look forward to each edition with enthusiasm. Your generation of Armenian-Americans have proven to the rest of us 'middle-agers' that what we thought was only a spark was really a flame.

You may use the enclosed donation as you see proper.

Sincerely,

Martin Agegian
San Leandro, California

Dear Editor,

I receive almost regularly your paper. I appreciate your initiative, and enjoy reading it. Thank you. A graduate from the American University of Beirut, and a former senior researcher from the Academy of Sciences of Erevan, Soviet Armenia, the last two decades I am a permanent resident of New York City. Since my retirement I keep myself busy writing articles for our community newspapers, in major part in English, in that number: *Ararat*, the *Armenian Reporter*, *Nor-Gyank*, etc. Some of my articles are controversial, occasionally refused by the editors. Yet, to this date about seventy of them have appeared. I have also a great number of my works published in Armenia by the Academy of Sciences. Having said that, I would wish, occasionally, to contribute to your paper also.

Cordially yours,

Hagop Jack Touryantz
Flushing, New York

Dear Dr. Kouymjian,

I've been pleased to receive *Hye Sharzhoom* for awhile now, including the issue noting your selection as 'Professor of the Year.' Congratulations, and my best wishes to you on the selection state-wide.

With best wishes,

Harold Takooshian, Ph.D.

Dear Editor,

Enclosed is a check for the *Hye Sharzhoom*. I enjoy your paper very much, especially the articles and maps of the old 'Armenian Quarter.' I lived there since I was six years old, first on 'L' Street and then on 'M' Street near Santa Clara on the property shown on the map, and attended Emerson, Longfellow and the old Fresno High Schools, graduating in 1921. I remember my father and mother working very hard for the building of Holy Trinity Church.

Yours very truly,

Kaspar G. Kasparian
Sacramento, CA

P.S. I have been living in Sacramento since 1936, and frequently visit Fresno.

Dear Editor,

Whenever I read *Hye Sharzhoom* I am impressed with the quality of the writing, the logic which supports it and the unerring historical facts advanced. I can think of no other publication by Armenians in English which gives me such hope for the future of our culture and such faith in the younger generation. I am proud to number among my friends Dr. Kouymjian, who gives such telling impetus to the Armenian Studies Program at CSUF. Truly Fresno should be happy that such a scholar gives leadership and brings focus to things Armenian.

Please accept my check to help defray the postage problem now facing you and *Hye Sharzhoom*.

Sincerely,

Aram Tolegian
Monterey Park, CA

Dear friends,

Some time ago I was pleased to receive the April issue of *Hye Sharzhoom*, which allowed me to find several items to think about and analyze.

I would like to congratulate you for the efforts you made for the Genocide exhibit. I think it has been a good opportunity to show non-Armenians a reality that most

probably was unknown to most of them. Congratulations also to Prof. Kouymjian as 'Professor of the Year.'

Good luck in your work.

Your sincerely,

Vartan Matiossian
Buenos Aires

Dear Editor,

Bravo! Getz-tzess! for Marc E. Agabashian and for his 'Armenian Linear History' (*Hye Sharzhoom*, April, 1986) the editorial page gem.

It was the most welcome reminder during the 'Month of Remembrance' to all of us to shake the 'terrible things happened to us' syndrome from our collective psyche. In between 'Commemorations' we tend to remove these issues from our agendas. My hope is that it doesn't happen to the issues Marc has raised. It should be recalled that the lamentations of our first immigrant generations were a major contributing factor to the backlash that caused the alienation of the generation that came after. Since then we have shaken off a few of the complexes that have plagued these wounded souls. There are ample reasons to be positive and proud of our heritage, our history and Marc's article points to the right direction.

There's more! taking refuge in the Genocide affair is not the only national proclivity we seem to be nurturing with no real effort to go beyond the surface. And only recently we have begun to explore the multi-dimensional nature of the disaster. Even our positive attitudes and assertions do not pass beyond a childish recitation of the fact that 'Armenian was the first nation to declare Christianity the religion of the state.' So what! Then what? We have a lot to learn and Marc has done a good job of reminding us of the task ahead of us.

Intended or not, the article also sounded like an outline for a possible book or booklet which awaits to be written. Would someone pick up the challenge? How about you Marc? Go for it!

Prayerfully,

Fr. Vertanes Kalayjian
St. Mary's Armenian Apostolic Church
Washington, D.C.

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Hye Sharzhoom welcomes prose, poetry, articles, manuscripts, and other materials 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 Program (209) 294-2832.

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Books

Books

Books

Reviewed by Dickran Kouymjian

Peter Najarian, Daughters of Memory, A Story, Berkeley: City Miner Books, (P.O. Box 176, Berkeley, CA 94701), 1986. (viii), 158 pages, illustrated with 48 drawings and paintings by the author. Paper \$8.95.

Peter Najarian's first novel, *Voyages* published by *Pantheon* in 1971 and re-issued by the *Ararat Press* in 1979, was a powerful tale of a second generation Armenian-American's ethnic pursuit in the jungles of Manhattan and New Jersey. Its antiestablishment positions endeared it to Armenian intellectuals who recognized in it a voice that was accurate, honest, uncompromising, and modern. As truly Armenian as it was authentically American. It had soul and guts. It remains the counterpiece to Michael Arlen's middle-class and rationally analytical *Passage to Ararat* of 1975.

In his third book Najarian challenges his readers with a complex story about identities, Armenian and American, told by three groups-- thus really three intertwined tales--who only have indirect contact with each by way of the author, narrator of them all. The 'Daughters of Memory' of the title are unidentified survivors of the Armenian genocide, now in their seventies and eighties, twice widowed by the loss of their husbands and nation, alone but vigorous. Throughout the book they talk to each other in short dialogues of a page or two, without introduction, commentary or speaker-identification. The women are the chorus of Greek drama, muses, or the three graces, or all of them; their function is running commentary on their own lives today as permanently displaced Armenians who have themselves become as American as television soap operas. Najarian has an uncanny ability to make their dialogues totally convincing and totally charming. They supply history

as well as commentary, they guard memory. They are the weft and the warp of the book.

In front of the backdrop of the daughters, one of them, we presume, tells her personal and absurd story of survival. This constitutes the second story of the book. She is haunted by a search, the search for her lost mother's face which refuses to reveal itself to her even in her dreams. Its vagueness against the precision of each detail of the survivor's own saga as a child in the deserts of doom haunts the book as it has haunted her. Her search for a meaning to her story through the obsession of recalling her mother's face is clearly passed on to the narrator, her son, who also speaks the image of his grandmother and lost uncles in order to understand more completely his inherited identity and through that, himself.

