

# Hye ՀԱՅ ՇԱՐԺՈՈՄ Sharzhoom

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Armenian Students Organization and Armenian Studies Program  
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## Endowment banquet honors Kouymjian

By Barlow Der Mugrdechian  
*Advisor*

Sunday, April 9, 1989 marked a special day in the history of Armenian Studies at California State University, Fresno as a dinner was held in honor of the establishment of the Haig and Isabel Berberian Endowed Chair of Armenian Studies and the appointment of Dr. Dickran Kouymjian as its first holder.



Dr. Dickran Kouymjian

## Hye Sharzhoom hopes for budget increase

By Sheri Hokokian  
*Staff Writer*

"The Hye Sharzhoom is looking forward to a brighter future," said editor Paulette Kasparian. She is referring to the *Daily Collegian* Independence Plan, which indicates an increase in the *Daily Collegian* Publications budget. This budget is then spread among the *Daily Collegian* supplements, one of which is the Hye Sharzhoom.

There will be an increase in the Associated Students fee from \$15 each semester to \$16 and \$1.50 per student will be transferred from the Associated Students general revenues to the Publications Commission. This fund will be placed in the *Daily Collegian* Publications funds.

The Media Council will be dissolved at the end of this semester and changed to the Publications Commission, which is the publishing agent of all *Daily Collegian* publications, including the Hye Sharzhoom. This Publications Commission is comprised of nine voting members and 12 non-voting members, all of which are pre-selected.

Each academic year the *Daily Collegian* and supplement newspapers must submit a consolidated budget proposal to the Publications Commissions. This proposal should specify all estimated income and expenses for the following academic year and list all staff positions that are to be funded. Then the Publication Commissions will conduct a hearing to amend or modify the budget proposal and vote on and pass the proposal for the *Daily Collegian* and its supplements. Within 14 academic days of the passage, the Associated Students Senate will vote to approve or reject the budget by a majority vote.

The Proposal also states that any of the *Daily Collegian* publications can petition for a referendum to override a Senate rejection of "budget, supplemental

Friends and supporters of the Armenian Studies Program gathered at the Residence Dining Facility on campus to mark the culmination of the two year campaign to endow the seventh chair of Armenian Studies in the United States and the first in the nineteen campus California State University system. The Haig and Isabel Berberian Endowed Chair is also the first endowed chair at the CSU Fresno campus.

Dr. Arnold and Mrs. Dianne Gazarian, who were the main benefactors of the

Chair, were present with their family and were recognized for their generosity in the memory of Mrs. Gazarian's parents, Isabel Berberian and the late Haig Berberian.

Special guests present at the banquet included CSUF President Dr. and Mrs. Harold Haak; Vice President for Academic Affairs, Dr. Judith Kuipers; Vice President for External Relations, Dr. Lynn Hemink; Dean of the School of Arts and Humanities, Dr. Joseph Satin; Dean of the School of Business Dr. and Mrs. Joseph Penbera; Mr. John M. Garabedian, and Fresno County supervisor Deron Koligian. Faculty guests included Dr. Pamela Vaughn of the Classics Program in the Department of Foreign Languages, Garo Kalfayan from Accounting, Dr. Hamo Lalehzarian from Mechanical and Industrial Engineering. Mr. Assadour Assadourian, Principal of the Armenian Community School of Fresno was also present.

The evening's program began with the invocation by the Reverend Harry M. Missirlian, Pastor Emeritus of the Pilgrim Congregational Church of Fresno. Barlow Der Mugrdechian of the Armenian Studies Program conducted the Program.

Dr. Joseph Satin and Mrs. Marian Bagdasarian, a Trustee of the California State University system made remarks.

Mrs. Sonia Dulgarian Keshishian, a CSU Fresno graduate, presented a dramatic reading in English of Barouyr Sevag's "We are few, but we are Armenian."

Mrs. Evelyn Durgarian, also a graduate of CSUF, sang a medley of songs in Armenian and English accompanied by Mr. Ben Krikorian on the piano.

Jim Karagozian of Fresno provided the pre-dinner entertainment on the *kanon*.

Dr. Haak spoke about the Armenian Studies Program and its achievements and then introduced Dr. Kouymjian by reading the letter of appointment of Dr. Kouymjian to the Haig and Isabel Berberian Endowed Chair of Armenian Studies.

Dr. Kouymjian addressed the history and the mission of Armenia Studies in an international and national context. (Dr. Kouymjian's remarks appear in this issue).

Congratulatory messages were read from colleagues and friends of Dr. Kouymjian. The program booklet included a listing of the many donors and benefactors to the Endowed Chair campaign.

Also present at the dinner were many members of the Armenian Students Organization, including President Jacqueline Sislian, and past ASO Presidents Levon Baladjanian, Bryan Bedrosian, Rosie Mgrditchian Bedrosian, and Arpie Messerlian. The ASO has contributed much in the effort to establish the Endowed Chair at CSUF.

The Armenian Studies Program is pleased to enjoy the support of both the university administration and the Armenian community in its efforts to provide the best in quality education to students.

## A forgotten day remembered Dr. Hovannisian lectures on Armenian genocide

By Peggy Momjian  
*Staff Writer*

On Monday April 24th at CSU, Fresno, a lecture on the Armenian genocide, entitled "Remembrance and Denial" from the series *Genocide and Mass Killings in the Twentieth Century*, was presented by Dr. Richard Hovannisian. Hovannisian is a professor of Armenian history and has served as associate director of the Von Grunebaum Center for Near Eastern Studies at University of California, Los Angeles.

With Dr. Hovannisian hundreds of Armenians from the community united together to commemorate and remember the 1,500,000 Armenians who were massacred between the years 1915 and 1922.

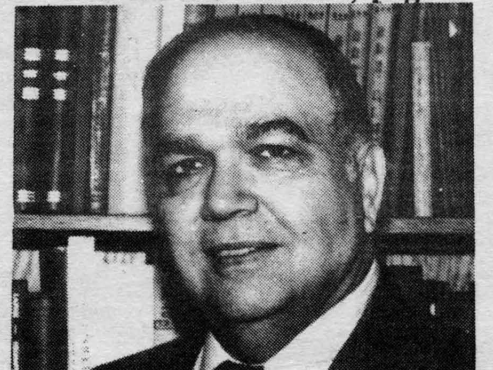
April 24th, 1915, began the tragedies that have been retold for many years by those who have survived them. On that day over 200 Armenian leaders and intellectuals were seized and executed under the jurisdiction of the Young Turks.

As an introduction Dr. Hovannisian talked about the marvels of this century with its many new discoveries, while at the same time adding to its destruction. He began with the annihilations of native peoples of Africa by Germans and then came to the major genocide of the Armenians. But genocide did not end with Armenians, for many others have and are suffering from it today, such as those living in Sri Lanka and Burundi.

Being an ancient people, Armenians have been massacred repeatedly in their history. Even before the massacre perpetrated by the Young Turks, the Mongols had massacred thousands of Armenians and later in the 1890s at the time of Abdul Hamid over 100,000 Armenians were exterminated.

Hovannisian, giving a brief history of the Armenian experience in the Ottoman Empire, talked of the equality the Armenians were seeking in the 19th century after having rediscovered themselves, their history and their language. But the more they pursued equality the more of a threat they became to the Ottoman rulers. In order to keep the empire from falling apart and the status quo from deteriorating, Abdul Hamid had to teach the Armenians a lesson. And this lesson consisted of massive destruction of Armenian villages and the death of over 100,000 Armenians.

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Dr. Richard Hovannisian

## Garabedian contributes to Chair

By Barlow Der Mugrdechian  
*Advisor*

Mr. John M. Garabedian of Garabedian Farms in Fresno has donated \$100,000 to the Haig and Isabel Berberian Endowed Chair of Armenian Studies at California State University, Fresno. The donation was announced by Dr. Dickran Kouymjian, Director of the Armenian Studies Program. The gift will enhance the activities of the newly established Chair and in recognition of the donation the Director's office in the Center for Armenian Studies will be named in honor of John M. Garabedian.

John Garabedian is a pioneer in Central California farming, noted for his contribution to the public good. He settled on 50 acres of prime California farmland over a half-century ago. Today he is one of the west's leading growers, having developed some 25 varieties of grapes, peaches, apricots, nectarines and plums and many of the fruits have been patented and donated to foreign countries to enhance

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## Editor's comments

## American denial of genocide questioned

By Paulette Kasparian

## Editor

April 24th has once again passed by with the traditional remembrance programs, marches, and memorial services being held. Also with this day, a new and disturbing question has been brought to my mind - "Who is really denying the Armenian people of justice today?"

This day of remembrance is always extra meaningful to me, as it is to millions of other Armenian people throughout the world. It is a day that has been embedded into me since childhood because it is a day to be mournful and mindful of man's inhumanity against man. It is a day to reflect back to all that my parents have taught me about who I am, where I've come from, and the still unrecognized crime that was committed to my people 74 years ago.

