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May 1992

Volume 13, No. 4

Supplement to the Daily Collegian

Armenian Genocide remembered

By Armen Aghishian
Staff Writer

At noon on Friday, April 24, in the Free Speech Area at CSU Fresno, the Armenian Students Organization (ASO) held an Armenian Genocide Remembrance commemorating the death of 1.5 million Armenians in the first genocide of the 20th century. On hand were California Congressman Richard Lehman and Fresno City Councilman Tom Bohigian. The event attracted an audience of well over three hundred people.

The program began with a brief message from ASO President Richelle Noroyan, who then introduced Professor Barlow Der Mugrdchian of the Armenian Studies Program. "The intent of the Turkish government was the complete extermination of the Armenian people," Der Mugrdchian stated. "Armenians of all religious denominations were targeted in the Ottoman Empire's successful political operation of annihilation of a people within their borders."

Tamar Chaderjian, a student at Fresno City College, then stepped to the podium to recite a touching poem entitled "I am an

Armenian", which included the theme of hope and of never reliving the Genocide again.

The next speaker was Dr. Dickran Kouymjian, Director of the Armenian

Studies Program. He began by stating that, "life is full of injustices." Kouymjian further elaborated that, "An injustice to one group is an injustice to all groups - especially when the injustice is a Genocide."

Kouymjian said that the Armenian Genocide is the single most important injustice which should not be tolerated by not only the Armenian people, but also the entire Diaspora and every country which comprises it. He urged everyone to, "join the battle against the injustice of the Armenian Genocide as it is a slap in the face of humanity."

Fresno City Councilman Tom Bohigian stressed that all persons, Armenian or not, need to remember the Genocide and its many victims. He remarked that though people may have the tendency to deny history and the truth, the reality is that the Genocide did happen and must be admitted by all people, not only the Turks.

The final speaker, Richard Lehman, a strong voice of the Armenian people in the U.S. Congress, stated that working for the Armenian Cause has given him the most pleasure of any of his accomplishments. He further stated that, "If we turn our backs on history, the same atrocities will occur over and over again." Lehman, who was recently in Armenia to observe the referendum and elections for Armenia's president, reiterated that we, the voters must hold all elected officials responsible for their actions in this regard.



Left to Right: Richelle Noroyan, Janice Caprelian, Sato Ohannessian, Michelle Maroot, and Rosig Kalpakian at April 24 Rally

Community Observes April 24

By Armen Aghishian
Staff Writer

With the participation of clergy and leaders throughout the San Joaquin Valley, a community-wide April 24th "Martyr's Day Commemoration" was held at the First Armenian Presbyterian Church in Fresno, at 6:00 p.m. on Friday, April 24, 1992.

Over six hundred were in attendance to participate in and witness the religious and civic observances. The events were organized by the Armenian Community Council which is comprised of the political, religious, and cultural organizations throughout the central San Joaquin Valley.

The main part of the civic observance

consisted of a speech by guest speaker Dr. Dickran Kouymjian, Haig and Isabel Berberian professor of Armenian Studies at California State University, Fresno. Dr. Kouymjian earned his Ph.D. from Columbia University. He has chaired Armenian Studies departments in Beirut and Paris and in April 1989 he became the holder of the first endowed Armenian Studies Chair at California State University, Fresno. Dr. Kouymjian is also the Director of the Sarkis and Meliné Kalfayan Center for Armenian Studies.

Dr. Kouymjian began by stating that the See Observance, page 8

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The Little Things

By Jeff Ahronian
Editor-in-Chief

'What does it mean to be an Armenian?' is a question one is constantly confronted with these days. It is indeed a concept that is hard to put a handle on.

Speaking from experience, however, it is 'the little things,' sometimes unconscious to the senses, that make us who we are - that ultimately help to define our culture and attitudes.

"What do I feel it is being an Armenian?" you dare ask?

To me, it's knowing you will always have 'the little things' to look forward to. For example:

Knowing you will always have some type of food item - preferably *choreg* - awaiting you once you step foot in the home of an Armenian grandmother. You will of course have to indulge yourself even if you're not hungry due to proper etiquette.

Knowing you will always have at least one picnic - complete with Armenian music and Armenian food - to attend in the summer.

Knowing you can usually trust an Armenian man with your money.

Knowing you will almost certainly get filled up on a generous plate of shish kebab, pilaf, salad, lamajoon, yalancie, kufta, peda bread... need I go on?

Knowing you will likely have an asthma attack by attending church and inhaling several whiffs of the passing by incense.

Knowing you are almost always welcomed in an Armenian home.

Knowing you will always have some older, female family member trying to 'marry you off' to a nephew or niece of a friend of a friend (or something to that effect!).

Knowing you will always be related to at least one person in Fresno.

* * *

Indeed, Armenian culture is filled with wonderful, eccentric, and minute distinctions - sometimes just barely noticeable to the senses. One cannot simply just put a label on it and arrogantly think that they can completely understand what it means to be an Armenian.

It's a certain feeling that one has when they are an Armenian - a feeling... A strange yet truly wonderful feeling.

The truth is, I love and cherish 'the little things' and know that I will always have them to fall back on. It is the only culture I know and can fully relate to, and what it all comes down to, is the underlying fact that I wouldn't want to be anything but an Armenian - even if I do happen to get an asthma attack every time I attend church.

Raffi and Hagop

By Jeff Ahronian



Top 10 Reasons For Reading *Hye Sharzhoom*

10. It's the only Armenian students' newspaper published quarterly in the United States.
9. Your doctor prescribed it.
8. You wanted to try and impress older family members by reading (or at least pretending to read) the Armenian page.
7. They were out of USA Today.
6. You enjoy stimulating your millions of brain cells with high caliber and intellectual literature.
5. You're related to a staff member.
4. Your professor made you.
3. It's printed on bio-degradable recyclable paper.
2. You couldn't think of a better way to spend 20 minutes.
1. It's free.

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Articles may be reprinted provided that *Hye Sharzhoom* is acknowledged. *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) 278-2669.

I Am An Armenian

The following is excerpted from a speech given during the April 24 Commemoration held at CSU Fresno.

By Tamar Chaderjian

Today is Armenian Martyrs Day, April 24. Seventy-Seven years ago began a genocide so bloody and so brutal that it has sustained the tears in our eyes and the pain in our hearts. That is obvious. What is not so obvious, and what is not so talked about are the heartfelt emotions.