The third story involves the artist-narrator, and his search for love in the world of Americans who have rejected the middle-class American dream and gone off to the country or into communes or abroad to find a meaning to life not provided by the empty materialistic pursuits of normal citizens. This third narrative has two parts as it weaves its way through and around the tales of the daughters of memory and the mother of the artist. This first involves the relationship with the wife of his close friend. The later and more attractive part, portrays the artist traveling into himself while journeying through the old world, the Armenia of his ancestors.

The language of the book is a match to the best and the most lyrical prose of our time. Much of it is poetry in prose form. Najarian has the brilliance of Nabokov in making words his servant and the sureness of Saroyan in capturing dialogue. The book is stunning. It will not disappoint anyone interested in art, literature, exile, survival, ethnicity, or understanding the self.

See More Books, page 6

A Survivor's view

By Haig Beloian
Contributing writer

What is happening between Turkey and the United States now is not much different than what was happening between Turkey and France (and England) before World War I. Unfortunately, the Allied Powers' experience with Turkey during World War I did not wake up the United States.

Is Turkey afraid of Russia? Yes, very much so. I remember how the Turkish war veterans expressed fear of the *Moskof* (Russia) even back in the early twentieth century days.

When Turkey actually invited a war with the Russians, Enver Pasha wanted to march into Russian territory and gradually establish Pan-Turanism. Enver blamed the Armenians in the Russian army, after his first battle with the Russians ended in disastrous defeat. As he left the front and arrived in Sivas, he made a remark to Murad of Sepastia that Armenians (in Turkey) were going to pay for his defeat. (I am told that one of his Armenian soldiers had saved Enver's ungrateful life during that battle.)

The 'Young Turks' that ruled Turkey before and during the Genocide years had already decided to annihilate all of the Armenians in Turkey back in 1910. So states my friend, the late Haigazn Ghazarian, in his book *Tzeghasban Tourke* (The Genocidal Turk). Recently I read in the *Armenian Life* weekly where Dr. George Baghjian also states that the Genocide was decided upon by 1911.

So, erasing off everything Armenian in Turkey has been the purpose of the Turkish rulers ever since.

Who was Haigazn Ghazarian? He was born in Sivas and had attended the Turkish governmental law school in Istanbul. During World War I he was a Turkish army officer. When the Turks lost the war, he served in the British army in Turkey for three years. He was sent to Istanbul to help the British naval officers study military documents. He had full access to some important Turkish military telegrams and other documents of the genocide years. He also had a room full of various papers about the genocide.

He passed away before I could get any definite information from him about his book and its translation. After his death, I did not know what happened to all of his

Collective

Destiny

By Barlow Der Mugerdechian
Advisor

The concept of the collective destiny of Armenians living in a Diaspora must be examined thoroughly. This concept must become, if it is not already, the fundamental point of discussion for Armenians throughout the world. It must be the focal point of action, the motivating force, the vision of a future based on a past which is realized through today's activities. Once and for all the sterile term unity must be dropped as a call for action. Though unified action on the part of individuals and occasionally groups is desirable, it is certainly not necessary to assure the collective destiny of the Armenian people.

What is the collective destiny of the Armenian people? Clearly it is survival. Not merely a physical survival, but a survival as a people with a collective realization of their past and hope for their future.

Collective destiny also stems from a belief on the part of Armenians that wherever they may live they are still members of that entity which is the Armenian people. It is the shared history of life together for more than 2,000 years, the struggles and the triumphs, the collective psychological and emotional force which motivates Armenians. The first realization of this destiny would be the elimination of labels such as American-Armenian, Iranian-Armenian, and so forth from the vocabularies of Armenians and non-Armenians alike. The elimination of categorization at this most basic of levels would lead to an intuitive understanding of the common conditions of Armenians today.

Can an Armenian living in America today ignore the plight of Armenians living in Beirut or Tehran? He can, at the peril of losing his own identity. For a blow against these Armenians will have its repercussions throughout the Diaspora. Can we afford to stay silent on the question of pollution of the skies, land, and water of Soviet Armenia? Can we be indifferent to the condition of Armenians living in other countries.

Collective destiny implies a high level of communication between Diasporan centers. Communication can be understood in a number of ways. The exchange of periodicals, of cultural groups such as dance ensembles or theatrical performances would be considered part of the communicative aspects of this collective vision. And here I would like to comment on three events which have had a profound although perhaps unarticulated effect on the Armenian community in California.

The first was the appearance of the *Navasart* group of Paris in performances before audiences in California. The effect of their performance was electrifying on the consciousness of the Armenian people. Why? This was something more than simply dance for the sake of presenting dance. The purpose of their performance was to benefit the important work of collecting Armenian oral histories of survivors of the Armenian Genocide, a project of the Zoryan Institute, Inc. of Boston. We have the actions of a group of Armenians coming to benefit Armenians living in America. This is Armenian to Armenian communication and an indication of the awareness that what helps Armenians in America helps all Armenians.

Second was the appearance and performance of the Paris-based *Ensemble de Musique Armenienne* in Fresno in April of 1986. This group provided a different type of communication. A communication of shared rhythm based on a historical way of life. The music expressed the emotion and feeling of Armenians who share the same destiny that we do.

Finally there was for me the experience of traveling again to the Middle East. Last year I traveled to Armenian centers in Aleppo, Damascus, Amman, Cairo, Athens and Jerusalem. I was fascinated by my experience in Jerusalem, and this year I returned, leading a group of university students from Fresno. During my talks with Armenians of Jerusalem I began to realize what it meant to be an Armenian living in the Diaspora. It became clear that Armenians in centers scattered throughout the world shared the same aspirations and had the same basic concerns about the future of their nation. Wherever we were living, whether in America or Israel, mattered little. The important thing was that we had the same ideas about the collective destiny of our people. We shared the same struggle, the same memories I was convinced the Armenians of Jerusalem had the same concerns about our fate as we.

This was a penetrating realization. The collective destiny of our people should be the guide for our actions. Diasporan Armenians must stay in contact with each other. When a common destiny is confronted by collective responsibility, the question of survival can be addressed. This common destiny is the tie which keeps our people together. In it lies the answer for the collective well-being of our people.

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work. No one seemed to be willing to give me any definite information, until Mrs. Zabel Seropian of the Armenian Relief Society checked up and informed me, that all of his collections were given to the University of Pennsylvania library for future researchers.

Mr. Ghazarian seems to be certain that the 'Young Turks' had decided upon the Genocide back in 1910, during a secret meeting.