It is also a day where stories previously told to me about my ancestry come flooding back. Stories of how my great-grandfather, who was a priest, was one of the first to be taken and brutally killed by the Ottoman empire. How his son, my grandfather, escaped through the desert without any food or water and was bitten by a tarantula on the way, which caused

him to lose his finger. Stories of how my family, along with many other Armenian families broken apart by the premeditated massacres, had to rebuild their lives from nothing; how Armenian people have survived and grown through all the odds against them; how they are proud, respected and also respectful of others; and how they will continue to go on, though broken hearted, as proud people.

At the same time I was being told these stories of the wonderful yet tragic people I am a part of, I was also being taught by my parents and through public schools, about the great land I was born in. The same rich and fertile land my ancestors built their future on.

This land is America. A land that holds such qualities as freedom, justice, safety, equality, and fairness. A country that is so brave and leads the world with truth and strength; and leaders that protect and provide.

This is what I was taught about America, and these same qualities are what brought the Armenian people fleeing here in the early 20th century. Now it is so ironic to me that the qualities of this country, which attracted my people here, are now being turned on them like a huge wave. A wave that is being fueled by the

Turkish government and submerging our United States leaders.

It saddens me to know that the American government in all its glory and power, is being reduced to the level of manipulation by an allied country who cannot face up to the simple truth of the past. The truth that a genocide against the Armenian people by the Turks took place in 1915 claiming 1.5 million lives. A genocide that has been documented and mentioned by many powerful people such as former Presidents Ronald Reagan and Jimmy Carter, Adolph Hitler, and former United States Ambassador to Turkey, Henry Morgenthau, who witnessed the unmistakable crime.

It completely angers me that the United States leaders realize this, yet continue to give in to the pressure and multi-million dollar denial put on by the Turks. This pressure has twice stopped the U.S. Congress from passing a simple Commemorative Resolution asking to recognize April 24th as a day of genocide remembrance. It is also looking as though the passing of this resolution will be defeated again this year in the proceedings and debates of the 101st Congress.

All this is due to Turkish influence in this so-called world leader country of

America. The same country I grew up to respect. The same country that the Armenian people have given so much too by not only rebuilding their lives but by building businesses, farms, factories, and so on. Armenians have become upstanding citizens and have invested greatly into this country only to get what in return? Unrecognized justice for one of the worst crimes committed in history. This is where my original question arises of who is really denying the Armenian people of what happened in 1915?

All that I have learned and loved about this country is slowly deteriorating. How can I respect America and the government now that it is denying my people the qualities it has boasted so proudly of?

## Congressman urges genocide recognized

*The following is an address by Congressman Richard H. Lehman (D - Fresno) to the proceedings and debates of the 101st Congress, first session, April 26, 1989:*

Mr. Speaker, I rise today to recognize and support Armenian Martyr's Day. This day is to commemorate the period from 1915 to 1923 during which history records the tragic loss of two of every three Armenians then living in their homeland.

I believe that it is very important that we recognize one of the most horrendous and despicable displays of violence in the 20th century, because it is tantamount to disavowing the values and ideals that this great country has always held so dear. While this is an issue of great importance to Armenian people it should also be an issue of great importance to all Americans. The American people have always been known throughout the world as a leading moral force. Not to officially recognize one of the most atrocious crimes against mankind runs counter to this very tradition.

Under a United Nations Treaty adopted in 1950, a genocide is a crime under international law whether committed in time of peace or time of war. History has a way of repeating itself and unless we acknowledge past mistakes, we have not provided the precedent to avert tragedies for others in future generations. As Walter Karabian said in a 1982 address to the World Affairs Council, quote:

*To allow genocidal actions to go unrecognized or unpunished flaunts the most basic principles of civilized countries and encourages those who could perpetrate future cultural or religious massacres.*

There is no statute of limitations on genocide. As long as we gather together and remember, the past will not go away. The martyrs of Armenia will live as proof to all the world that the spirit of a Christian people could not be stilled and

that those who perpetrate genocide will always receive their just due in the pages in history.

To not recognize the Armenian genocide is to ignore history. The historical record of the Armenian genocide is clear and irrefutable. It is our moral responsibility to acknowledge it. So as we commemorate Armenian Martyr's Day and remember the 1 1/2 million Armenians that were brutally murdered, let us keep alive the memory of those who were killed and try to gain insights and learn lessons from this experience so that a similar episode may never be repeated again.

## Kouymjian addresses banquet

*The following is the address of Dr. Dickran Kouymjian on the occasion of the Haig and Isabel Berberian Chair of Armenian Studies inauguration, April 9, 1989.*

I would like to thank each of you for supporting so immediately and so massively Armenian Studies at California State University, Fresno by your endowment of a Chair of Armenian Studies. I would especially like to thank again Dianne and Arnold Gazarian, whose generosity not only guaranteed in advance the success of the fund drive, but also served to honor forever Mrs. Gazarian's mother and father, Isabel and Haig Berberian. I would also like to thank John Garabedian for his spontaneous and emotional contribution at the end of the fund drive, a gift which provides the Armenian Chair with a comfortable margin of security. I am also grateful to Meline and Sarkis Kalfayan, Mesrob Mirigian, Nectar and Arnie Avedian, the Bedrosian Family, the Sahatdjian Family, Lucille and Stephen Philipos, the A. R.S. Levon Hagopian Memorial Fund, Martha Ensher, Marian and George Bagdasarian, the Sislian Family and all the others who made major contributions.

I would also like to thank publicly the University's present administration, President Harold Haak, Vice-President Judith Kuipers, and my Dean, Joseph Satin for their consistent support of the Armenian Studies Program. Dr. Haak's vision for Fresno State during the past decade has created an intellectual climate in which the concept of an endowed chair could survive and flourish. Dr. Kuiper's vigorous support of faculty research and scholarly publishing during her half decade with the university has reinforced this academic climate.

Less than a year has passed since the transfer of the Armenian Studies Program back into the School of Arts and Humanities within the Department of Foreign Languages. This is as it should be; the discipline is back in its natural environment. If Dean Satin began this whole process by bringing me to Fresno to an Armenian Program under a new mandate, the first phase of this process is completed tonight by bringing to him in this last year of his distinguished deanship, the first endowed chair in Arts and Humanities, which is also technically the first chair in the entire university to become operative.

(As a traditionalist, I believe each new incumbent to an endowed chair should present a formal "Inaugural Lecture;" I will do that in the fall semester and my topic will be "The Life of Christ Cycle in Armenian Manuscript Illumination." You will all be invited. For this occasion I wish to limit my remarks to Chairs of Armenian Studies.)

Armenian Studies, or Armenology as it is sometimes called, has a long and noble history. I do not mean by that the immense scholarship of Armenian monks and theologians of the fifth, sixth, and later centuries, nor even the activities of such institutions as the fourteenth century Armenian university of Glatz; nor even the monumental scholarship of the Mekhitarist Fathers of the Armenian Monastery of San Lazzaro in Venice in the second half of the eighteenth century, which laid the foundation for the modern discipline of Armenology. Rather, I mean and wish to discuss tonight the history of Armenian Studies in non-Armenian universities.

The first chair of Armenian was established at the University of Paris by Napoleon himself in the School for Special and Oriental Languages. By 1810 an Armenian, Shahan de Cirbied, who had already been teaching Armenian at the Sorbonne, was formally appointed as first chairholder. That same chair functions

today as part of the Ecole des Langues Orientales of the University of Paris, and though no Armenian has held the post since the first incumbent nearly 200 years ago, the list of scholars who occupied the chair -- St. Martin, Langlois, Dulaurier, Carrière, Macler, Meillet, Dumezil, Feydit, Mahé -- represents an honor-roll of the leading linguists, philologists, and orientologists of the past two centuries.

In the nineteenth century chairs of Armenian were founded at Strasbourg, Oxford, Moscow, Marburg, Louvain, Vienna and other renowned universities. None of the scholars who held these prestigious positions were Armenian. These chairs were in university-cities with few or no Armenians in them. They were established neither by Armenians nor for Armenians. They had nothing to do with our contemporary notion of ethnic or regional studies. Their focus was not on the problems nor even the history of the Armenian people, but on the classical

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Hye Sharzhoom

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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, call the ASP office (209) 294-2669.

## ASO Corner-----

# Activities Reviewed

By Jacqueline Sislian  
*ASO President*

It's May and the semester is coming to an end. Many activities have taken place with April being a very busy month for the CSU, Fresno Armenian Student Organization.

The month started off with a dinner meeting at the Old Spaghetti Factory. There was a great turn out by all the members.

On April 12th we had a Peda Burger sale. It was our first food sale on the campus and lucky for us it was a beautiful day. A special thanks goes to Kim Garo who brought her entire class to the booth for a good lunch.

April was also a month to try many new things. For the first time ever we now have A.S.O. T-shirts. They are a hot item and are still on sale for \$8. They are very nice and have a picture of Mt. Ararat on them. Another new activity we had was a ping-pong, *tavloo*, and win-lose or draw tournament at Matt Jendian's house. We not only had A.S.O. members, but many students from the various valley Armenian organizations. The tournament was great as we ate, played, and socialized.