Since I have been in the Armenian Student Organization, I have been fascinated to see that other Armenians my age see what I see and feel what I feel. We have all been deeply scarred by the occurrences to our ancestors in the past. Do we not have reason to?

Yes, it is because of these scars that we have been able to find solace to heal our wounds. This has come about through our unity and comradery. Being among Armenians my age, while at times has been painful because the presence of the genocide always seems to hang on our

shoulders, I would not give that up for anything. We have suffered much yet we stay together. The super glue that binds us is the memory of our grandparents. We may not have lived through the days of horror where our grandparents had to fight everyday to stay alive, but we feel this pain and seek justice for what they endured. We feel this way not because of the technical reasons but because we truly feel the anger and pain of losing our homeland. If we only knew the technical and did not feel the emotions, we would not be here today.

Through the ASO I've come to realize that although there are people who would much rather forget, there are also people who remember. That is you and I, we are here today because we remember, we can't stand to forget, our minds nor our hearts will allow us to.

So why you ask, is it good to remember something so traumatic, something so depressing, because only through our remembrances, and our struggle will the world know that April 24, 1915 was the day of genocide, a day we hope no one else has to endure.

Letters to the Editor

CSU Fresno students respond to Hye Sharzhoom

Dear Editor:

It is unfortunate that you only publish the *Hye Sharzhoom* two times a semester. I found it to be a professional publication, and the layout and design of the newspaper was very nicely done.

The articles were well written and interesting. As for the article on 'Studying in Armenia,' I would have liked to have seen some photographs of the students studying at Yerevan State University. The calendar of events is a good idea to keep the students informed about up-coming Armenian events. I would have liked to have seen a small section where some words or phrases are translated from English to Armenian.

I have been Editor of yearbook staffs in the past and I have seen many newspaper staffs work for hours on their papers. I realize all of the time and effort your staff has put into this publication, and it shows. Keep up the good work!

Sincerely,
Michelle Ann Maroot

Dear Editor:

First, I would like to compliment and thank all the writers and contributors of the *Hye Sharzhoom* newspaper. I thought its layout and organization were good and easy to read. It also had enough different articles and styles of writing to keep the paper interesting while being informative of campus and general Armenian activities. I thought all the articles were well in place and no space was 'wasted.'

However, the article which most attracted my attention and admiration was "Too Much of an Armenian?" by Jeff Ahronian. The article was written expertly; when taken superficially it was amusing and 'light-hearted,' yet, I believe

it was not meant to be taken superficially. Mr. Ahronian's article is a reminder to all Armenians - especially the younger generations - that there is no such thing as being too Armenian. It is perfectly clear that the extremes which he named, such as reciting the Armenian National Anthem backwards, or painting one's house the three colors of the Armenian flag, will never be met. Yet, we still have people who think that caring about or being involved in the issues of their own people is a form of obsession and therefore unhealthy. It pains me to see Armenians fighting against themselves when they could be concentrating their energy on more important issues such as getting the U.S. Government to recognize the Genocide and set April 24 as a day of remembrance to all those who were massacred by the Turks.

So wake up Armenians! Stop worrying about being too much of an Armenian and start working on your obsession of avoiding being Armenian.

Cordially yours,
Taline Kilagbalian

Dear Editor:

Your paper is informational, yet, light-hearted. Unlike other Armenian newspapers, *Hye Sharzhoom* takes on the questions of education, social issues, and the Karabagh conflict without posing too much of a biased opinion on the reader. An example of this would have to be the article "Too Much of an Armenian?" This actually pokes fun at Armenians while poking fun at those who put Armenians into certain stereotypes. The 'five early warning signs' are quite comical. I, and a few other female classmates, especially

enjoyed #3.

Setting off that article nicely was the Vintage Days conflict piece written by Richelle Noroyan. There was definite controversy involved, but I didn't feel pressured to 'go for' either side. I was appreciative for the information because I had no idea that this problem existed and am glad that it has been resolved with both the ASO and the VDC in agreement.

Hye Sharzhoom supplied me with material worth reading and I enjoyed every article. The map of mountainous Karabagh, as well as the facts written underneath, was a very nice touch.

Sincerely,
Kerri Hasty

Dear Editor:

I recently read the article "Too Much of an Armenian?" and I wanted to commend you on your ability to distinguish between humorous and offensive material. I felt that the article was not in bad taste, rather it was simple joking about some fictional or possibly real people who proudly display, sometimes above and beyond what would be considered normal, their Armenianness. I think that the fact the writer is an Armenian helps the reader know that the article has no underlying offensive nature. I feel that a major part of positive self image is the ability to not be offended by jokes about ones background. Articles of this nature help to broaden the ideological spectrum of a paper like this one.

I also read the article titled "An Editorial on Current Armenian Affairs" and agreed with the overall point. Because Armenia is at war with Azerbaijan, the aid provided to the Armenians is most likely

to go towards furthering the war effort. Now, I am not trying to judge whether or not the Armenians reason for fighting is a good one; I am simply suggesting that the writer's points made sense. I think that more effort should be made to peacefully end the war, or measures should be taken to ensure that the aid intended to feed and clothe the civilians does exactly that.

Overall, I have found *Hye Sharzhoom* to be an interesting newspaper. I think that it deals very thoroughly with the current issues affecting Armenians; it also helps to diversify cultural knowledge as well as awareness on the campus of CSU Fresno.

Interested odor,
Craig Fry

Dear Editor:

"Too Much of an Armenian" was an extremely funny article and was written quite tastefully.

The article on Vintage Days was impressive. I agree that we should have a time of remembrance on April 24 and that the VDC should've been aware of what that day means to the Armenian people. It's times like this that the people need to know about the Genocide and what happened to the Armenian people.

Overall, I liked the newspaper very much and wish it was available more often. It's both funny and informative. The newspaper coverage of the different topics was good and it's nice to have a funny section like the cartoon and the above mentioned article. The articles are not one-sided, they tell both sides of the story. I just hope that the *Hye Sharzhoom* will be available more often.

Sincerely,
Aznive Tchpadarian

Dear Editor,

Upon reading your paper, I found it to be enjoyable and very informative not only for people of Armenian ancestry but also for people like myself who are only studying the culture.