I have no doubt about that date myself. 'The Young Turks' sent an army to Adana in 1909 to crush the Armenian resistance after a massacre was ordered from Istanbul. I was in Sivas at that time. When such a massacre order came to Sivas too, we hurried to our assigned positions, to die fighting. Murad was our leader. Army officers in the garrison overlooking the Armenian section of the city knew Murad well. They were afraid of heavy casualties, so nothing happened in Sivas.

Here is more proof. Many Armenian young men would leave the country rather than serve the Turkish army. While the Balkan war was on, I also left Sivas for the United States in 1913. With about a dozen others like myself, we had to reach the seashore (Samson) and get on a foreign steamship. It took us nine or ten days to get there. Every night the Turkish officials would check on us in the inns. All we had to do was show our birth certificates (in Old Turkish) and say 'we are going to Istanbul' (but we did not have to get off the French ship there). They knew we were called by the Turkish army while there was a war going on. Why did they let us go so easily? Less men to resist the future Genocide.

In spite of it all, from my personal experiences with the Turkish people, I believe that a good percentage of them would behave right, if their government had not been so criminal.

Jerusalem 1986

Armenian Students Study in Holy Land

Co-sponsored by the California State University Fresno Armenian Students Organization and the Armenian Patriarchate of Jerusalem, a group of California Armenians made the long pilgrimage to the Holy Lands, renewing their faith and undergoing an ethnic awakening. Led by CSU Fresno Armenian Studies Program Armenian language instructor Barlow Der Mugrdechian, the group spent thirty days in the Armenian Quarter of the Old City of Jerusalem, studying, learning, singing, working, and exploring all of the mystic splendor of the city. Traveling in the group were Astghik Ohannesian, Linda Abrahamian, Greg Eritzian, Sylva Apelian, Sharon Toroian, and Beth Najarian.

A major project which was undertaken was the cleaning and restoration work done in the Holy Savior Armenian cemetery on Mt. Zion. The month-long effort was a success as valuable data about the history of the cemetery was recorded. The project was a tangible link with Armenian history as experienced in Jerusalem.

Special thanks go to the Patriarchate of Jerusalem and liaison to the group Mr. Kevork Hintlian of Jerusalem. Many thanks also to the guest lecturers who shared their time with the students. And a special mention for the hospitality of the Armenians of Jerusalem.

Plans are underway for 'Jerusalem 1987', the second year of this special program.

by Greg Eritzian
Staff Writer

This summer a group of five students and I from C.S.U., Fresno, plus another student from Los Angeles, accompanied by C.S.U. Fresno Armenian Studies Program Prof. Barlow Der Mugrdechian visited and studied as guests of the Armenian Patriarchate in the Old City of Jerusalem. Our visit included seeing all of the main historical sites of the Holy Land and also studying the Armenian language, history, and Armenian church and community history of Jerusalem throughout the centuries.

Visiting the Armenian quarter in the old city of Jerusalem was probably the best experience of my life. It was the first time I traveled abroad and it was a great learning experience. There is so much history in Jerusalem and Israel it is nearly overwhelming. It is a very different feeling to walk down a street which was paved by the Romans that is still used today, unlike in America if we see a building which was used during the Revolutionary war we regard it as old. In Jerusalem a building or monument built in the 16th century is regarded as 'recently' built.

One also experiences a religious feeling when one walks the same places where Christ and the apostles did, or visits the sites where the miracles were performed such as the feeding of 5000 at Galilee, the raising of Lazarus, the place of Ascension, the site of the Lords' prayer, and the Last Supper. This feeling is compounded by the fact that on the major sacred sites of Christianity one finds an Armenian church or monastery which is still in use. For example, the Church of the Holy Sepulchre is divided between the Greek, Catholic and Armenian churches where the Armenians hold the most territory of the church. This church contains such sites as Christ's tomb, the sites of Crucifixion (rock of Calvary), the site of Christ's imprisonment and torture, and the place where he met the two martyrs on Easter Sunday. Bethlehem, the birthplace of Christ, is marked with the church of Nativity which is half Armenian and half Greek, with an Armenian monastery nearby. The Armenians also have rights to hold mass outside a Moslem Mosque once a year on the Mt. of Olives where Christ ascended.



Study group members working in the Holy Saviour Armenian Cemetery on Mount Zion.



Left to right: Astghik Ohannesian, Sylva Apelian, Sharon Toroian, Greg Eritzian, and Beth Najarian in front of the Church of the Nativity in Bethlehem.

The most famous of all the Armenian religious institutions is the St. James Monastery which includes the St. James Cathedral; to me the most beautiful sight I've ever seen in my life. There are also several other churches and chapels.

The St. James Cathedral is built on the site where the head of St. James the Apostle, was buried after he was executed, while the main altar is built over the grave of St. James, the brother of Christ who was the first Bishop of Jerusalem. This Holy church was so revered that several Armenian royalty chose to be buried here throughout the centuries.

There is recorded evidence of Armenians and Armenian pilgrims in Palestine in the 3rd century, however Armenian mercenaries to the Roman army were present before the birth of Christ. These early Armenians of the 3rd century were very instrumental in the founding of the desert monastic system of the Holy Land. By 614 A.D., there were seventy Armenian churches and monasteries which were all destroyed by invading Persian armies that year.

It is quite remarkable that we have maintained a presence in the Holy Land which has not only survived the wars of every major world empire, but still maintains a prosperous community there. In fact we are the only Christian community in Jerusalem which has its own separate quarter.

In the Armenian Quarter there are about 1000 Armenians and about 500 people who live in the monastery. The monastery itself is a miniature community. It has the largest open space in the old city. It has apartments, two social clubs, a museum, a library, a printing press, a bookstore, and is the living quarters for the monks, priests, bishops, the Patriarch, and also contains a nunnery. There is also a seminary which is located across the street of the monastery which once was a palace for King Herod. The monastery complex is walled and served doubly as a fortress or place of protection for Armenians during the Crusader era and more recently during the 1948 and 1967 Israeli wars. The monastery still maintains the tradition of locking the doors at 10:00 each night for protection.

The people of the Armenian quarter and the monastery are very hospitable. It is impossible to visit an individual's house without eating a meal, and there were many times when I had to eat 2 dinners a night. You can't refuse to eat either because it's an embarrassment to the host, which I unfortunately learned. When we were guests of the Patriarchate we were treated somewhat special by the locals and the seminary students. People always wanted to do things for us or give us souvenirs.

While we were there we went on at least one field trip each day to a site or museum. We had two or three classes each day of language, history, or the Armenian church. Every morning we spent two hours weeding the Holy Savior Armenian cemetery.