April 24th as a very busy day for the ASO. This day was the day we have been planning for all semester. We had 40 students from various high schools come to the university. The day began with a welcome speech from Professor Barlow Der Mugrdchian and a tour of the Leon S. Peters Business Building. From there we went into the College Union where I talked

with the students about the ASO and CSUF. They were told what April 24th was, the activities the ASO sponsors throughout the year, and all the great things the organization can offer you at college. After this they listened to Dr. Richard Hovannisian speak about "Genocide and Mass Killings of the 20th Century."

I think they enjoyed themselves. It's a little hard to explain everything to them, but if it struck an interest in them to want to learn more, than I can honestly say our job was completed.

On April 29th we participated in Vintage Days Boomtown Carnival. Again this year we sold a shish kebob sandwich, salad and a drink for \$4. Wow-was that a buy or what! Needless to say we sold out early. It was so delicious many people came back for more.

I can hardly believe my term as president will end in a few short weeks. The success of this year's A.S.O. took a lot of hard work, time, and dedication not just from me, but from the other officers and of course the students. I really would like to thank my executive body and Professor Der Mugrdchian for all the help they gave me throughout the year. I hope that the enthusiasm we struck up in the students won't diminish throughout the summer. Keep in touch with each other so we can get an A.S.O. activity planned. Again thank you for helping me make this year successful for the A.S.O.

Don't forget elections are right around the corner. Keep in mind the office you want.



ASO members enjoying the evening festivities at the *tavloo*, ping-pong, and win, lose, or draw tournament held at the Jendian home in April

## Guest Lecturer Speaks on Karabagh Movement

By Sheri Hokokian  
*Staff Writer*

Guest lecturer Mark Malkasian discussed the development of Soviet Armenia and a chronology on the Karabagh Movement at the April 7th and 8th course entitled *The Armenian Republic and Soviet Armenia*.

Barlow Der Mugrdchian, overall instructor for the course, began by presenting an overview on the background of Armenian history and explained why Soviet Armenia is where it is today. This entailed a detailed discussion on the formation of Russian Armenia, Armenia in the 19th century, as well as the political movements and the Genocide of the 20th century. He also explained the rise and fall of the Armenian Republic from 1918-1920.

The Karabagh Movement was examined as a popular and collective movement. Malkasian explained that it was a body that represented the Armenian people. He said the different Committees had formed by June 1988 and on Dec. 10, 1988, three days after the earthquake, they were arrested.

Malkasian said the earthquake provided a perfect answer to arrest the Committee. The Armenian Government saw it as an attempt to crack down, and arrested the Committee, which they saw as a threat.

The long range impact of the Karabagh Movement was also discussed. The Movement extended beyond Karabagh and included other factors such as the desire for a popular democracy to enable people to voice their own opinions. This Movement would also discredit the established elites as clear divisions between good and evil in Soviet Armenia would arise. The Karabagh Movement also formed a revitalization of national identity and culture. Russian speaking Armenians began to speak Armenian during the Movement and started looking to their own language again. Malkasian summed up the Karabagh Movement as a transformation of consciousness and how Armenians look at themselves. He said that Armenians themselves believe they have advanced and view themselves as being on the front line.

The last topic included a political debate among the students as to which political philosophy they promote in the future of Armenia.

Documentary videos were viewed with demonstrations from the first four months of the Karabagh Movement. Malkasian witnessed the Movement when he studied in Armenia from June 1987 to the following June of 1988. Also a descriptive tape was viewed on Congressman Tony Coehlo's trip to the earthquake site January 10, 1989.

## ASP Fall '89 Classes Introduced

*New classes headline the Fall 1989 semester of courses offered through the Armenian Studies Program at CSU Fresno.*

**Armenian 148-Masterpieces of Armenian Literature**, a first time course, will concentrate on a survey of the great works of Armenian writers, in English translation. Armenian literature from its inception to modern times will be examined with an emphasis on the Armenian literary themes which tie together Armenian culture. The course will fulfill requirements in General Education Division 4 requirement.

**Armenian Studies 120T-Armenian Music and The Armenian Church** are two one unit courses which will be offered on a Friday/Saturday schedule and which will look at modern Armenian music and the Armenian Church respectively.

**Armenian 1A-Introduction to Modern Western Armenian**, will be offered as the beginning course in Armenian language, with a goal of

proficiency in spoken and written Armenian. Students with no prior knowledge of Armenian can enroll for the course. The course fulfills General Education requirements in Division 7.

**Armenian 2A-Intermediate Modern Western Armenian**, will be offered for students with a background in Armenian language. Conversation and composition will be emphasized to prepare students for proficiency in natural Armenian settings.

**Armenian Studies 10-Introduction to Armenian Studies**, is a course designed to introduce the student to Armenian culture, with an appreciation for Armenian literature, history, art, and architecture. The course fulfills General Education requirements in Division 9.

**History 108A-Armenian History**, is a survey of Armenian history from its earliest times up until the 13th century. Students will become familiar with the heroic and fascinating history of the Armenian people.

### The Armenian Assembly of America Sponsors

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Thursday, May 25, 1989

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For More Information Please Contact  
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# Adventures with Grandpa Tex

By Jonelle Garo  
Staff Writer

I remember riding downtown on bus #26 with my grandfather. We would stroll down the Fulton Mall and talk to everyone Grandpa knew. Our journey would start on Stanislaus St. and we would window shop all the way to Kern St. I would try to keep up with Gramps, since his strides were three times that of mine, but that was useless. I really didn't mind rushing down the mall with him because everyone that knew him would say hello to us as we passed. Half of these friends included the winos and bums that used the shopping area as their living rooms and parlors. Grandma Lil always told us to steer clear of "those types", but Grandpa was outgoing and loved to disobey Grandma whenever he could.

Grandpa Tex would also try to be sly and make me believe he was actually going to listen to Grandma's advice of not filling me up with "garbage" at the mall. As if it was her very request that drove us straight into the candy department of Long Drugs. He would talk to all of the clerks he knew by name while I feverishly tried to choose from all of the chocolate delicacies placed before me. The decision was always pains taking and time consuming, but inevitably I would end-up with my usual U-NO candy bar.

After this 20 minute ordeal it was off to the Gottschalk's Garden restaurant for a small rootbeer and a coffee.

"Don't tell Grandma I let you drink beer," he said, "because she'll hollar at me the rest of the night."

I enjoyed Grandpa's humor; I always felt like I was getting away with something I shouldn't.

Although the candy and soda were great attractions to being with gramps, I liked the end of our Fulton Mall walk the best. The walk took us across the stone bridge and small chlorinated stream that separated the coffee shop and Broadway Cyclery. Avak had a small enterprise on the end corner of the mall with maybe 40 bicycles in the whole store. Heavy, black, wrought iron bars lined the front windows and doors because of the deteriorating area. A small counter separated the store in two, with the showroom in front and the "social room" in back. This dimly lit area with greasy bike parts strewn about was the sacred meeting domain of my Grandpa and the rest of his cronies.

I can still remember the distinct odor of cigar smoke and grease emitting from the stuffy air, the walls, and the furniture. I guess furniture was the proper label for a few grape palettes and a lone chair in the middle of the floor. The chair was originally rusty brown in color, but at this point it was shedding its stuffing from the worn out arm and head rests. I sat there

only once; I could feel the oil on my arms as I rested them there, not to mention the numerous springs that were dislodged within the seat.

I remember this one day in particular when Avak, Martin, Hagop, and my Grandpa Tex were all debating on which village was the best in Armenia. Of course they all bragged that their hometown was far superior than any other. For instance, there was Hagop who never travelled anywhere without his silver engraved pocket flask. He whole heartedly believed that people from Erzerum could party like no other group on earth, and he kept his prized flask well stocked with cheap wine at all times. Of course this prodded Tex to action since he was from Moush.

"Everyone knows that no one can compare to the wild and free spirited people of Moush," Tex exclaimed.

"All of you are too frivolous. You waste your words as well as your coin," said Avak. "Bitlistis are not taken by drunkenness or being wild. We know what we have at all times whether it be our faculties or more importantly our money!"

"You know Avak, if I didn't know better I would think you were half Dikranagert by the way you run your mouth," added Martin. "But being the Aintab that I am I know better than to brag aimlessly or hoard all that I possess. All that one needs is good a head on their shoulder-that's all-nothing more," he concluded.

As I sat there and listened to the lively argument I remembered I was always told that I was a heinz 57 Armenian; one whose origin was the result of many inter-village bonding. For being young that was a quite sufficient definition, but as I heard these men talking I wanted to state my position. So without any warning I proclaimed, "I'm the Best." The room suddenly became very quiet as all four men peered down at me and registered what I had just said.

Hagop, feeling the fruit of the spirit, broke into laughter as did the others. I saw no humor since they were laughing at me.

I had to explain: "Mr. Avak says that Bitlistis' are the best. Mr. Hagop believes that people from Erzerum are the best, and Mr. Martin the Aintabs, while my grandfather favors the Moushetsi. I am part of Moushetsi, Bitlistis, Erzerumtsi, Parchentsi, and Aintabtsi, so I must be the best since I am all of Armenia and not just one part."