I did find two articles that I especially enjoyed, the first being the article entitled "Too Much of an Armenian?" I found that this article was not only humorous but that it also addressed an important subject matter. It's important that people know when to draw the line on their Armenianness. I felt that this article got the message across in a non offending way by using humor which was very refreshing because you don't find much humor in our news today.

The other article I found appealing was the one about the graduate student from Armenia. I found this article interesting not only because of my interest in agriculture but also because I had the opportunity to listen to Artashes once before. I'm glad to see that students will have the chance to study in the United States especially when they have an interest in our agriculture industry. So please keep the readers posted on the Armenian-U.S. exchange program.

In closing, I just like to say that the paper looks professional. It is structured well and it's very informative.

Sincerely,
Steve Rocca

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HYE SHARZHOOM NEEDS YOUR SUPPORT

**There is a critical financial crisis
affecting the mailing of our newspaper.**

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Bulbulian still seeking knowledge

By Jeff Ahronian
Editor-in-Chief

Berge Bulbulian, comfortably wearing a t-shirt displaying the fact that he has donated blood to the Central California Blood Bank, will proudly declare that the love of his life is writing about foreign travel.

Bulbulian, who once thought that he would be a full-time writer before he ultimately got sidetracked with farming, has written material on subjects diverse as computers, Armenian grandmothers, European travel, and is looking forward to writing a book on the life of Artemisia Gentileschi, an Italian woman painter of the 1800's.

Bulbulian was born in Mexicali, Mexico. His father worked in the Imperial Valley near Palm Springs doing farm labor until the family moved north to Del Rey.

"Before World War II," Bulbulian recounts, "the Armenians were treated terribly. I remember constantly being called a 'dirty black Armenian.'"

Bulbulian, who enlisted in the U.S. Navy during WWII, attended Fresno State College before graduating from UCLA with a degree in Philosophy. Bulbulian, however, still finds time to enroll into as many CSU Fresno Armenian Studies courses as possible.

"I am still seeking knowledge," Bulbulian states. "I'm a perennial student and will continue to be so until my mind stops functioning."

Bulbulian, who serves as Secretary of the Kalfayan Center for Armenian Studies Advisory Board, states that the Armenian Studies Program (ASP) has a lot to offer and that the community should put forth a lot of effort to see that it is maintained. He goes on to say that he has benefited a lot from the weekend ASP courses but would like to see more participation from both student and non-students. "People should know about what their background is - about their history."

Bulbulian questions those students who

take courses to just get a degree. "It's the experience that counts," he remarks. Bulbulian in fact has very strong beliefs regarding higher education. He feels that the overall quality of education has been lowered because of the 'numbers game' - when certain classes are ultimately cut because of low enrollment. "Classes should be offered because of need, not

because of demand."

Bulbulian has been active in a variety of service organizations including the California Rural Legal Assistance Foundation, which helps provide legal assistance to the poor. When asked why he donates his time, Bulbulian responds by saying that he simply wants to make a difference. "Every person should give something back

to society - you can't just take."

Travelling, because of the history, architecture, and art associated with it, is still essential to Bulbulian and Alice, his wife of 45 years. They are looking forward to visiting Armenia in the next 2 to 3 years and hopefully contributing something of value to their homeland.

Hye Profile: Berge Bulbulian

Occupation: Farmer.

Born: November 10, 1925 in Mexicali, Mexico.

Marital Status: Married to Alice Krikorian for forty-five years.

Children: Three daughters and four grandchildren.

The purpose of my job is: To produce good grapes even when nature does not cooperate.

First job: Digging weeds for a neighbor at twenty cents per hour.

What I enjoy most about my job: The independence that results from being self-employed.

I realized I wanted to be involved in: Supporting Armenian Studies at CSUF when I first heard Dr. Dickran Kouymjian speak.

My most embarrassing moment ever was: I can't think of one. I guess it was so bad I blocked it out of my memory.

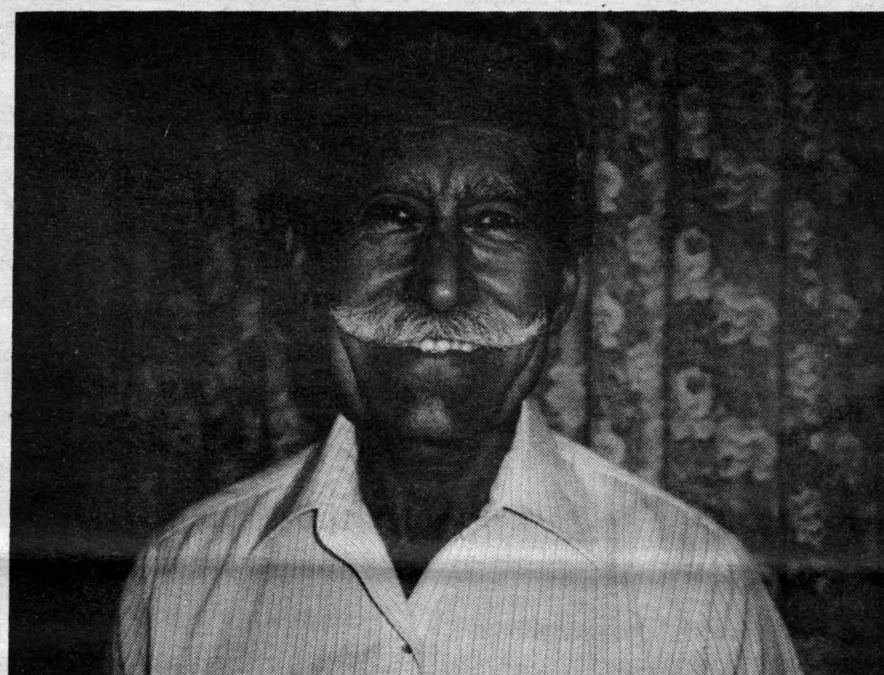
The person who has had the most impact on my life is: Dr. Earl Lyon, Professor Emeritus of English at CSUF.

All-time favorite television show: "That Was The Week That Was."

All-time favorite movie: "For Whom The Bell Tolls."

Favorite food: Eggplant—any way my wife makes it.

Favorite vacation spot: In the USA—Pacific Grove; Abroad—Paris.



Favorite sport: Ice skating (watching, not doing).