Due to the political and economic circumstances of the region, the Armenian community in Jerusalem is in crisis. Every year a few more families pack and move to the U.S. or Europe. The only way that these institutions can survive is if American-Armenians take a direct interest in the magnificent facilities we own as a people. Most American-Armenians are unaware of what we actually have in the Holy Land. We should take great pride in this and not let it slip out of our hands. To help preserve the Armenian Quarter of Jerusalem I highly recommend that any Armenian college age student go to Jerusalem in 1987 as part of the 'Jerusalem 1987' program.

Jerusalem 1987

I'm interested in studying in the Armenian Quarter of the Old City of Jerusalem. Please send me more information about the Program. (4 units of university credit may be available to interested students) The program is open to all students ages 18 to 30.

NAME: _____
ADDRESS: _____
TELEPHONE: _____
BIRTHDAY: _____
UNIVERSITY: _____

Send this application to : Jerusalem 1987, c/o Armenian Studies Program,
California State University, Fresno, Fresno, California 93740.

Antranig Means Andrew

By Yvonne Sahagian
Editor

His children called him 'Dye-ee' for Daddy or Pop or whatever it was children called their fathers. They shrieked this odd name everyday as soon as they heard his pick-up's brakes announce his arrival home. He let it be that only God knew why they dubbed him this. Not that he was a religious man—far from it. In fact he'd often joke that if he ever went to church the walls would cave in.

Nevertheless, each day as soon as it was clear he was home, his kids jumped up from their tasks and in near-hysterical voices begin yelling "Dye-ee, Dye-ee's home..." and head for the door. They all ran single-file down the sidewalk, elbowing each other in attempts to pass, yet careful to not get caught on the wire mesh of fence that flanked each side of the walk. But still often enough, one of them in his haste would catch his sweaters shoulder or arm in the wire and be comically yanked backwards.

They met him at the curb as his truck slowly pulled up. They exchanged no greetings in Armenian nor hugs and kisses, but in his quiet manner, encircled or half-swiped at the closest kid next to him, then stoop to hair-tease the littlest one.

During the course of this daily 'marathon' down the sidewalk, the front door to the house was left hanging and swinging wide open until it caused a bang from hitting the wall. The entrance of the woman followed and she rushed out waving her kitchen towel in circular motions in the air, scolding because the flies came in. Usually after the fly incident she'd peer out the front window trying to get a glimpse of her lanky kids, by now surrounding the pick-up parked at the curb. She'd nearly have to jump to see past the bush that was growing towards the window and couldn't help but feel a bit shameful as she saw it's growth etching over the mailbox, causing the mailman to curse as he rubbed his scratched arms and face whenever he left off the mail.

Until the cooking pilaf on the stove crackled and hissed, demanding her attention, she'd stay at the window and look out into the dusk at the mob figures the children created as they busied themselves unloading grocery bags or just taking turns jumping off the trucks' tailgate. If it were summer, she'd watch them struggle to carry in melons of different shapes and sizes that her husband had brought from the nearest fruitstand. It was this wide assortment of melons the children loved best not only to eat but to giggle about whenever their brother would put a couple of cantaloupes in his shirt and wiggle like a girl when the man wasn't looking.

The dad they called 'Dye-ee' was a short, dark-complected man and like most Armenian men, was subject to years of premature balding. He wore tinted glasses that nearly hid his large green eyes and gave his already serious expression an air of broodiness. He kept his thin-lipped mouth sullen, over-emphasizing the big nose that already made his children just a little bit afraid to stare at him lest he catch them. His name was Andrew.

For years he drove the squeaky-brake green truck with its hoes, rakes, shovels, and brooms in the truck bed standing straight at attention then tipping slightly with each rounding of a corner or curve. His pick-up's bed held the remnants of his work: red bark, bedding soil, potted plants, bags of humus and manure, and pieces of brick or stone. His work took him around the quiet country roads of the Valley, and his fondness for country music helped him pass the time spent driving. He carried an old blue transistor radio in the front compartment of the truck, and set it against the dash amid his thermos and crumbled lunch bag of lavash, boiled eggs and turshu, his mother had packed. The radio's batteries and wires hung out its back and like the rest of the truck's compartment, smelled of coffee and choked of dust and cigarette ash. But it was dependable and the Armenian whistled to its songs and felt serene inside when the cool Valley breezes rode with him in the truck.

He was a bit uncharacteristic for an Armenian man in that he dressed in a cowboy sort of fashion. As long as anyone could remember, he wore cowboy boots and a straw hat. The Lee's he wore seem to hang from his small waist as if they didn't quite fit him and his large silver belt buckle only added to the look. But it all fit him quite well—this serene, outdoor-loving Armenian.

His children were nearly unaware of his Armenianness except they knew he spoke a different language whenever they went to his mother's. Their grandma—again whose Armenianness they didn't know much about except she had soft, gentle hands that she made large round bread with, and who would pronounce their names wrong in her soft broken English.

They knew it was she that sent the Armenian 'goodies' that they found in the front seat of the truck during their daily raids. Clear plastic bags held sweet breads or golden, flaky-crust pastries made of honey and walnuts.

His children didn't know Armenian as they were only spoken to in English, but it was at the grandma's that they were able to pick up a few words when their father visited. They learned to sense his impatience with the grandma whenever they heard his continuous, 'Hok che, hok che' as they talked and he waved his arms in that rapid Armenian manner. When the kids got tired of listening and not understanding, they'd run outside and chase the cat with a stick, yelling, 'Char kitty, char' at it. Or they'd play 'conversation' and stretch their lips back till two white rows of teeth showed, and say 'Eeeeeench?' to each other like it was a natural sound Armenians made whenever they smiled.