"You know Tex, you've got a pretty sharp little granddaughter there," Avak said. "She can come around anytime she wants."

A day with Grandpa was never boring, but that summer day at the bike shop will be permanently etched in my memories.

## ASO Peda Burger Sale



The CSUF Armenian Students Organization sponsored a peda burger sale on Monday, April 10th at their famous booth in the free speech area. It was a huge success with donations going into the ASO fund for future use.

## Poem...

# My Hearts on Highland

Y. Stephen Bulbulian  
*Special to the Hye Sharzhoom*

*On Highland Avenue,  
out near Kings Canyon Road,  
where at night  
you can see the glow  
of Sanger,  
in the morning  
you can see the mountains  
that Mother said look  
like our Caucasus  
and Mt. Ararat.*

*In the white-shingled farmhouse,  
set back from the grapevines,  
the family meets  
for noon lunch  
of yalanchi,  
pilav and borag,  
where everyone  
speaks loud  
because the old folks can't hear,  
and where spirited enthusiasm  
and laughter  
quenches the thirst  
of all.*

*On hot summer afternoons  
when we cannot work  
in the vineyards,  
we sit  
under the mulberry tree  
by the back porch  
and dream of evening meals  
and family gathered  
to cool themselves,  
while the grape leaves wilt  
and branches grow to the ground.*

*Chilled grapes  
and lavosh  
is our dessert  
our family  
is our strength.  
We're happy  
at grape harvest time,  
our toil  
at yearly end,  
we help the neighbor  
roll his raisins  
and I remember,  
my hearts on Highland  
in a sea of green vines.*

# Armenian Studies Trip to Armenia Postponed

*Hye Sharzhoom Staff*

Last summer Professor Barlow Der Mugrdechian, of the CSU Fresno Armenian Studies Department, took a group of students on a journey through Soviet Armenia. This was the first trip put together by the department upon an invitation by the Committee for Cultural Relations with Armenians Abroad, a group based in Yerevan, Armenia. The journey proved to be quite successful as nine students participated in this month long tour of the Armenian homeland.

Because of this success the department was anticipating a return visit this summer. However, according to Der Mugrdechian, the trip has been postponed.

"The committee that invited us last year is not inviting any tourist groups this summer," said Der Mugrdechian. He added that this is due to the tragic earthquake that hit Armenia this past December.

Instead of tourist groups attending, many organizations, such as the Land and Culture Organization from France and the Armenian Church Youth Organization of America (ACYOA) are sponsoring work programs. These programs are for the purpose of rebuilding and reconstructing schools, churches, and other buildings that were destroyed by the earthquake.

Der Mugrdechian stressed however, that he is looking to return with his students in the summer of 1990.

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# Young Armenian Students Visit Campus

*They learn about ASO and hear a lecture on the Armenian Genocide*

By Scott Asmar  
Staff Photographer

On April 24th, the local area high schools came to Fresno State to join in the Commemoration of the Armenian Genocide. This gathering was sponsored by the CSUF Armenian Students Organization (ASO). Over 40 students from Roosevelt, Fowler, Sanger, Fresno, San Joaquin Memorial, and Bullard high schools attended the day's events which included Dr. Hovannisian's lecture on the Genocide of 1915. A tour of the campus was also conducted.

Upon their arrival the students gathered at the Armenian Studies office where they met one another and got acquainted with the members of the ASO. The local news stations were on the scene by taking pictures and interviewing the students.

With the guidance of the organization, the students were led across campus to the College Union where a presentation was made by the ASO president Jacqueline Sislian and vice president Shant Avakian. They explained to the visiting students what the ASO has done in past activities, including lectures by guest speakers. Also, discussion about the Armenian genocide and the Armenian community were of interest to the young guests.

Christina Tusan, a junior at Sanger High School commented, "I think it's really good that ASO united all the high schools to commemorate the 1915 massacre." Her sister, Michelle Tusan, added, "I think it's an excellent idea, a well presented event, and there seems to be a big interest in the community's youth."

After the presentation the students proceeded to *The Pit* to have lunch and further discuss the main topic of the day, the Armenian Genocide.

"You can't really blame this generation (the Turks)," was one view by Justin Parnagian, a junior at Fowler High. "But I have great resentment toward the Turkish government."

The students were interested in every aspect of the genocide lecture. Dr. Hovannisian grasped their attention as

they were eager to ask questions.

Darrin Peters, a junior at Fowler High School, said "They were wrong for doing what they did, it was like the Germans and the Jews. I feel the Turks need to acknowledge what took place in 1915."

At the conclusion of the lecture the students explored the campus and were

able to think over some important topics they learned about their heritage.

The positive response and support from these students made the visitation and commemoration a special event. It united the Armenian youth for a cause that all Armenians share, the Armenian Genocide of 1915 by the Ottoman empire.

## Campus "Hye" Profile-----

### Students Angry with Turkish Propaganda

Three Armenian students on the CSUF campus were asked to express their feelings regarding the following questions? *As an Armenian, what does the year 1915 mean to you today? Also, it has been said that the Turkish government is paying an American public relations firm millions to disseminate propaganda stating that there was not a genocide of the Armenian people in 1915. How does this make you feel?*

**CINDY ALIKIAN**

Age: 19

Year in School: Sophomore

Major: Accounting

Cindy is a member of the Armenian Students Organization and is also the organization's representative for the upcoming Hye Company Dance.

*1915 is a year of sorrow and remorse. Even today I feel as though the people who died were part of my family. This incident should never be forgotten and we must continuously fight to keep our heritage alive. It makes me furious (to know that the Turkish government is disseminating propaganda). The Turkish government should be sorry for what they did to our people. They could never begin to pay us back for the millions of lives they took from us.*

**GREG BALAKIAN**

Age: 22

Year in School: Junior

Major: Marketing

Greg is the former treasurer for the Holy Trinity Youth Group and also a current member of the CSUF Armenian Students Organization.



*1915 is a time when millions of Armenians were massacred by the Turks. I consider most of the general public is easy to manipulate. Money has been known to talk to the people. The Turkish government has been paying manipulators. How easy it is when people do no understand the issues and/or are ignorant to the facts.*

**YEREVAN OHANNESSIAN**

Age: 21

Year in School: Senior

Major: Business

Yerevan is vice-president of the Armenian Youth Federation, member of the Armenian Students Organization, Sunday School teacher for the Holy Trinity Armenian Apostolic Church of Fresno, and an ordained sub-deacon.

*As a responsible and God fearing person, I feel that justice prevails. I do not mean forget it, but do everything possible to preserve truth. People cannot stand behind lies forever - the skeleton comes out of the closet eventually. April 24th is*

*a day of great sorrow, not just for Armenians, but for all humane people in the world. I have always felt that we Armenians have been denied the chance to show the world what we are made of. We have always rebuilt what we had lost. And just when we get a little ahead, we are pulled back. As I look at other countries in the world, I see what we Armenians are lacking. We lack a free and independent Armenia in which we can retain our beautiful culture and grow as a responsible group of people. Most people, when they think of Armenia, they think of villages and farms. I see Armenia being a highly civilized and developed industrial entity in the world. But we were denied that and still are! We all know Armenians are very industrious in their work. I believe Armenians can create cities more beautiful then can be limited only be imagination.*

*But again April 24th, and the events preceding and following, denied that right to us!*



## Genocide Awareness Program Conducted

By Sheri Hokokian  
Staff Writer

The United Armenian Youth presented a Genocide Awareness Program on Sunday, April 23, 1989. It was a gathering of the many Armenian youth organizations throughout the Fresno area, that wanted to show that the youth is active and plays a big part in the commemoration.

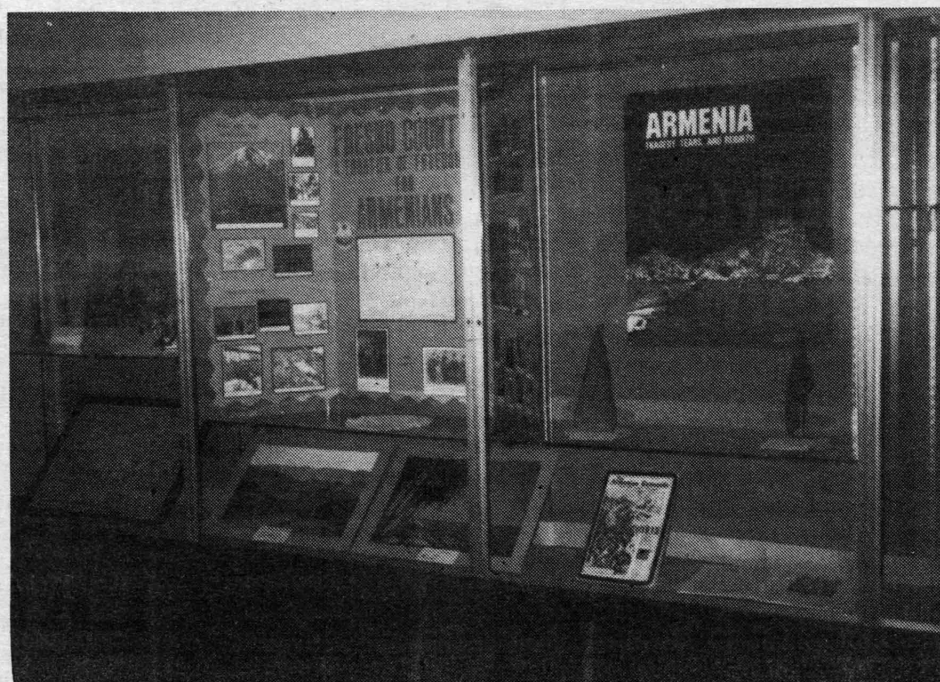
The program consisted of opening and closing remarks by Ara Karkazian. Yerevan Ohannessian talked about the Turkish propaganda that is currently in progress. He explained how the Turks, with the use of advertisement, are claiming that they are victims instead of the Armenian people. When he was talking the crowd was amazed that that the Turks have been getting away with these false advertisements.