People who make me laugh are: Those whose clever humor is not based on racial or ethnic slurs.

Biggest regret: I don't have any regrets.

If I could change one thing about myself, I'd: Be a little more careful in my work so I wouldn't be so accident-prone.

Best gift I ever gave: Love.

Best gift I ever received: Love.

Fondest childhood memory: The day my father took me to the Del Rey library. It was the beginning of a life-long love affair with literature.

Favorite way to relax: Reading.

Biggest gripe: Victims of bigotry who become bigots themselves.

I'm most proud of: My great family.

Ten years from now, I'll be: Learning.

Saroyan conference offers something for everyone

By Armen Aghishian
and Renee Topoozian
Staff Writers

Every year, Fresno honors its native son William Saroyan with a festival to commemorate his works of art and all that he did for the community.

The festival began on Friday, May 1, with a mini-symposium, "William Saroyan: After a Decade". The Symposium took place at CSU Fresno and was sponsored by the Armenian Studies Program and William Saroyan Festival Committee.

The guest speakers for the conference were Saroyan biographer William Leggett

of Napa, and Dr. Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies at CSU Fresno.

The event, which was open to the public, attracted many students and community members.

John Leggett presented an eloquent paper on "The Search for Saroyan: Three Post-War Novels." In the novels and plays, published after World War II, Saroyan, himself a veteran, championed many of the sentiments and emotions carried by much of the public during the time. The three novels discussed were: the Adventures of Wesley Jackson, Rock Wagram, and The Laughing Matter.

Leggett stated that as a writer, Saroyan

was conceivably a "manic depressive, who gambled a lot and had the IRS after him."

Following a short reception, Dr. Kouymjian presented a paper entitled, "Influences on Saroyan: Whitman and the Others." Kouymjian pointed out that Saroyan's book, Wesley Jackson was the most translated book in the Soviet Union and Eastern Europe where he was one of the most popular American writers.

From Dr. Kouymjian's paper it is clear that Saroyan was "critical of the critics." He was boisterous yet modest and passionate. Like Whitman, "Saroyan never used flattery to advance his career."

Saroyan's first work, The Daring Young Man on the Flying Trapeze, was written at

a much younger age than Whitman's first book of poetry, Leaves of Grass. Saroyan was very much influenced by Whitman.

"In Saroyan's novels," said Kouymjian, "no man or woman is more important than any other."

A lively discussion and question and answer period followed the conference enlivened by the fact many who personally knew William Saroyan were present at the conference.

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Round table discussion creates sparks

By Richelle Noroyan
Staff Writer

On April 24, the Armenian Students Organization (ASO) sponsored a round table discussion with Fresno City Councilman Tom Bohigian. The topic of the discussion was how to get the Armenian Genocide recognized by the United States government. The event was the second part of the April 24th commemoration activities that the ASO sponsored. More than thirty ASO members participated in the discussion.

Councilman Bohigian started the round table discussion by making a few opening comments about why the Armenian genocide had not been recognized. "Right now the cards are stacked against us when it

comes to recognizing the genocide," Bohigian said. He went on to mention that the Turkish government spends millions of dollars in their lobbying efforts in Washington D.C. to convince legislators not to vote for genocide recognition. Councilman Bohigian then stated, "Recognition of the Armenian Genocide would be more likely to occur if a Democrat is elected President this year." This comment caused the round table discussion to become a round table argument.

Bryan Bedrosian, a former CSU Fresno student and a former ASO President, was angered by Councilman Bohigian's remark about the presidential election, and questioned why a Democrat would be more likely than a Republican to recognize the Armenian Genocide.

Dr. Dickran Kouymjian, coordinator of the Armenian Studies Program added, "You have to understand that Councilman Bohigian is coming from the point of view of a Democrat."

Bedrosian obviously annoyed said, "I think it's wrong for Tom to use this forum to push the Democratic Party. We're here to talk about the recognition of the genocide."

Councilman Bohigian responded by saying, "You took my comment out of context, I think that anyone compared to President Bush would be better in terms of recognizing the Armenian Genocide, and would also be better for our foreign policy so it would have some sort of value for human rights."

Once again Councilman Bohigian's

remarks sparked off another debate between himself and Bryan Bedrosian, moving away from the topic of the Armenian Genocide to the topic of American Foreign policy.

Towards the end of the round table discussion, however, the topic once again moved back to the Armenian Genocide. The importance of being politically active was mentioned, and, in Bohigian's opinion, that the likelihood of recognition was not great as long as the Bush administration was in power, and the Turkish government continued to spend millions of dollars in their lobbying efforts against recognition of the Genocide.

Afterwards, Councilman Bohigian thanked the A.S.O. for inviting him to the round table discussion and other April 24th events.

'Armenian Art' is focus of class

By Armen Aghishian
Staff Writer

On three separate weekends in March, the CSU Fresno Armenian Studies Program sponsored a three unit course on Armenian Miniature Painting covering painting in Armenia from the 6th to the 17th century. Each weekend covered a distinct period in Armenian miniature and manuscript painting. The instructor for the course was Dr. Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies at CSU Fresno. Attending the classes were CSU Fresno students as well as many members of the Fresno community.

The first weekend of the course started with an overview of pre-Christian Art and the origins and development of Christian Art and iconography up to and including the 6th century A.D. In referring to these formative years in Armenian Art, Kouymjian stated that "for many centuries, Armenian painting was characterized almost exclusively by illustrations in Armenian books, especially religious texts." In fact there presently exists over 30,000 preserved manuscripts most of which are illustrated though a majority are "late manuscripts", that is, manuscripts after the 16th century. Kouymjian further added "many of these illustrated texts contain more than one illustration and most depict Christian scenes." Greek, Latin, Syriac, as well as Armenian manuscripts emphasize the four synoptic gospels: Matthew, Mark, Luke, and John. These are detailed accounts of the life of Jesus Christ.

"Christianity truly flourished in the fourth century A.D. after Roman perse-

cution stopped," stated Kouymjian. It was then that the Edict of Toleration was issued and the monastic movement came about. At the time, 313 A.D., paganism ended and Christian art had truly taken a foothold in enclaves and communities. Beginning with Christian stone mosaics and frescoes in the church sanctuaries, various styles of painting emerged. "The patrons with money, the rich citizens, were the ones financing many of the manuscripts in this period," said Kouymjian, and several examples also showed that often the patron would also appear in the manuscript, perhaps in several scenes or places.