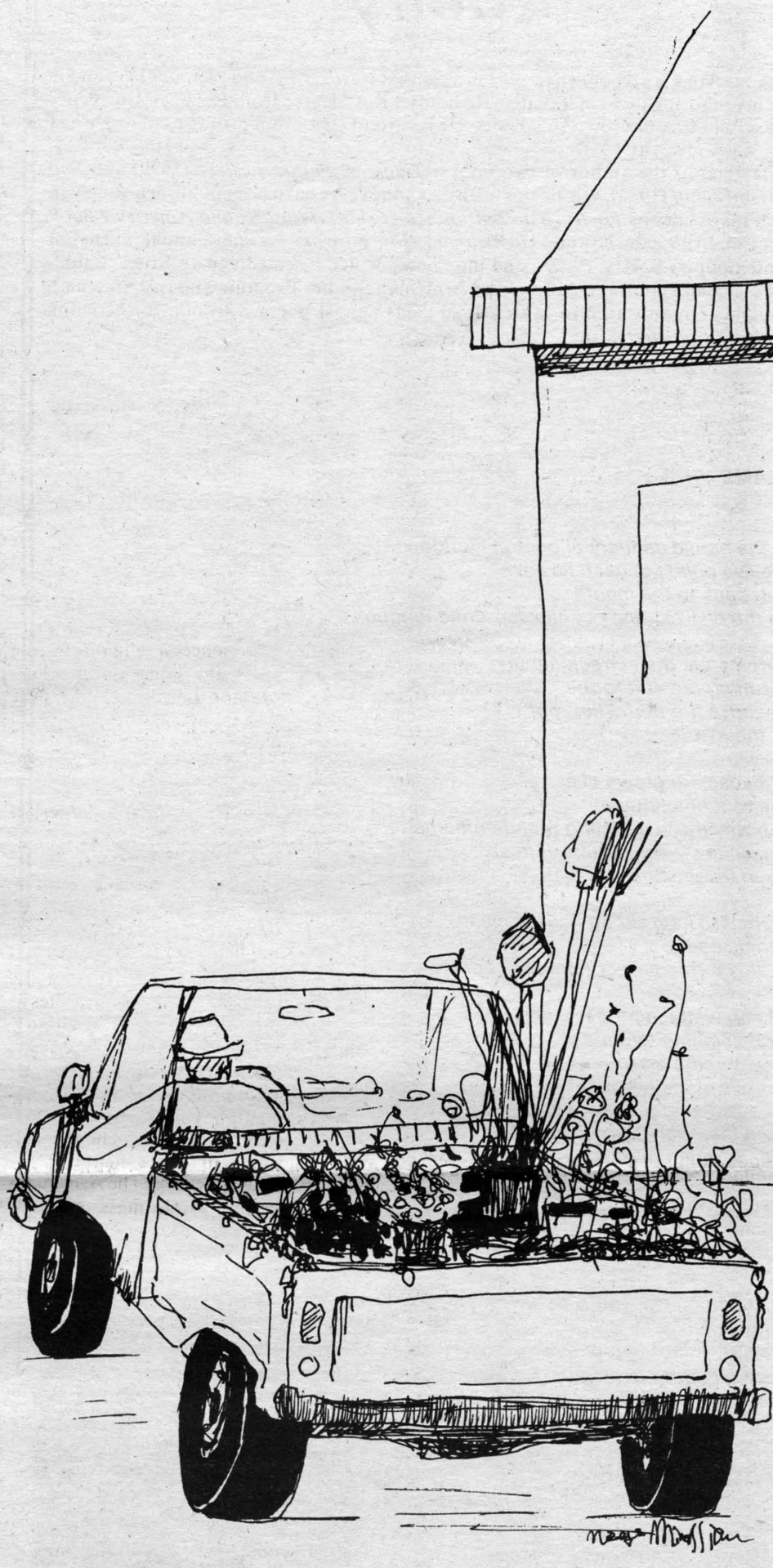
In school, his children's ignorance of Armenians was unknown to them. They didn't know about the million Armenians that lost their lives during the Genocide, but took their grandma's teary eyes and whispered words as part of old age. Nor did they know that there were jokes about Armenians having big noses, packing houses, and endless rows of grape vineyards. Nor were they quite aware of the Valley they lived in that flourished with an Armenian community and culture. It was almost as if his children existed while all the richness of the Armenian life sped by unknown or missed.

It wasn't until long after the man died at an early age, that his children discovered anything about his Armenian life. Since they were young themselves at the time of his death, they were no exception to the curious nature that all children have that doesn't allow the hidden and unknown in life to remain unsearched. A search for the father they knew as 'Dye-ee' began, starting out for each child as a challenge, then tapering off to one, who continued to furiously search.

Some tools of his past were high school yearbooks that pictured a slim, shy young man always posed in some athletic team photo staring warily into the camera. So the one that kept up this searching, copied the man's photos to keep and to study the face, trying to make out the man's thoughts or disturbances.

The search involved days spent at the grandmother's, understanding her tears as something more than just old age, as the old woman produced old pictures of a different era of a young boy with a page haircut standing at the side of the strong, proud figures of his parents.

And the search led to books on any Armenians' history to fill in lost gaps and lost lives that explained and pieced together the past. The books topics eventually led to the definitions and names of Armenians, and the one who searched, discovered that Antranig means Andrew. A name once held by a great Armenian General and also held by another Armenian, who use to stamp his crack-filled boots on the walk at the end of each day, before he followed his children slowly into the house.



Staying 'Hye'

By Lynette Zerounian
Staff writer

In a world of fast times and rapid changes, keeping one's self identity is like keeping weeds from sprouting. So much of our time lies on the bed of inactivity, while so little relies on achievement.

What purposes do we stand for? What do we as a culture have? The point is what does it mean to be Armenian? Does saying I'm 'Hye' exactly identify who we are? 'IAN' only says so much. Too often, 'Hye' becomes a term used to fit our convenience. Today the average Hye seems to hide underneath the umbrella of apathy.

Where are we as Hyes going with our heritage? What 'ACTION' is there to preserve our richness of the 'Hye' heritage? Of course every so often we sit at the table drinking our wine. Every so often we work in the community lending our support. However not too often are we committed to express ourself regularly, consistently, and fullheartedly. The main ingredient is motivation which binds our foundation together. Intentions are not enough for preservation.

Therefore, in answering the question of keeping our identity, let's look at some

concrete ideas. First of all in keeping our identity we need to stay actively involved in our culture. For instance, inform the community about all events taking place. Secondly, be prepared to propose solutions that might help the 'Hyes' gain respect from individuals who may not know the facts of history. Thirdly, speak what needs to be said, whether or not people agree or disagree.

At Fresno State University, we have a terrific organization teaching students about the 'Hye' culture. Let us take advantage of our education. Invite family and friends to attend the lectures presented. Enroll in history classes, art classes, language classes, and Armenian studies classes. These are all offered for our benefit. It will be the responsibility of the youth of tomorrow to preserve our past.

Furthermore may no issue large or small hinder us from reaching our goals. As 'Hyes' looking ahead, we can make a difference in our identity. Staying 'Hye' is an art. Ideas shape the world. The scene should be a never ending picture. After all art is the common language of all mankind. Stay 'Hye' and express activism.

Poetry

Peter Balakian was born in 1951 in Teaneck, New Jersey, and grew up there and in the neighboring town of Tenafly. He holds a B.A. degree from Bucknell University and a Ph.D. from Brown University. He is currently assistant professor of English at Colgate University.

Balakian is the author of two books of poems, *Father Fisheye* (1979) and *Sad Days of Light* (1983). His poems, essays, and reviews have been published widely in such magazines as *Poetry*, *The Nation*, *American Literature*, and *American Book Review*. In 1976 he co-founded *Graham House Review*, a semi-annual journal of contemporary poetry, essays, and interviews, which he co-edits with Bruce Smith.