Also included in the program was an encouraging speech by Matthew Jendian who told everyone to keep supporting Armenian activities and important issues by getting more involved.

Kevork Oflazian gave a preview for the film "The Forgotten Genocide," which was viewed by those attending. The film, which was narrated by Mike Connors, showed explicit brutal and inhumane scenes of victims during the 1915 Armenian genocide.

The Genocide Awareness Program consisted of 65 people who were from church affiliated and Armenian organizations in the community. These participating organizations included the CSUF Armenian Students Organization (ASO), Armenian Youth Federation (AYF), Holy Trinity Youth, HYEM, and Pilgrim Youth.

## Armenian Display



An exhibit featuring Armenian artifacts, literature and pictures of past and present day Armenia displayed during April in the CSUF Henry Madden Library. The exhibit was set up by Matthew Jendian, a CSUF student minoring in Armenian Studies.

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## KOUYMJIAN

continued from page 2

Armenian language -- *krapar* -- and the study of texts written in that language from the fifth to the seventeenth century, and especially the fifth century.

Armenian was, along with Syriac, Coptic and even more obscure languages of the Christian Middle East, a tool used to understand better the great religious and philosophical writings Greek, Latin and Hebrew, especially the Bible and commentaries on it. These professors of Armenian were Biblical scholars, linguistics, and oriental historians.

The force of this European academic tradition is still with us today. The study of classical Armenian and ancient and medieval Armenian texts is still the primary interest of the majority of professional Armenologists in these last years of the twentieth century, at least in the west, and the majority of serious scholars in the field are still themselves non-Armenian.

The twentieth century has produced, however, a major change in the discipline of Armenian studies simply by the creation of the Armenian Republic in its earlier non-Soviet and present Soviet form, with its State University, specialized institutes, the famous Matenadaran, and the Armenian Academy of Sciences. For decades Erevan has been recognized as the international center for Armenian studies. But that is another story to be told at another time, my interest today is in the history of Armenian chairs.

Of the European chairs I listed above, the one to survive the best the dislocation of the two World Wars, was that of Paris. In the post-war period new tendencies became evident: First, the United States through its elite universities became the arena for the development of Armenian Studies, second, Armenians themselves in their newly established diasporan communities took the initiative to establish new chairs, and third, scholars of Armenian origin chose the field for their life career.

First and second generation survivors of the Armenian Genocide and especially those in America, untouched directly by the devastation of the Second World War, wanted to use their newly acquired stability and modest prosperity to fortify their ancient cultural heritage so that new generations of Americanized Armenians could have access to its riches and so that non-Armenians could understand better who the Armenians were. National priorities were also mixed in with this new movement toward integrating the studies of Armenian language, literature and history in the American university system.

In 1954 the National Association for Armenian Studies and Research (NAASR as it was affectionately called) was formed in the Boston area with the expressed purpose of raising money in the Armenian communities in America toward the establishment of a permanently endowed

chair of Armenian at America's most prestigious university. Harvard had agreed to establish a chair and appoint an internationally recognized scholar in exchange for an endowment sum of \$300,000. NAASR chapters were formed in every Armenian locality in the country and after five years in 1959, \$400,000 was turned over to the Trustees of Harvard University. Armenian was taught under the new chair by professors Avedis Sanjian and later Robert Thomson, but the formal appointment of Professor Thomson as first tenured chairholder was only made in 1969.

In the meantime, NAASR remained active and helped create other chairs. In 1965, Professor Sanjian was appointed to a newly created Chair of Armenian Studies at UCLA, half of the requisite \$400,000 being raised by the Armenian community, the other half matched by the University of California. Almost simultaneously, at Columbia University in New York, Professor Nina Garsoian was given chair status, financed by annual lump sum contributions of the Armenian community and NAASR. The same arrangement allowed Armenian Studies to exist at the University of California, Berkeley with professor Paul Essabel. The Columbia chair was finally stabilized when the Columbia Armenian Studies Advisory Board, a group of community leaders and businessmen, initially raised \$1,000,000 and subsequently in the 1980's another million. The Berkeley program, unfortunately, was never endowed and stopped with the retirement of Professor Essabel.

At about the same time in the 1960's, the Gulbenkian Foundation of Lisbon, Portugal endowed the Calouste Gulbenkian Chair of Armenian at Pembroke College, Oxford University. In quick time Professor Charles Dowsett, who had been teaching Armenian at the University of London, was appointed to the Oxford Chair. In the next decade, the University of Geneva received an endowment for the teaching of Armenian language through the will of the Ghoghassov brothers and in 1975 Prof. Martyros Minassian, trained in Soviet Armenia but originally from France, was appointed to the position.

In the following academic year, 1976-7, Fresno State committed itself to a permanent position in Armenian Studies with a revived program and invited me from Paris to be its first director. Two years later, Mr. Sarkis Tarzian, established a \$1,000,000 fund for a Chair of Armenian Studies at the University of Pennsylvania, filled by previous agreement by Professor Vartan Gregorian, who went on to be the provost of the university, the dynamic President of the New York Public Library and now President of Brown University, in Rhode Island. When Gregorian left Philadelphia, unfortunately, Mr. Tarzian's money did too, and there is no longer an Armenian program there.

In 1980-81, Alex Manoogian established the Manoogian Chair of Armenian History at the University of Michigan in Ann Arbor and Professor Ronald Suny was appointed to it. Five years later, a second chair was established at Ann Arbor, the Marie Manoogian Chair of Armenian

Literature and Prof. Kevorkian Barkdakjian, formerly at Harvard, was named chairholder. At about the same time in the Boston area a consortium of Universities established a Chair of Armenian Art headquartered at Tufts University and led by Professor Lucy Der Manuelian.

In 1987, this time again through a community effort rather than a single donation, a second chair was established at UCLA in Modern Armenian History through the energies of Prof. Richard Hovannisian, who was officially appointed to it last year. Finally, six months ago this community in a lightning campaign generously institutionalized the ten year old program at CSUF by creating the Haig and Isabel Berberian Chair of Armenian Studies, which we are here to inaugurate tonight. Other endowed chair efforts are continuing at the University of Chicago, the University of Connecticut, and again at Berkeley.

Some observations need to be made to make sense of all this. First, it is clear that, Armenians, instead of universities, have now taken the lead in the development of new Armenian studies programs. Secondly, for the first time scholars of Armenian origin have entered the field of Armenology professionally. By-products of this entire movement have been the formation in 1974 in Boston of the first professional organization of Armenian scholars, the Society for Armenian Studies, followed in 1980 by a similar organization, the Association Internationale pour les Etudes Armeniennes in Europe. A network of special scholarly journals, symposia and international conferences has also been created.

This evening our concern is with the new Berberian Chair of Armenian Studies at California State University, Fresno. This chair does not create a program, but formally institutionalizes one that has flourished for two decades, with the last one under my leadership. It is characterized by at least three unique features setting it apart from other programs:

1) California State University, Fresno has been so committed to it that from the beginning, it has been financed entirely with State funds. Until the establishment of this endowed chair, no Armenian money has been used to run this program, a situation totally unique in the history of Armenian programs in the United States. The Armenian community's endowment gift to the CSUF is, therefore, a repayment to it, a sign of gratitude and thanks for having nurtured Armenian Studies.

2) The Armenian Studies Program does not grant graduate degrees at our university; it is for the moment an exclusively undergraduate teaching program.

3) Because of its unique position in the Fresno community, the Armenian Studies Program at Fresno teaches students in larger numbers than any other Armenian Studies Program outside of Armenia.

On this occasion, this special Fresno evening, I would also like to reflect on future consequences of the event we are formally celebrating together. An Armenian Studies Advisory Board has already been appointed by President Haak from community leaders who have worked closely with Professor Barlow Der Mugdechian and myself in the funding of the Center for Armenian Studies in the Leon Peters Building and the Berberian Chair of Armenian Studies; their names are listed on the back of your program. The Advisory Board will function as a direct connection between the Armenian community and the University administration, and as an auxiliary organization of the University, attached to Armenian Studies, it will take over some of the non-academic tasks of the program directors so that we, Barlow and I, can devote more of our energies to the primary tasks of teaching and research.