The artists of the manuscripts were for the most part anonymous members of the clergy, typically priests, or monks, who inevitably became "scribes". Dating of the manuscripts is made easier by analyzing the information left by the scribes. Often the date would be indicated, however if not, dating could be secured by locating the name of the Catholicos or ruler, or identifying the scribe or artist. If none of the aforementioned are present, analysis of the script and style of art will be necessary to determine the date.

A variety of media were employed from the third to the eighth century, the earliest being papyrus. This medium was invented in Egypt, and is made of reeds. Today, only a few papyri exist.

One of the oldest known Armenian manuscripts is the Etchmiadzin Gospel. Etchmiadzin, where that manuscript is located today, is characterized by Kouymjian as being "the Vatican of the Armenian Church with the Catholicos serving as the religious spiritual leader, much like a pope". This late tenth

century manuscript has four distinct parts in terms of its artistic qualities. The first are the Final Four Miniatures, which as the name suggests are the paintings attached at the end of the Gospel. The second part is the binding of the manuscript, which is known, by dating, to be older than the manuscript itself. The third part is the bulk of the text and the miniatures, and the fourth part are the many colorful marginal illustrations which can be found throughout.

The oldest complete Armenian Manuscript is an artistic creation of the ninth century - the Queen Milke Gospels. The Gospels can currently be found in the library of the Mekhitarist Brotherhood at San Lazzaro, Venice. The binder of the Gospel had even left

several flyleaves, or blank pages which serve as a remembrance. The scribe had also included several colophons, or memorials in the Gospel. Each of the four Evangelists uniquely receives a full page drawing within this Gospel.

The oldest illustrated Christian Gospel manuscript surviving today is the Rabulla Gospels of 586. This Syriac manuscript is completely intact and properly dated. "This is one of the most notable and studied works of the sixth century" stated Kouymjian. It was written in Syriac and portrays the Four Evangelists, typically in pairs. Wall paintings of catacombs and crosses also served as evidence of fifth - sixth century art.

See Art, page 8

ASO Update

The second half of the Spring '92 semester was quite eventful for the ASO. After filling positions vacated by former President Khatchig Jingirian and historian Arpi Ajamian, with Richelle Noroyan and Rosig Kaipakian respectively, the new team continued their efforts towards making April 24 and the Vintage Days Boomtown Carnival a success.

The Vintage Days Committee obliged the ASO on Friday April 24 by halting activities in remembrance of the 1.5 million Armenian Martyrs. Over a dozen placards were on display showing evidence of the Genocide and its accounts. Following the noontime activities was a 'round-table discussion.' A tour of the campus was given to area Armenian highschool students by Tamar Chaderjian and Janice Caprelan.

During the Boomtown Carnival, shish kebab plates were sold. Sales were excellent, topping those of many previous years.

On May 7, the ASO also participated in International Week. A table of Armenian culture was set up along with many other campus cultural organizations.

Several general meetings took place at Popolos Pizza. The final meeting of the year, however, took place at the home of Richelle Noroyan. Garo Jabaghchourian and Robyn Saroyan were honored for their outstanding performance and help throughout the course of the semester.

Elections for the '92-'93 school year officers took place and the results are as follows: Michelle Maroot, President; Armen Aghishian, Vice President; Robyn Saroyan, Treasurer; Julie Momjian, Historian; the Secretary position remains open.

"King Artashes Elected -- Second 4 Year Term"

This may have been the headline in the Yerevan Daily dated 185 B.C.

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Letters, from page 3

Dear Editor,

As a first time reader of *Hye Sharzhoom*, I will admit I had some presuppositions of a biased Armenian agenda. However, I was surprised to find some of the best student journalism available pertaining not only to Armenia but in general as well.

I particularly enjoyed the coverage of the April 24 dilemma between the Vintage Days Committee (VDC) and the Armenian Students Organization (ASO). The writer, Richelle A. Noroyan, was especially fair and respectful to both organizations while neatly summarizing the irony of the whole

plight in the last sentence, pointing out the frustrations of the Armenian students in having "to compete with a 'water game' to commemorate the Genocide."

Also of interest was the "Hye Profile," which gave a success story of one of the local prominent Armenian businessmen. It is important to keep those success stories visible as an encouragement and/or goal to all, Armenian or not.

Thank you for your publication which was both informative and enjoyable to even non-Armenians such as myself.

Sincerely,
Debra Templeton

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Gifts and Books Received

Mrs. Roxie Moradian of Fresno has donated a number of books to the Armenian Studies Program for the Sahatdjian Library housed in the Kalfayan Center for Armenain Studies. They include David Marshall Lang, *The Armenians*, eight volumes of the collected works of Avetis Aharonian in Armenian, organizational year books, and some Armenian periodicals. We would like to thank Mrs. Moradian for thinking of the Program as a place to deposit such material.

Augustine Badeer, member of the Armenian Studies Advisory Committee, has donated Paren Kazanjian, *The Cilician Armenian*, Boston, 1989, 509 pages, a series of biographies of Armenian figures from the Cilician area.

Ms. Susan Kirby has donated a mint copy of the *The Tragedy of Bitlis* by Grace H. Knapp to the Sahatdjian Library housed in the Kalfayan Center for Armenian Studies. The book was published in New York in 1919 and contains excellent illustrations of Bitlis. In her letter of donation Ms. Kirby says: "This book originally belonged to my grandfather, the Rev. Sebastian Struyk. Recently going through my grandmother's things, I found this little volume....My grandfather, a Dutch Reformed minister, would have enjoyed its round-about journey and been pleased with its final destination!"

The near perfect copy with its original dust jacket and splendid photos of Bitlis will be used by students and researchers working in the Kalfayan Center. Grace Knapp, a missionary with the American Board in Armenia, gives us eye-witness accounts of the Genocide as it unfolded in Bitlis. Ms. Kirby was in turn told that many Armenians from Fresno, including the family of William Saroyan, are descendents of emigrants from Bitlis.

Books & Periodicals Received

Professor Dickran Kouymjian and the Armenian Studies Program would like to thank the authors and publishers for the following books and periodicals which the Program has received during the past months.

Books

Ajemian, Kevork, *Hardgoghi jarangord-nere*, Beirut, 1983, 528 pages, a novel in Armenian.