Peter Balakian was a guest of the Armenian Studies Program and the Armenian Students Organization in March 1986. This newest poem is from a forthcoming book, *Future Herbalist*.

FLAME-VINE

In the humid January of central Florida
the five points of each flower
curl back to the mouth
so the pistills hang out like scorched tongues.

Pyrostegia: their Greek name--
meaning fire and roof,
because fire burns the roof
of the mouth

because fire grows over
the roof of a house
the way these dangling orange mouths
annihilate trees, shrubs, fences,
even the squat water-oak.

Although I am sitting near some
tennis courts
in this torpid part of America,

I keep watching the mouths
and climbing tendrils
and see the pistills

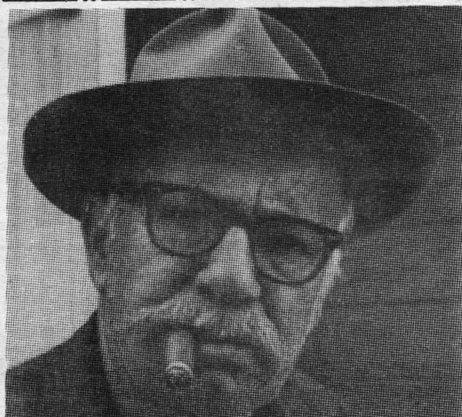
almost fall to the ground
as if they were dangling by one
nerve-thread at the base of each flower's neck

neck's of orange, mouths of fire
spilling from green leaflets
as if they have been screaming for centuries:

goat-lung, lamb-nuts, pomegranate-
mouth Armenia spill
like after-birth out of me.

More Books

Archie Minasian, *Selected Poems, with an Introduction by William Saroyan and an Afterward by Aram Saroyan*, New York: Ashod Press, P.O. Box 1147, Madison Square Station, New York, NY 10157, 1986. 64 pages. \$5.50.



Archie Minassian

Did William Saroyan's meteoric success make it difficult for other members of his family to gain fame? Some have suggested that in the forties and fifties there was not enough room for more than one Armenian writer from the extended Saroyan clan to make it big in American letters. Archie Minasian, Saroyan's younger first cousin, who died last November, is a case in point. Sharing Saroyan's lust for the varied experiences of life and his interests in letters and the arts, Minasian turned-writer (both prose and poetry) and painter at a young age. Unlike Saroyan he finished high school and went to Fresno State before moving to San Francisco. In fairness to his famous cousin, it should be said that Saroyan tried over and over again, especially in his later years, to promote Minasian's work and even got into several angry exchanges with editors who refused to publish Minasian's novel. He once insisted that I write a letter to a mutual friend to publish the novel without letting Archie know about it.

The first part of this wonderful book republishes for the third time Minasian's now famous *The Simple Songs of Khatchik Minasian*; originally issued by the Grabhorn Press in 1950 with Saroyan's introduction. The elegant little volume was

reprinted by David Kherdian in 1969. The elder Saroyan's rambling and at times enigmatic introduction is balanced in the book at hand by the junior Saroyan's analytical appreciation of Minasian's craft. Minasian's extremely sensitive poems have been compared to Japanese Haiku. But the power behind a few simple words of Minasian is much stronger than the often bucolic sentiments of Haiku. A fine example is an elegy written for his cousin in 1981, entitled *Farewell to Willie*:

The birds are in his trees
among the leaves
feeding on the early plum and peach.
Soon they will be off
in the morning sky
and he will be with them.

For those who are not poetry fans or who have never read poetry, this is the book to start with.

DK

More Books

Vahakn N. Dadrian, *The Naim-Andonian Documents on the World War I Destruction of Ottoman Armenians: The Anatomy of a Genocide*, International Journal of Middle East Studies, vol. 18, no.3, August 1986, pp. 311-360. Offprints available from the author, Department of Sociology, State University of New York, Geneseo, N.Y. 14454 or the Zoryan Institute.

Professor Dadrian's article answers once and for all critics who suggest that the famous coded telegrams sent by Talaat Pasha and the Young Turk government to initiate and carry out the Armenian Genocide of 1915 are forgeries. In a carefully prepared and documented study reinforced by 113 footnotes and two tables, Dadrian examines the 52 known telegrams sent by Talaat and other Turkish officials from March 3, 1915 to February 27, 1918 to carry out the expulsion and extermination of the Armenian population in the eastern provinces of the Ottoman Empire.

The strength of Dadrian's study is its strong reliance on Turkish sources. The documentation is so overwhelming that further Turkish statements questioning the telegrams' authenticity will be hard to

make credible to even the most pro-Turkish scholars. Dadrian's scholarship should encourage Armenians to put more resources into organizations and individuals who are competent to pursue research on questions of our most recent past. With more studies of this kind published in journals, which like *IJMES* are received by thousands of Middle Eastern scholars and experts, Armenians will be able to confront the Turkish lie with the Armenian truth. The merit of the article

—Dadrian's scholarship should encourage Armenians—

lies not just in restoring these telegrams (in part used by the Berlin court that tried and released Soghomon Tehlirian) to their proper place as documents, but also in its unrelenting exposure of the entire, carefully conceived, Turkish plan of exterminating the Armenians.

DK

SUPPORT HYE SHARZHOOM

LOCUS

New UCLA Journal

Spring 1986 marked the first issue of the UCLA Armenian Student Association journal *Locus*.

Edited by Ara Oshagan the handsomely printed journal contains articles in Armenian and English. Its purpose is 'an attempt to provide a free intellectual and artistic forum for reflections by Armenian and non-Armenian students on the Armenian Diaspora.'

Touching on a wide area of interests the journal probes the emotions and thoughts of Armenians living in the Diaspora. Featured are an interview with noted author and critic Vahe Oshagan, an article on the state of contemporary art in the Armenian Diaspora by Neery Melkonian-Ourfalian, an analysis of one of the characters in the Armenian oral epic *David of Sassoun* by Rachel L. Stallkamp, and several poems.

Those interested in submitting material to *Locus* may contact:
UCLA Armenian Student Association
Box #520
308 Westwood Plaza
Los Angeles, CA 90024.

Hye Sharzhoom welcomes this fresh new student voice of the Armenian Diaspora.



ESSAY CONTEST

The Armenian Students Organization is pleased to announce an essay contest open to all college students. The first prize winner will receive \$200.00 which has been contributed by a donor from New York.

The topic of the essay is:

How to resist assimilation?