My appeal to you now as loyal community supporters of the university is not for more money but for your participation in our programs, in our classes. I ask you to work as hard as you already have, to encourage more and more students, young or old, by telling your

children and relatives how stimulating university functions are, and by each of you present tonight personally resolving to attend at least one of our classes or programs every year.

By some strange coincidence or fate, the Haig and Isabel Berberian Chair of Armenian Studies is the first endowed professorship in any discipline to be made operative on our campus and among the first in our entire 19 university system. To the best of my knowledge this is the first time in history that a university has had as its first endowed chair one in Armenian....I wish to attach a symbolic meaning to this

phenomenon. I believe the Armenians in this community with their obstinate

insistence on the special value of education have helped CSUF, the only major institution of higher learning in the entire San Joaquin Valley area, enter into a new era. The Armenian chair symbolically brings with it not just the destiny of a people who successfully participated in the transition 2000 years ago from the ancient pagan world to the Christian one, but endured for centuries after to be tested, like a nation of Jobs, through a series of misfortunes and calamities in the very century that has established these recent chairs -- let me enumerate some of them: the first Genocide of modern times, the loss of an ancestral homeland, sovietization of an independent country formed after 600 hundred years of foreign rule, a new and forced migration from Turkey, Egypt, Lebanon, Iran, the USSR and other unstable countries, then last year new massacres and persecutions at the hands of the Azerbaijanis within the Soviet Union itself, the most devastating earthquake of our century, followed by the arrest and imprisonment of the Karabagh committee, the only popular and moral leadership Armenian has known for seventy years. And yet, it is not this succession of recent deaths and transfigurations, of rebirths, that I am referring to.

The Berberian Chair of Armenian Studies makes Fresno State another link in the single chain of University education, in the process of the development and study of civilization started in medieval universities whether in Italy or England or France or Armenia.

Ours is the most recent link in the succession of Armenian chairs, which in modern times began in Venice and Paris, Vienna and Strasbourg, Brussels, Oxford, Geneva, Harvard, Columbia, Ann Arbor and UCLA. The very notion of the endowed professorship contains within it the pursuit of knowledge through research to advance learning and also the authority associated with the ability of the university

to hire in the future the "best" scholar in the field. CSUF by being thrust into the league of universities with endowed professors has made a major step, I think a leap, toward becoming ever more a research institution in the image of the traditional University, but without losing sight of its mandate to teach. With two other chairs already funded and just waiting to be born, by the end of this year Fresno State will have a hand full of endowed professorships.

All of us, students, community, but especially the professors and administrators of this university must imaginatively seize this inauguration of the first chair as that symbolic moment when the vision of Drs. Haak, Kuipers, Satin and so many others has become real. We have now crossed the threshold into a revitalized university where the primary goal can be once again the education and intellectual formation of young minds and not just their vocational training for the job market.

If we fail to see the inauguration of the Berberian Chair in this symbolic way, we as professors and administrators and members of this community will have refused or will have been unable to accept the challenge of intellectual excellence. May this banquet be more than a gathering of friends and colleagues who worked so hard together to establish an Armenian permanence in the curriculum of California State University, Fresno. May it help mark the turning point in the definition of our institution.



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ԽՄԲԱԳՐԱԿԱՆ

Յարգելի Ընթերցող,

Անցնող Ապրիլ 24-ին Հայ ժողովուրդը անգամ մը եւս նշեց Ապրիլեան Եղեռնը: Ժամանակ մը՝ երբ հայութիւնը ոչխարի հօտի մը մօտ ի սպանդ տարուեցաւ եւ ողջ աշխարհը լուռ մնաց այդ անհուր որբերգութեան դէմ:

Հայը, որ ենթարկուեցաւ իր նախնադրին, սորվեցաւ թէ ինք իր ուժերուն վրայ պէտք է վստահի, եւ թէ օտարներէն երբեք պէտք չէ համակրանք կամ օգնութիւն ակնկալէ:

Հակառակ իրեն դէմ գործադրուած անարդար ոմիրին, հայութիւնը կ'ապրի, կ'անի, ըլլա՛յ Հայաստանի մէջ, ըլլա՛յ սփիւռքի օտար աստիճան:

Ուրախ ենք որ պատմութեան մէջ անաջին անգամ ըլլալով մեր երկու Կաթողիկոսները Վազգէն Ա. եւ Գարեգին Բ. կողմէ կողմի գալով, միասին ուխտեցին մեր ազգի միասնականութեան եւ անասանութեան համար: Ծիծեռնակաբերդի յուշարձանին առջեւ հայութիւնը կատարեց իր սրբազան պարտականութիւնը ի յարգանս մեր 1,5 միլիոն ու աւելի նահատակներուն: Սակայն իւրաքանչիւր հայ միայն Ապրիլ 24-է Ապրիլ 24 պէտք չէ որ մտահոգուի հայութեան վերաբերեալ հարցերով: Ամէն ժամ, ամէն վայրկեան պէտք է ըլլայ «մինչեւ յաղթանակ պայքարելու» պահ, որովհետեւ այսպիսով է որ պիտի կարենանք գործնական քայլեր եւ որոշումներ առնել հայ ազգի խնդիրներով:

Հայ Շարժումի «Հայկական էջ»-ը իր կարելիութեան սահմաններուն մէջ պիտի փորձէ միշտ թիկունք կանգնել հայ ազգի գերագոյն շահերուն, քանի մեր ժողովուրդը այժմ պահանջք ունի համերաշխութեան եւ գործակցութեան: «Տակաւին ո՞վ կը յիշէ հայկական ցեղասպանութիւնը» կ'ըսէր Հիթլեր 1939 թուականին:

Այսօր, ցեղասպանութենէն 74 տարիներ ետք, հայ ժողովուրդը կը յիշէ, հայ երիտասարդութիւնը կը յիշէ...

Կարելի չէ մոռնալ, բայց մանաւանդ կարելի չէ մերել: Ս. Թ.

## ՀԱՐՑԱԶՐՈՅՑ

## ՀԱՅԱԳԻՏԱԿԱՆ ԱՄՊԻՈՆԻ ՓՈԽ ՎԱՐԻՉ ՊՐԵՆ. ՊԱՐԼՕ ՏԷՐ ՄԿՐՏԻԶԵԱՆԻ ՀԵՏ

Ֆրեզնոյի Նահանգային Համալսարանի Հայագիտական Բաժինը արդէն իսկ բոլորեց տարի մը եւս նուիրական գործ մը, որուն նպատակն է հայ ուսանողներուն սորվեցնել մեր մայրենի լեզուն ու պատմութիւնը:

Այս առթիւ յարմար նկատեցինք հարցազրոյց մը ունենալ Հայագիտական Ամպիոնի փոխ վարիչ Պրե. Պարլօ Տէր Մկրտչեանին հետ:

Պարլօն բնիկ Ֆրեզնոյի է: Ան 1979-ին աւարտած է Ֆրեզնոյի Համալսարանը, ապա 1983-ին իր ուսումը շարունակած է Ս.Ը.Լ.Ա.ի մէջ՝ Տօթ. Սանտեանի եւ Տօթ. Յովհաննէսեանի շուշին տակ եւ ստացած է Մաթեմատիկ տիւրոսը: Այժմ ան կ'աշխատի իր Տօթերայի թէզի վրայ:

Չորս տարիներէ ի վեր Պարլօն անխնայօրէն կը դասաւանդէ այս համալսարանին ներս: Ան միշտ հետաքրքրուած է իր հայկական ինքնութեամբ եւ առ այդ ուզած է պրպտումներ ընել: Պարլօյի ծնողքը միշտ քաջալերած է գինք իր կեանքի ասպարէզին մէջ:

Ստորեւ կը ներկայացնենք շահեկան հարցազրոյց մը:

Հ. Պրե. Տէր Մկրտչեան, ո՞րքան գոհ մնացիք այս տարեշունին Հայ Ուսանողական Միութեան կատարած աշխատանքներէն:

Պ. Կրնամ ըսել թէ բազմաթիւ նախորդ տարիներուն, շատ յաջող տարի մը բոլորեցինք. խանդավառ վարչութեան մը շնորհիւ յաջող գործ կատարուեցաւ: Հայ ուսանողներու բերած մասնակցութիւնը ձեռնարկներու ժամանակ, գոհացուցիչ էր, սակայն կարելիութիւն կայ ալ աւելի:

Հ. Տօթ. Գոլյումեանին

բացակայութեան պատճառով ո՞րքանով դժուարացան ձեր պարտականութիւնները:

Պ. Տօթ. Տիգրան Գոլյումեան հակառակ որ Ֆրեզնոյ էր գտնուել, աշխուրջ կերպով կը հետեւէր մեր տարած աշխատանքներուն: Տօթ. Գոլյումեան որպէս փորձառու ուսուցիչ իր թելադրութիւններով եւ առաջարկներով գործը աւելի կը դիւրացնէր: Իր բացակայութիւնը զգալի էր:

Հ. Որո՞նք են վերջին նորութիւնները ձեր «դէպի հայրենիք» կազմակերպած, ուխտագնացութենէն:

Պ. Այս տարի երկրաշարժի պատճառով ու Սփիւքահայ Կոմիտէին որոշումով, պարզ գրօսաշրջիկներու խումբեր պիտի չընդգրկենք այս տարի, եւ այն խումբերը որոնք պիտի այցելէին Հայաստան միայն աշխատելու համար կրնային երթալ: Այս պատճառով յետաձգուեցաւ:

Հ. Ի՞նչ կը նշանակէ ձագի համար Հայաստան երթալը:

Պ. Շատ կարեւոր է, որովհետեւ հայ ուսանողները որոնք Ամերիկա կ'ապրին չունին այդ մօտիկ յարաբերութիւնը հայ մթնոլորտի հետ: Կը մեծանան առանց այդ զգացումին եւ ոգիին, ու երբ Հայաստան կ'երթան կը ներշնչուին: Ամէն հայ որ սփիւռքի մէջ կ'ապրի պէտք է գոնէ անգամ մը Հայաստան այցելէ:

Հ. Հայ Շարժումին նկատմամբ ի՞նչ է ձեր դիրքը:

Պ. Իբր ուսանողական թերթ կարեւոր դեր մը ունի հայ կեանքին ներս, մանաւանդ Ամերիկայի մէջ ուր, երիտասարդներուն առջեւ օտարացումի վտանգները կան: Բէ՛մ մըն

ինչպէս «Հայկական էջ»-ի նախորդ թիւին մէջ յայտնած էինք, այս թիւէն ներս պիտի ունենայինք կարճ հարցազրոյցներ հայ ուսանողներու հետ որոնք կը յաճախեն Ֆրեզնոյի Նահանգային Համալսարանը: Անգամ մը եւս զրուցողներու

## ՄԱՅԻՍ 28-Ը

Շուտով արդէն կը մօտենայ Մայիս 28-ը, Հայաստանի Անկախութեան տարեդարձը: 1918-ին երբ Երեւանի ճամբան բաց էր թշնամիին համար, հայ ժողովուրդը իջաւ գոյամարտի դաշտ, ու Սարգստեանի, Բաշ Ապարանի եւ Ղարաբաղի զինուորապետերով յաղթական դուրս ելաւ: Այդպէս էր որ հիմերը դուրեցան Հայաստանի Անկախ Հանրապետութեան: Երկու տարի ետք սակայն, դժբախտաբար այդ պատանի Հանրապետութիւնը պիտի իյնար նոր լուծի մը տակ:

Մայիսեան յաղթանակէն 71 տարիներ ետք, այսօր իսկ, կը տօնենք Հայաստանի Հանրապետութեան տարեդարձը, որովհետեւ ան անարդարութեան եւ բռնակալութեան դէմ անմոռանալի քայլն էր:

1918-ի անկախութեան խորհրդանշին էր եռագոյն դրօշը, հորիզոնական կարմիր, կապոյտ եւ նարնջագոյնով. կարմիրը կը ներկայացնէր հայութեան թափած արիւնը, կապոյտը՝ Հայաստանի պայծառ երկինքը, իսկ նարնջագոյնը՝ հայ աշխատաւորներու կամքը: Ան եղած է կամքի եւ յաղթանակի ներշնչման աղբիւր, անոր համար այլ բոլոր պէտք է յարգենք եռագոյնը որպէս հայկական միակ դրօշը: Երկրաշարժէն առաջ, առաջին անգամ ըլլալով, Հայաստանի հայութիւնը եռագոյն դրօշը ծածանցեց յերեւանի փողոցներուն մէջ՝ փաստելով որ եռագոյնը չէ մեռած եւ երբէք ալ պիտի չմեռնի հայ ժողովուրդի սիրտէն ներս:

Անդրանիկներու, Դրօններու, Քեոններու, Նազարեկեաններու, Սիլիկեաններու եւ ուրիշ շատերու պայքարը պարագի չէ գացած: Որքան ատեն որ հայ ժողովուրդը կ'ապրի, պիտի նշէ Մայիսեան անկախութեան տօնը, որովհետեւ օր մը դարձեալ Սարգստեանի զանգերը պիտի դողանքն յաղթանակը տօնելու եւ եռագոյն դրօշը կրկին բարձրացնելու մեր պայքարի լեռան՝ ազատագրուած Արարատի գագաթին:

է ուրկէ մեր ուսանողները կրնան իրենց գաղափարները յայտնել հրապարակաւ: Այս տարուան խմբագրականը բաւական լաւ գործ կը կատարէ:

Հ. Իսկ ձեր տպաւորութիւնները՝ «Հայկական էջ»-ին առնչութեամբ:

Պ. Գնահատելի է որ հայկական էջ մը լոյս տեսնէ Հայ Շարժումին մէջ: Կարեւոր է որ գաղութին ալ տեսնէ այս քայլը: Ժամանակին զանազան յօդուածներ գրուած են հայերէնով, բայց առաջին անգամն է որ միայն կերպով հայկական էջ կը տրամադրուի: Թերթը աւելի փայլուն է հայկական էջով:

Հ. Ի՞նչ է ձեր կարծիքը Մայիս 28-ի մասին:

Պ. Անշուշտ Շատ կարեւոր թուական մըն է հայոց պատմութեան մէջ: Նախ հայերը կրցան իրենց գոյութիւնը պաշտպանել: Առանց այս 3 հերոսամարտներու, վստահաբար հայութեան վիճակը խղճալի պիտի ըլլար: Մեր անկախութեան կորուստէն 600 տարի վերջ հայ հանրապետութիւն ստեղծուեցաւ: Սակայն շատ դժուարին ժամանակաշրջանի մէջ եւ դժբախտաբար չկրցաւ իր անկախութեան գոյատեւումը պահել: Անկախութեան որպէս խորհրդանշին հանդիսացաւ Եռագոյնը եւ ունի իր պատմական արժէքը:

Հ. Ի՞նչ են Ղարաբաղի առընչութեամբ լուրերը:

փափաքին համաձայն անուններ պիտի չիշուին:

— Ժ.Ս. Հայ Ուսանողական Միութեան ատենապետուհին է: Իր հօրը ազդեցութեամբ սկսած է հետաքրքրուիլ հայկական հարցերով: Անգամ է նաեւ Հ.Բ.Ը.Մ.ի եւ Հայ Եկեղեցւոյ Երիտասարդաց Միութեան (Ա.Ը.Կ.Օ.): Կը հաւատայ թէ Ապրիլ 24-ի սգատօնը կարեւոր է հայութեան համար, որովհետեւ կը փաստէ թէ հայերը չեն մոռցած իրենց նահատակները եւ միշտ կը յարգեն անոնց յիշատակը:

Հայապահպանման առաջին քայլը պէտք է ըլլայ Ֆրեզնոյի մէջ, մեր զաւակները հայկական դպրոց դրկել, ու կ'ամբողջացնէ ան ըսելով, բոլոր հայ ծնողները պէտք է իրենց զաւակները հայկական դպրոց դրկեն:

— Մ.Ճ. աշխոյժ երիտասարդ մըն է հայկական կեանքէն ներս: Անգամ է 3 Միութիւններու եւ կը յայտնէ թէ հայկական հարցերով սկսած է զբաղուիլ փոքր տարիքէն՝ իր ծնողքը որպէս օրինակ ունենալով: Ուրախ կը զգայ որ գոնէ երկրաշարժին հետեւանքով հայ ժողովուրդը կրցաւ բով-բովի գալ: Կը փորձէ միշտ տեղեակ մնալ հայկական նիւթերու շուրջ՝ յաճախ հայկական թերթեր կարդալով:

— Ս. Ա. կը գնահատէ մասնաւորաբար հայագիտական ամպիոնի տարած աշխատանքները որովհետեւ առիթը կ'ստեղծէ հայ ուսանողին սորվելու իր հարուստ անցեալը: Ֆրեզնոյի համազարգացող վարժարանին պարագային ան կը հաւատայ թէ գաղութը պէտք է աւելի քաջալերանք տայ թէ բարոյապէս թէ ալ նիւթականօրէն:

Ֆ. Կ. Առաջին անգամ հետաքրքրուած է հայկական հարցերով իր հայ բարեկամներուն ազդեցութեան տակ: Եւ մասնաւոր Փրոֆ. Տէր Մկրտչեանին, միասնականութեան առնչութեամբ, կը հաւատայ թէ զանազան կազմակերպութիւններու երիտասարդական միութիւնները պէտք է գով բովի գան եկեղեցիները, կը հաւատայ, անկասկած որ կրնան ազդեցիկ դեր ունենալ համերաշխութեան նպատակով:

Ինքը զգալիօրէն բարեկամ է իր հայերէն ու այժմ կրնայ բաւական մաքուր հայերէն խօսիլ ու գրել:

Այսպիսով կ'ամբողջացնենք Հայ Ուսանողներու հետ ունեցած մեր օգտակար միտքերու փոխանակումը:

Յաջորդ թիւով, պիտի շարունակենք մեր հարցազրոյցները Ֆրեզնոյի հայ գաղութի կարեւոր դէմքերուն հետ:

Պ. Յառաջիկայ Օգոստոսին, Ղարաբաղի Կոմիտէի անդամներուն դատաւարութիւնը տեղի պիտի ունենայ (Հայաստան-Մոսկուա) ժողովուրդը յոյսով կ'ապրի: Մայիս 1-ի տօնակատարութիւն տեղի չունեցաւ այս տարի՝ Հայաստանի մէջ, քանի որ կառավարութիւնը կը վախճար թէ այդ ցոյցերը աւելի Ղարաբաղի նեցուկ բնոյթ ունենան: Արտօնութիւն չտրուեցաւ որ հայերը ցոյց կատարեն Մայիս 1-ին: Տակաւին երբեմն ցոյցեր կը կազմակերպուին:

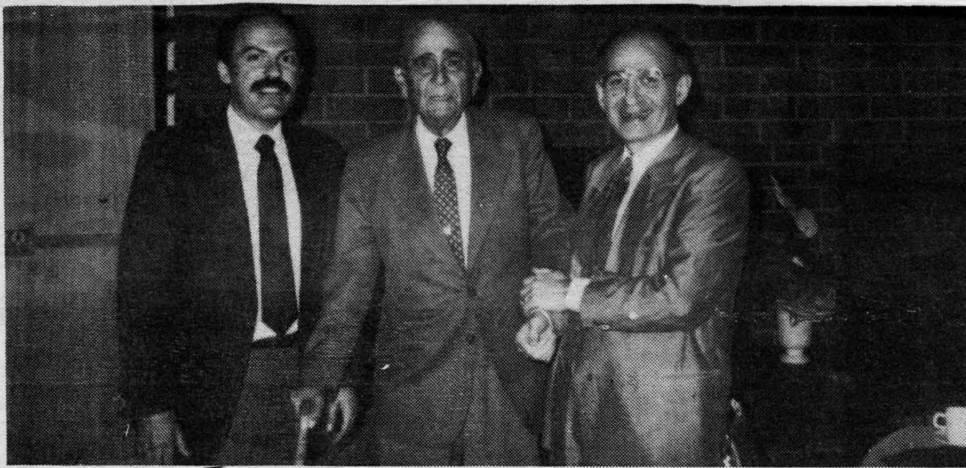
Հ. Իսկ երկրաշարժի հարցը՝

Պ. Վերաշինութեան գործերը սկսած են, Սովիէթ եւ օտար կառավարութիւններու կողմէ զրկուած օժանդակութիւններ պիտի բարեկաւեն տեղացի ժողովուրդին նիւթական ու հոգեկան վիճակը:

Հ. Ֆրեզնոյի գաղութը ո՞րքանով կը քաջալերէ Հայագիտական Ամպիոնը:

Պ. Հայ գաղութը լաւ ծանօթութիւն ունի Ամպիոնի մասին: Նիւթական օժանդակութիւնը քաջալերելի է: Սակայն կազմակերպիւմ ձեռնարկներուն հայ ժողովուրդին մասնակցութիւնը գոհացուցիչ չէ:

Ֆրեզնոյի հայութեան թիւը Հոկտեմբերի մէջ մօտ 40,000 է. ժողովուրդը պէտք է քաջալերէ Հայագիտական այս հաստատութիւնը: Շուրջ 80 աշակերտներ արձանագրուած են եւ կը հետեւին դասերուն:



From Left to Right: Barlow Der Mugerdechian, John M. Garabedian, and Dr. Dickran Kouymjian of the ASP.

## GARABEDIAN

continued from page 1

their agricultural production. It takes ten years before the newly developed variety can be brought to market. All new varieties are analyzed repeatedly for color hardness, flavor, and time of ripening and only the best are selected for their unique and superior attributes.

Garabedian has made significant contributions to agriculture and pesticides at universities throughout the state and his experience and expertise have been of benefit to an up and coming generation of farmers and others engaged in the business of agriculture. His reputation for growing only the finest quality of fruits has no bounds.

While firmly committed to the free enterprise system, John Garabedian has demonstrated his concern for those who need a helping hand. A group of Native

Americans wanted to establish an alcoholic rehabilitation center and approached him for assistance. He not only donated the land to them but donated farm equipment so they could productively use the land.

John Garabedian has been dubbed a "Latter Day Luther Burbank" by the 1980 California State Legislature. His experimental farm is growing in his words, "the most extensive collection of experimental vines and stone fruit grown in the United States by any individual, university, or corporation over 10,000 varieties."

John Garabedian has made significant contributions to the Fresno community, both non-Armenian and Armenian, through his generous philanthropic activities. The donation to the Haig and Isabel Berberian Chair is only one example of his dedication to the Armenian community.

## Oregon Community Efforts Appreciated

### *Hye Sharzhoom Staff*

The Armenian Community of Oregon (Օրիկրնի Հայ Գաղութը) was founded in 1982, as a registered non-profit cultural organization, dedicated to the maintenance of Armenian culture, sponsoring an Armenian language school and a scholarship fund, and helping to establish immigrants of Armenian descent in the United States. They have now become a relief organization as well, and volunteers have been working constantly since they received word of the Armenian earthquake.

The Armenian Community of Oregon established an Earthquake Relief Fund on December 9, 1989 in response to the

immediate needs of the victims of the disaster in Armenia. Ads seeking donations for Armenian earthquake relief were posted in 17 newspapers in the metropolitan Portland, Oregon area. To date, the Armenian Community of Oregon has raised \$22,000.

At their annual scholarship fundraiser, in response to the appeal published in *Hye Sharzhoom* (March, 1989), copies of the petition for the release of the Karabagh Committee were distributed and 35 members of the Armenian Community of Oregon filled out the petitions. It is encouraging to see what a relatively small Armenian community can accomplish when it works together.

### *Hye Sharzhoom*

welcomes your letters

and comments!!

## 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: \$ \_\_\_\_\_.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Please make checks out to **Armenian Studies Program** and send to:

Armenian Studies Program  
California State University, Fresno  
Fresno, CA 93740

## HOVANNISIAN

continued from page 1

Hovannisian continued his lecture with the overthrow of Abdul Hamid by the Young Turks who sought nationalism. Nationalism proposed "Turkey for the Turks" and all other non-Turkic or non-Islamic peoples living in Turkey were to be put to death. The only choice left for minorities like Armenians was to either become assimilated or eliminated. Young Turks would not use massacres to keep the status quo but would now use genocide to destroy the status quo and create a new state with one nation and one people.

Turks who committed the inhumane crimes against the Armenians, today do not want to accept the burdens of the past. At that time they were hoping that in 50 or 60 years the youngest surviving member who had witnessed the death marches, the starvations, and brutal murders would be gone. Their predictions came true because today most of the surviving generation has disappeared, and ultimately today with the death of the survivors the genocide has been forgotten.

Hovannisian said, "In the process of assimilation, in the period when our parents were immigrants in this country, they could not speak English well, they didn't know what the state department was or where the state department was or how to write a decent memorandum." Then he added, "And even if they could write a decent memorandum, who was to listen?"

The intent in those days, when the survivor generation was growing up, was to forget the genocide because its remembrance brought about grief and misery. Others were also preventing remembrance of the genocide by denying that it ever happened. Turkey continually denied the truth and made it clear that if a genocide were to be recognized it would jeopardize Turkish and American relations. And in cooperation with our government, Turkey has succeeded in preventing the truth from becoming exposed.

Today there is a new campaign of denial being organized to hide the truth. One example of this tactic states that there are two sides to a story, if one person says one thing and the other person another, the truth has to be somewhere in the middle. This fair play tactic proposed by Turks and others proposed by America are being used to deny the genocide. Also the current Turkish government does not want to have connections with the past government who perpetrated the genocide; being the successor government they do not want to take responsibility.

Even though the level of denial is beyond belief, there is hope for the Armenians. Even amongst all this denial and forgetting, there is still a belief that truth has a role and a place in our youth. Today the Armenian genocide has been introduced to the curriculum and is being taught in the social studies courses in order to educate people on human rights.

## Gifts Donated To ASP Library

Mr. Kenneth Melkonian, Jr. of Fresno has donated a conference table for the Sahatdjian Library in the Center for Armenian Studies. The library is now open during office hours for visitors.

Mrs. Sonia Keshishian of Fresno has donated several books on Armenian art in

English to the Armenian Studies Program.

The Armenian Studies Program is accepting donations of books, periodicals, and photographs for the Sahatdjian Library and the Avedian Archive. Those interested should contact the Armenian Studies Program or the Department of Foreign Languages.

*Western Armenian Athletic Association*

## Armenian Summer Games

June 16, 17, 18, 1989

Fresno State University

For Further Information Contact Coordinator

Charlie Mugerdechian- (209) 432-9100

## Jim Karagozian

If you are in the market to buy or sell a home, I would appreciate an opportunity to meet with you and discuss the benefits offered by Pro Mr. "Z"

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