Ararat, *Handesi bnagrakan hratarakut'iwnneri matenagitut'iwn* (1868-1919), Erevan: Oriental

Institute, 1989, 202 pages.

Archbishop Artak, *Bazkataratz (Poems)*, Tehran: Nayiri, 1990, 159 pages.

Bogharian, Archbishop Norair, *Grand Catalogue of St. James Manuscripts*, vol. XI, Jerusalem: Armenian Convent Printing Press, 1991, xv, 469 pages, with 62 figs. The final volume in this monumental descriptive catalogue presents 290 manuscripts.

Deranian, Marderos, *The Village of Hussenig: Memories from the Heart and Hearth*, Boston: Baikar Publishing, 1981, 193 pages Ar-

See Books, page 8

ACYO Sports Weekend

May 22-23, 1992
Basketball and Volleyball at Bellarmine High School

TRIPLE X FRATERNITY Moonlight Picnic

July 18, 1992

5:00 p.m.

At the California Armenian Home

6720 E. Kings Canyon Road

Shish Kebab & Peda Burger Dinners
Ice Cold Beverages

Featuring Richard Hagopian and his Band
Armenian Music and Dancing

Raffle Prizes

Grand Prize: Cancun Trip for 2

Air & Hotel Accomodations

2nd Prize: Weber Barbecue with Rotisserie

Bring The Whole Family * Great Food * Fun * Dancing
parking \$3 per car



Հայկական էջ

ԽՄԲԱԳՐԱԿԱՆ

ՂԱՐԱՐԱՂԻ ՄԷՋ ՏԻՐՈՂ ԿԱՑՈՒԹԻՒՆԸ

Ինչպես բոլորս ալ տեղեակ ենք, կացութիւնը վատթարացած է Ղարաբաղի մէջ: Սաստիկ կոիւնքեր ետք, Շուշի վերածուած է ծանր բախումներու կեդրոնի մը: Թեւեւ յստակ լուրեր չեն փոխանցուած, կրնամք ենթադրել թէ մերկայ իրադարձութիւնները կրնան թակատագրական հանդիսանալ Ղարաբաղի հայ ժողովուրդին համար:

Արդարեւ, Ղարաբաղի մէջ տիրող ամենօրեայ կենսապայմանները, որքան որիշ եւ մը չէին ձգած Հայկական Զինեալ Ուժերուն բացի, ամբողջովին յառաջ անցնելու ազատագրելու համար Ղարաբաղը:

Անառիկ դիրքի մը վրայ գտնուող Շուշիի գրաւումը հայկական զինեալ ուժերուն կողմէ կրնայ սեպուիլ հայերու ամենամեծ յաղթանակներէն մէկը, այս չորս տարիներ շարունակուող պատերազմին մէջ:

Դժուար է գուշակել ապագան, մամաւաւանդ վերջին շարունակ յաղթանակներէն ետք, սակայն կը հաւատամք որ երկու կողմերու զինեալներն ալ պէտք է յարգեն զինադադարի մը վերջին համաձայնագիրը որ կնքուեցաւ Պարսկաստանի մայրաքաղաք Թեհրանի մէջ եւ ստորագրուեցաւ Հայաստանի մարտադաւ Լեւոն Տէր Պետրոսեանի եւ Ազրպէյճանի գործոն մարտադաւ, Նախկին Մամետովի միջեւ:

Կը յուսամք թէ երկու կողմերն ալ պիտի անդրադառնան, մոյնիսկ վերջին ժամուն, իրենց մարտադաւներու ցուցաբերած համերաշխական կեցուածքին եւ յարգեն զայն, որպէսզի դադարի արիւնահոսութիւնը:

Ս.Թ.

ԱՊՐԻԼ 24-Ի ԶԵՆԱՐԿՆԵՐ ՖՐԵՋՆՈՅԻ ՄԷՋ

Ինչպէս ամէն տարի, այս տարի եւս Ֆրէջնոյի Համայնքը եւ Ֆրէջնո Համալսարանի Հայ ուսանողաց կազմակերպութիւնը պատշաճ յայտագրերնորով ձեռնարկներ կազմակերպեց ոգեկոչելու համար Մեծ Եղեռնի նահատակներու յիշատակը:

Ապրիլ 24-ի կէսօրին, Համալսարանի «ազատ խօսքի վայրին մէջ» տեղի ունեցաւ Հաւաքութիւն մը որուն մաս կազմեցին իրենց բանախօսներ Congressman Rick Lehman եւ Councilman Tom Bohigian: Այս առթիւ նաեւ բանախօսեցին Հայ ամպիրոնի նախագահ Տր. Տիգրան Գուլումեան եւ Փրոֆ. Պարլո Տէր Մըկրտիչեան: Բոլոր բանախօսներն ալ անդրադարձան Հայ ժողովուրդի մեծ ողբերգութեան եւ ասկէ ետք կատարուելիք աշխատանքներն որպէսզի արդարութիւն մատուցուի Հայ ժողովուրդի: Ի միջալոց Պրն. Tom Bohigian շեշտեց կարեւորութիւնը Եղեռնին եւ կոչ քրաւ որ Համայն մարդկութիւնը չի մոռնայ առաջին մեծ կոտորածը որ պատահեցաւ Հայ ժողովուրդին:

Նոյն օրը երեկոյեան 6:30ին տեղի ունեցաւ եկեղեցական շատ տպաւորիչ արարողութիւն First Armenian Presbyterian եկեղեցւոյ մէջ: Պատարագեց Միւսոն Վարդապետ Ազնիբեան, Սրբ. Երրորդութիւն Եկեղեցւոյ անունէ: Իսկ կրօնական պատգամը մատուցեց

Պատ. Գարլ Վարդան Աւագեան, ու Պատուելին շեշտեց որ «պէտք չէ տկարանանք մեր հաւատքին մէջ եւ հայրենիքը պաշտպանելու մեր ուխտին»:

Եկեղեցական արարողութեան յետոյ ներկաները Հաւաքուեցան եկեղեցւոյ սրահը ունկնդրելու համար օրուան գլխաւոր բանախօսութիւնը: Օրուան բանախօսն էր Տր. Տիգրան Գուլումեան, որ իր անգլերէն լեզուով բանախօսութեան մէջ զգացումով յայտնեց Թուրքերու կողմէ կազմակերպուած մեծ ջարդին եւ ըսաւ որ «մարդկութիւնը միշտ պէտք է յիշէ այս անարդարութիւնը որովհետեւ ինչ որ պատահեցաւ Հայ ժողովուրդին, ատիկա մարդկութեան երեսին նետուած նախատիք մըն էր»: Ան նաեւ բուռն կերպով դատապարտեց Ազեռի Թուրքերու կողմէ սկսած ջարդը, Ղարաբաղի եւ չըջանալ գիւղերու մէջ:

Յայտագրին մաս կը կազմէր նաեւ Հայ Համաճային Վարժարանի աշակերտները, որոնք ապրումով արտասանեցին օրուան խորհուրդին համապատասխանող ոտանաւորներ: Իսկ Պրն. Վարուժան Ասատուրեան քանի մը երգեր հրամցուց, դաշնակի նուագակցութեամբ Տիկ. Լիզա Մկրտիչեանի: Նոյնպէս երգեր կատարեց Ֆրէջնոյի Համազգայինի երգչախումբը:

ԱՐՄԷՆ ԱԿԻՇԵԱՆ

ՀԱՅԱՍՏԱՆԻ ԱՆԿԱԽՈՒԹԵԱՆ ՀՈԶԱԿՈՒՄԸ

Հայ կամաւորական շարժումը. — Համաշխարհային Ա. պատերազմի սկիզբէն Թրքական բռնութիւններէն հեռու գտնուող Հայկական կեդրոնները ճշգրեցին իրենց դիրքը՝ կեցան Ռուսիոյ, Ֆրանսայի, Անգլիոյ եւ Ամերիկայի կողքին: Ռուսերը խոստացան պատերազմէն ետք ինքնավարութիւն ստեղծել Հայկական վեց վիլայէթներուն մէջ: Նոյն խոստումները ըրին նաեւ միւս պետութիւնները:

Կովկասի մէջ կազմուեցան Հայ կամաւորական գունդեր, Հայութեան բոլոր կազմակերպութիւններուն մասնակցութեամբ: Այս գունդերուն հրամանատար նշանակուեցան Անդրանիկ, Քեռի, Վարդան, Դրո, Համազասպ, Իշխան Յովսէփ Արղունեան եւ Զանգուլատեան: Կամաւորական այս գունդերուն մէջ մտան արհեստավորներ, վաճառականներ, ուսուցիչներ եւ ուսանողներ:

Ռուսական նոր կառավարութիւնը ձեռնարկեց անջատ Հայտութիւն. ռազմաճակատը քայքայուեցաւ, ռուս զինուորը դիմեց դէպի տուն եւ Թրքական ընդարձակ ճակատի պաշտպանութիւնը մնաց միմիայն Հայերուն վրայ: Այս դժուարութեանէն զատ, Մէյմի անդամները պառակտուեցան: Հայութիւնը չէր ուզէր անջատուիլ Ռուսիայէն, մինչ Թաթարները կ'ուզէին Թուրք բանակը բերել Կովկաս, իսկ Վրացիները կ'ուզէին առիթէն օգտուիլ եւ գերմաններու աջակցութեամբ ամրացնել իրենց դիրքը:

Թուրքերը օգտուեցան այս առիթէն, վերսկսաւ ընդհատուած պատերազմը:

Պրեստ-Լիթովսքի դաշնագիրը եւ թրքական յարցակողականը. — Հայ ժողովուրդին համար կրկին եկան ծանր օրեր: Ռուս զինուորը քաշուած էր Կովկասեան ռազմաճակատէն, Հայութիւնը կը մնար դէմ առ դէմ Թրքական զօրքին: Իսկ ներսը՝ Թաթարները կը դաւէին Հայութեան դէմ եւ կը դիւրացնէին Թրքական բանակներուն մուտքը Հայկական նահանգներէն ներս:

Ռուս նոր կառավարութիւնը Պրեստ-Լիթովսքի դաշնագիրով համաձայնեցաւ Թուրքերուն հետ եւ անոնց ձգեց ամբողջ Թրքահայաստանը, ինչպէս նաեւ նախկին ռուսական նահանգներէն Կարսի եւ Արտաշահանի շրջանները: Այս համաձայնութեան վրայ յենելով, Թուրք հրամանատարութիւնը պահանջեց այդ նահանգներուն պարպումը եւ այդ պահանջին հետ Թուրքերը ոտքի հանեցին Անդրկովկասի եւ չըջանալ Թուրք-Թաթար բնակչութիւնը: Այս կացութեան մէջ Հայ բանակը ստիպուեցաւ կռուիլ եւ ներքին,

եւ արտաքին թշնամիներու դէմ:

1918ի սկիզբները Թուրքերը ընդհանուր յարձակողականի անցան եւ վերագրաւեցին ամբողջ Թրքահայաստանը: Այս կացութեան մէջ, Մէյմի ճանչցաւ Պրեստ-Լիթովսքի դաշնագիրը եւ ընդունեց Թուրքերուն առաջարկը: Մէյմի կառավարութեան պետը, առանց լուր տալու հրամանատարութեան, Թուրքերուն յանձնեց Կարս բերդաքաղաքը: Թուրքերը, Կարսէն ետք, գրաւեցին նաեւ Ալեքսանդրապոլը: Այս ձեւով Թուրք կառավարութիւնը, բնաջնջելէ ետք Թրքահայ ժողովուրդը, կ'ուզէր ոչնչացնել նաեւ Կովկասահայութիւնը:

Հայաստանի անկախութեան հռչակումը. — Այս դժուարին օրերուն յաջորդեցին հերոսական օրեր: Մայիս 22ին թշնամիին առջեւ բաց էր Երեւանի ճամբան. բայց Հայութիւնը մէկ մարդու պէս ոտքի կեցաւ: Հայոց Ազգային Խորհուրդը Արամ Մանուկեանը նշանակեց տիկտաքոր (իշխանապետ):

Արամ կազմակերպեց Հայ բանակը եւ անցաւ ընդհանուր յարձակողականի: Յաջորդ օրերուն Սարտապատի, Ղարաբաղի եւ Բաշ-Ապարանի ճակատամարտներուն մէջ Հայկական բանակը յաղթեց թշնամիին, որ ստիպուած բռնեց նահանջի ճամբան: Այդ կռիւններուն Հայկական բանակներու սպարապետն էր գոր. Թովմաս Նազարբէկեան, իր օգնականները՝ գոր. Սիլիկեան, Փիրումեան եւ Դրո:

Մինչ Հայ ժողովուրդը, իր գոյութիւնը պաշտպանելու համար, հերոսական կռիւներ կը մղէր, անդին վրացիները եւ Թաթարները անջատ բանակցութիւններ կը վարէին: Քայքայուեցաւ Անդրկովկասեան Մէյմի, վրացիք Մայիս 26ին յայտարարեցին Վրաստանի անկախութիւնը, 27ին Ատրպէյճանը յայտարարեց իր անկախութիւնը:

Մայիս 28ին բոլոր ճակատներուն վրայ Հայ բանակը յաղթական դուրս եկաւ եւ Հայոց Ազգային Խորհուրդը, այս յաղթանակներէն ետք, գումարեց ժողովներ թէ Թիֆլիզի եւ թէ Երեւանի մէջ: Այս ժողովներուն մասնակցեցան Հայ բոլոր կազմակերպութիւնները, որոնք, քննելով ստեղծուած կացութիւնը, որոշեցին հռչակել Հայաստանի անկախութիւնը:

Այսպէս, 1918 Մայիս 28ին, վեց դարերու ստրկութենէ ետք, հռչակուեցաւ Հայաստանի անկախութիւնը եւ հիմը դրուեցաւ Հայկական Հանրապետութեան:

Observance, from page 1

Genocide is a great crime against humanity. The result of Genocide was that more Armenians live outside the homeland than within. The same victimization perpetrated by the Turks is occurring again in Karabagh by the Azerbaijanis.

Dr. Kouymjian also added that if we try to put the Genocide behind us, we might be forced to witness it again. He pointed out that unfortunately as the few survivors die the horror becomes more abstract. Armenia, which is now independent, is recognized by almost all governments, and has foreign embassies within its borders. It still has inherent problems such as the Karabagh issue, inflation and shortages. In this regard Kouymjian urged all Armenians to "make our goal be that of putting political and moral pressure on the Turkish government to admit to the Genocide." In closing Kouymjian remarked "We must accept at the same time in the present Republic of Armenia, sorrow for the past Genocide, and fear toward the uncertain future for those in Karabagh and Armenia. The contradictions of these simultaneous sentiments will paralyze us if we ignore them... but if we hold these paradoxes up before us as the unpleasant but unavoidable consequences of belonging to a nation defined by history and betrayed by Genocide, we will be able to act forcefully..."

The first half of the commemoration consisted of an ecumenical service and Divine Liturgy. The celebrant was The Very Rev-



Requiem service held at First Armenian Presbyterian Church

erend Father Muron Vartabed Aznikian, dean of the Holy Trinity Armenian Apostolic Church. Presiding over the service was the pastor of St. Paul Armenian Apostolic Church, The Very Reverend Father Sasoon Vartabed Zumrookdhan. Opening remarks were given by Reverend Bernard Geukguezian, pastor of the First Armenian Presbyterian Church. In addition, dozens of choir members, deacons, and clergy from the area's surrounding churches participated in the service. Overall, a very touching and moving religious service was given, which according to choir member Massis

Garabedian was, "inspiration for the soul."

Reverend Karl Vartan Avakian, Minister of the Armenian Evangelical Union of North America, stated in his spiritual message that, "We must defend not only our strong faith and work toward rebuilding, but we must also defend our motherland." He also emotionally emphasized that, "We have fought so hard to get where we are, let us sacrifice just a little to remember those who died for us." Zaven Devejian, a Fresno who witnessed the religious service said "I was very much impressed by the proceedings and I feel strongly for the Martyr's."

The offering for the evening was earmarked by the Armenian Community Council to benefit the Armenian Church Karabagh Fund. For those who would like to make their humanitarian contribution, please send your donation to the Armenian Community Council, P.O. Box 11844, Fresno, California 93775.

The civic observance began with some introductory comments by Dr. Varoujan Aldebarmakian, who served as master of ceremonies. He also read a newly signed proclamation written by California Governor Pete Wilson which denotes April 24, 1992 as the 77th anniversary of the Armenian Genocide by the Ottoman Turks. Governor Wilson also urged all people, Armenians and non-Armenians alike to participate in all activities regarding the Genocide in order to get it recognized.

Dr. Aldebarmakian closed with several powerful statements regarding the Genocide, most notably stating that, "With the goal of freedom and independence, Armenians have fought vigorously against any foes of obstacles and as a nation and a culture we must remain as one, with one dream."

Following those remarks, three graduates of the Armenian Community School of Fresno, Nayiri Saghdejian, Taline Kojayan and Tamar Kataroyan, recited some poetry from famous poets including Yeghishe Charentz. Several vocal selections were also sung by the father-daughter duo of Varoujan Assadourian and accompanist Lisa Megrdichian.

Art, from page 5

An indexing system, known as the canon tables, was perfected by Bishop Eusebius of Palestine. Used avidly by Armenians most notably in the Milke Gospel, and the Etchmiadzin Gospel, the decorative Canon Tables with their arches and columns became a useful system for locating the various sections of the four Gospels. The two page letter of Eusebius was also usually included along with the Canon Tables.

Armenian Manuscript painting once again flourished, this time in the 13th century, hallmarked by the distinguished accomplishments of artist Toros Roslin. Roslin headed the scriptorium at the Catholicossal See of Hromkla. A scribe as well as an artist, Roslin had a distinct style characterized by detailed backgrounds and vivid yet smooth colors. The use of gold leaf in the borders and a rich palette are characteristic of Roslin.

Unfortunately, only seven of his signed manuscripts have survived.

The seventeenth century denotes the decline in manuscript painting as book printing had already begun early in the sixteenth century. Western influences via international trade resulted in differential styling modeled after European painting. Different media were also available such as larger panels and canvas.

Armenian manuscript illumination, one of the oldest art forms, spans more than a millenium. Thousands of manuscripts are in existence and can be seen at institutions such as U.C.L.A., the Madenataran in Yerevan, and some can even be seen in Fresno. This special and unique opportunity to study Armenian Miniature Painting was one well appreciated by those who were fortunate enough to be enrolled in the course.

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