The essay can be in Armenian or English, and must be typed, double spaced, and be no less than three and no more than five pages long. The deadline for essays to be received is December 31, 1986. All submissions must be sent to:

ASO Essay Contest
c/o Armenian Studies Program
California State University, Fresno
Fresno, California 93740

The essays will be judged by a panel of the Armenian Students Organization and the Armenian Studies Program. Winners will have their work published in *Hye Sharzhoom*.



Armenian Students Organization presents

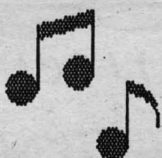
HYE STOMP

Saturday, November 8
at

The Holy Trinity Social Hall
Ventura & M st.

Happy hour from 7-9pm with all blender
drinks & cocktails for \$1.00

Photographs & Burritos Available
music by the Boyajians



Admission \$5.00

Passport
continued from page 1

Crowds thronged around the colorful ASO booth where shish-kebab could be seen turning on the barbecue before it was served on a peda-bun with salad. The shish-kebab sandwiches were prepared for the two day event by ASO members who gave their time and energy to make the event a sell-out success. An estimated 40,000 people attended the Passport Fresno festivities.

Additional proceeds from the shish-kebab sale will be used by the ASO to sponsor guests on campus and for activities for the upcoming year. The Passport Fresno event follows the resounding success enjoyed by the ASO for their Vintage Days shish-kebab sale which was held in April.

Prose? Letters?

Contributions?

Send them in!

Pashayan
continued from page 1

kind of persecution, Pashayan went on to mention that the historical evidence points out that the Armenian Genocide was the worst.

"Is Turkey considered a loyal ally", a member of the crowd asked. "In a military sense, yes", Pashayan answered. "When you consider when they muck around in Cyprus and consider the opium in Turkey, you may wonder if we're just as well without them." Yet one of the United States' biggest concerns is keeping the Soviet Union away from the Mediterranean Sea which militarily speaking makes Turkey very significant. It doesn't take much to figure out the big advantage the Soviet Union will have if they can obtain access to anything of such military significance.

Speaking of the Soviet Union, the Congressman went on to speak on the idea of the Russians interfering in this issue, which has been thus far between the United States and Turkey. If the Russians perhaps pressured the Turks to give land back to the Armenians, it could only lead to more delay of the resolution. "I hope they wouldn't do that," Pashayan commented, because whatever chance this resolution had of passing would be made impossible. That would force the U.S. to take the side of Turkey in a way even stronger than now."

From the arguments the U.S. gives for its reasons of non-support of the resolution, it would seem that the U.S. has much to loose if it did pass the resolution. Pashayan spoke on this topic stressing that the actual passing of the resolution wouldn't weaken the military structure since Turkey is not likely to walk away from seven to eight hundred million dollars in U.S. aid. Yet the U.S. takes no such chance, nor possibly even considers such an act. While at the same time tries to appear as a government bent on the idea of a country with a foundation based on justice and humanity for each and every individual and peoples.

Pashayan addressed the idea and possible conclusions if the U.S. did indeed pass the resolution. "Oh Turkey's pride would be offended, they'll be angry, but so what? That's a small price to pay for what they did 70 years ago certainly. Any kind of logical appreciation of this resolution certainly leads to the solution that it does no material damage to the structure of

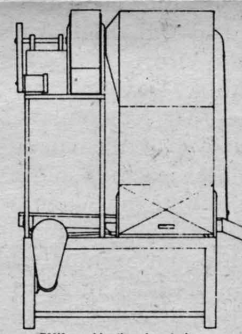
NATO if you accept the premise that NATO is essential (to both Turkey and the U.S.) then you'll have to say the importance falls both ways." Pashayan went on to add that if Turkey wanted to become a part of the Western Alliance it should embrace the western tradition of forgiveness, ethics and morality. Rather than Turkey having no role, it can apply the western idea in a much broader way and include the western sense of ethics as was expressed in the Nuremberg experience. This way, it avoids the impossible situation of the U.S. saying we don't need them in a military way.

"Oh Turkey's pride will be offended, they'll be angry, but so what?"

In conclusion to Congressman Pashayan's lecture it was pointed out by a member of the audience, his perfect voting record on the 11 issues regarding the Armenian resolution. He felt that the voting against the resolution by other Republicans was based on an individual basis rather than collective.



MANUFACTURING

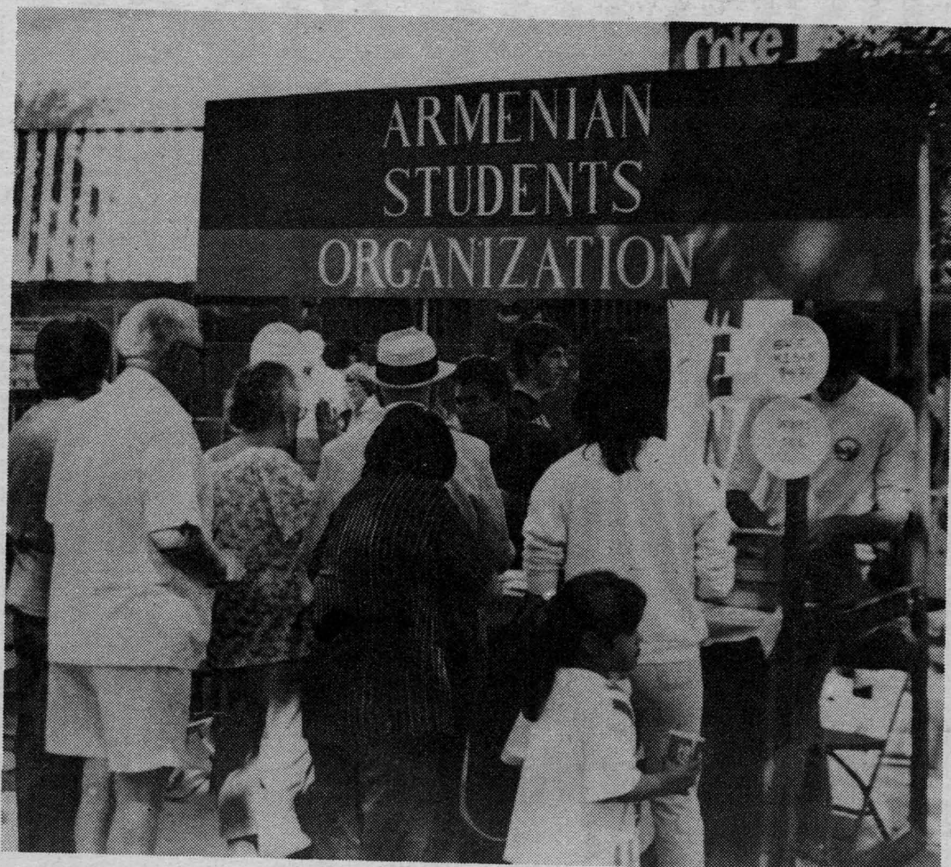


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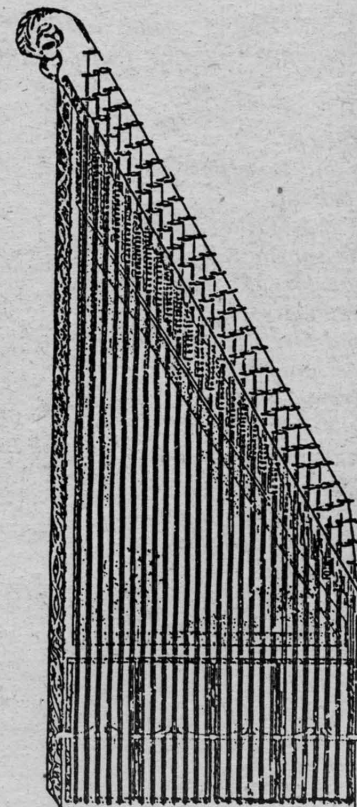
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Saroyan
continued from page 1

The plays' general subject is the Armenians, alone and as a collective, agonized by the trauma of a genocide, the loss (perhaps permanently) of the historic homeland, and the task of perserving the ancient culture while learning to survive in a totally different ones. The universal theme of all the plays is the coming to terms with exile.

The plays are preceeded by Kouymjian's detailed introduction explaining the motivation behind the writing of each one, the circumstances under which they were composed, and their meaning to Saroyan. At the end there is a bibliography and a detailed glossary explaining Armenian names and terms.

These plays remind us that William Saroyan continued to have one of the surest and most innovative dramatic talents of our century. Is there another who dared to put himself as himself on the stage? In *Bitlis* and *Haratch* Saroyan appears as his own main character.

For devotees of theater, for Saroyan aficionados, for those concerned with the plight of minorities, the book will be a delight and challenge from beginning to end. *An Armenian Trilogy* rescues Saroyan from the pages of current sensational biographies and restores him to the world of provocative literature. Our readers are urged to order the book through the Armenian Studies Program. It's a great item for your Christmas shopping list.



WILLIAM SAROYAN

ASP 10th
ANNIVERSARY

The Armenian Studies Program marked its first decade under the direction of Dr. Dickran Kouymjian at a banquet on the California State University, Fresno campus Monday evening October 27. A full house crowd of 150 students, faculty, and members of the Fresno Armenian community listened to Dr. Peter Klassen, Dean of Social Sciences, Richard Francois, Development officer of the university, and Barlow Der Mugrdechian, master of ceremonies discuss the progress and achievements of the program during the past ten years. Dr. Harold Haak, President of the university officially presented Professor Kouymjian with a plaque citing him as the recipient of this year's Outstanding Professor of the University award. The President also read the commencement tribute to Dr. Kouymjian given in his absence before an audience of 15,000 in Bulldog Stadium last May. In his remarks of thanks, Professor Kouymjian discussed the significance of his Program to the entire university. He pointed out that courses in the history, culture and language of Armenia have been taught to nearly 2,000 students since 1976-7. He concluded by announcing the establishment of an endowment fund for a permanent chair of Armenian Studies at CSUF. Mr. Der Mugrdechian then called upon the representatives of four Armenian organizations who turned over checks totally nearly \$10,000 toward the newly established fund. Details and photographs will be found in the next issue of Hye Sharzhoom.

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WILLIAM SAROYAN: AN ARMENIAN TRILOGY

195 pages, 57 illustrations.
\$21.95 cloth, \$12.95 paper

Please send me _____ copy(ies) of William Saroyan, *An Armenian Trilogy*, ed. Dickran Koumjian. I prefer the hardcover/ paperback edition(s) @ \$ _____

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Check or money order must accompany all orders.
Books bought through the Armenian Studies Program will be signed by Dr. Kouymjian. Part of the proceeds will go to the program. Please make checks out to:
Armenian Studies Program, Calif. St. Univ., Fresno
Fresno, California 93740.

Fulbright
continued from page 1

The project of publishing a number of plays written in Saroyan's last years and devoted to the Armenians living in exile, was already discussed by the author and professor Kouymjian in 1980. A conjunction of appropriate circumstances allowed publication by the young university press established at Cal. State Univ., Fresno through the efforts of its Director Dr. Joseph Satin, Dean of the School of Humanities. Dr. Kouymjian, Director of the University's Armenian Studies Program, had been teaching courses on Saroyan and had in his possession copies of a number of plays given to him by Saroyan for class use and eventual publication. Kouymjian selected three of these and brought them together as a trilogy.

The three plays in *An Armenian Trilogy*—*Armenians*, *Bitlis*, *Haratch*—are concerned primarily with what it's like to live as an Armenian in the Diaspora, outside of and cut off from the historic homeland. Dr. Kouymjian hopes to reveal to the students in Armenia how a committed writer like Saroyan saw the fate of his exiled nation.

Professor Kouymjian also plans to teach a course or seminar on younger Armenian-American authors who address diasporan problems. That course will be focused on Michael Arlen's *Passage to Ararat*, Peter Najarian's *Voyages and Daughters of Memory* and several other contemporary writers and poets.

Dr. and Mrs. Kouymjian will be in Armenia from February through May. When he returns he promises to teach a course on Soviet Armenian life and problems to his American students.

Armenian Studies Spring
Semester Courses

- * Armenian Studies 010-3 units
Intro to Armenian Studies
MWF 0910-1000
Section 2
TTH 0810-0925

The history, geography, literature, language, and art of Armenia from ancient times to the present with emphasis on resources, bibliography, and report writing.
- ** Armenian 001B-4 units
Elementary Armenian
MWF 1210-1300
T 1410-1500

Beginning course of graded lessons acquainting the student with basic structure and pronunciation of Armenian through practice in speaking, reading, and writing.
- History 108B-3 units
Armenian History II, The Modern Period
MW 1510-1625

Discussion of the Armenian Kingdom of Cilicia, the rise of the Ottoman Empire, Armenia's subjugation to the Turkish, Persian, and Russian empires, the 'Armenian Question' the massacres and the Genocide, Soviet Armenia, and diasporic communities in America, Europe, and the Middle East.
- Armenian 190—1-3 units
Independent Study
Arranged

For additional information contact the Armenian Studies Program, (209) 294-2669/2832, or visit our office, San Ramon 5, Room 242 or Ethnic Studies, San Ramon 5, Room 131.
- *Meets General Education requirements in Section 9
**Meets General Education requirements in Section 7

THANK YOU!

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

- Alice Peters
James and Rose Baloian
Haig Beloian
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