

HYE SHARZHOOM

Armenian Action

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May 1996

Vol. 17, No. 4 (54)

Supplement to The Collegian

Henry S. Kazan Endows \$300,000 For New CSUF Professorship

In a moving press conference on April 8, California State University, Fresno President, Dr. John Welty, formally announced the gift of \$300,000 made by Victoria and Henry Kazan of Juno Beach, Florida for the establishment of the Henry S. Khazadian Kazan Professorship in Modern Armenian and Immigration History.

Dr. Dickran Kouymjian, of the Armenian Studies Program, introduced the honored guests with these words:

"Victoria and Henry Kazan met and married in New York. Both are from Sebastia, the modern city of Sivas, in east central Turkey. They were among the rare Armenians who had left the Ottoman Turkish Empire before 1915 and thereby survived the Genocide. Henry Kazan was from the village of Zara, about 30 miles east of Sebastia. At age eight, he and his mother were sent to America by a grandfather who booked passage in steerage. He just missed the annihilation of the Armenians. Everyone left in Zara was killed;

there were no survivors.

"Growing up as an immigrant boy in the Armenian ghetto of Manhattan's east side, Henry Kazan quickly mastered English, American ways, and picked up "street smarts". He was an outstanding student, but had to stop going to day school in order to support the family. He continued his studies at night, finishing high school and then enrolling at New York University, completing a BA in History entirely through night school courses. He didn't stop there, earning his law degrees, both LLB and JD, again at night, at St. John's University, after which he was admitted to the New York Bar.

"After serving in the US Army during World War II, he worked in the coal mining business in Pennsylvania and then landed the final job of his career with the NuTone Company, maker of electrical household products and lighting fixtures. Through tenacity and hard work, he eventually became a regional sales director and an important NuTone stockholder.



Photo by Moysis Nicolaou

From left to right: Dr. Alex Gonzalez, Dr. John Welty, Mrs. M. Victoria Kazan, Mr. Henry S. Kazan, Dr. Dickran Kouymjian, and Dr. Peter Klassen.

"Victoria and Henry Kazan are "hooked" on higher education. Three of their nieces and nephews, who they treat as their own children, are academics in the humanities and social sciences. Henry Kazan would have been a history professor if he had had a choice. Perhaps this helps explain

why the Kazans feel so strongly about endowing a professorship in Armenian, immigration, and Genocide history. Henry Kazan could think of no better way to invest some of his and Victoria Kazan's money than in a permanent endowment for teaching and research in precisely those subjects which have

shaped their lives for the past eight decades. Fresno State is fortunate that the Kazans' horizons reached 3000 miles west of the Atlantic Ocean."

Mr. Kazan then explained why he and his wife came so far to enhance Armenian Studies at Fresno State. "The reason I am here is simple," he said, addressing the press and television, "Fresno State has the best and most active Armenian studies program in the country. I was approached by my alma mater New York University, but they could not offer me what I wanted... For the last several years, I have been trying to combat the Turkish government's saying that there was no genocide. I know there was one. I escaped it by 15 months."

A Day with Henry Kazan
By Sean Clark

Our lives are the sum of the experiences which we go through. The hardships, joys, tri-

See KAZAN, Page 8

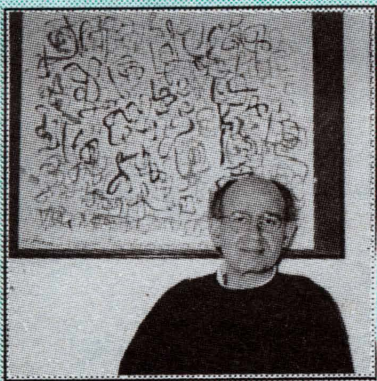
Professor Kouymjian Chosen For U.C. Berkeley Chair

Staff Article

University of California Berkeley has decided upon Dr. Dickran Kouymjian as the second Saroyan Professor of Armenian Studies. The endowed chair, officially called The William Saroyan and Krouzian Visiting Professor of Armenian Studies, brings a distinguished Armenian specialist to the Berkeley campus in each fall semester to offer a course in his or her area of specialization. It was formally established last year thanks to the long term efforts of the U.C. Berkeley Armenian Alumni Association and a series of community wide annual fund drives.

Thanks to an endowment from Krikor Krouzian and Zovinar Davidian-Krouzian of San Francisco, the program got started in the fall of 1995. Prof. Richard Hovannisian, of UCLA, taught a course in modern Armenian history.

The U.C. Berkeley decided in consultation with Prof. Armen Der Kiureghian, the highly motivated campus coordinator for the Saroyan Professorship, and Prof. Kouymjian that a course on William Saroyan would be most appropriate for a program named after the famous Fresno writer. It



Dr. Kouymjian with painting by William Saroyan.

will be offered under International and Area Studies (IAS 150, Section 2) and cross-listed as English 166 (Special Topics) on Mondays and Wednesdays from 2-4 P.M. in 155 Kroeber Hall. Emphasis will be on Saroyan's dramatic works, his films, unpublished plays, memoirs from his last years, and his unwavering anti-establishment views.

Dr. Kouymjian has also agreed to offer an Armenian film course on Monday evenings from 7-10 P.M. in 142 Dwinelle Hall. The course entitled *Armenian Film* will be listed as IAS 150, Section 1 and cross listed as Film Studies 160, National Cinema. Particular attention will be given to famous Armenian directors Bek-Nazarov, Mamoulian, Paradjanov, Peleshian,

and Egoyan, without neglecting the works of lesser known contemporary Armenian filmmakers. Several directors of documentaries and feature films will be invited to present their creations personally.

For further information on these courses and enrollment for students and the general public, contact the Center for Slavic and Eastern European Studies at Berkeley, (510) 642-3230.

After teaching at Columbia University, the American University of Beirut, the American University in Cairo, the American University in Paris, the University of Paris-Sorbonne, and Yerevan State University (on a Fulbright Lectureship), Dickran Kouymjian will lend his talents to U.C. Berkeley, commuting back and forth to attend to his Fresno State duties. When asked about the new challenge, he reflected that the value of any teaching experience rests on the relationship established between the professor and the class. "Students anywhere — Fresno, Berkeley, Paris — need to be motivated and engaged, made to feel that they too can add to the understanding of a subject, and contribute to the intellectual process which is the defining experience of a university."

Armenian Professor Wins Award

Staff Article

Barlow Der Mugrdechian of the Armenian Studies Program was selected to receive the Provost's Excellence in Teaching Award for Faculty Service.

The formal announcement of the award was made by Dr. Alexander Gonzalez, Provost and Vice-President for Academic Affairs at a reception honoring the recipient.

The Faculty Service Award was one of four awards for Excellence in Teaching announced by the Provost.

The Faculty Service Award is given annually for outstanding service to the University community and the community-at-large. Activities include participation and contribution to department, school, and University committees, and documented contributions to the community-at-large which are related to one's discipline or position.

Der Mugrdechian was honored for his activities and interactions with the greater Fresno community.

The Hye Talk TV show in particular has achieved great success within the community. Hye Talk is a half an hour TV show sponsored by the Armenian Studies Program

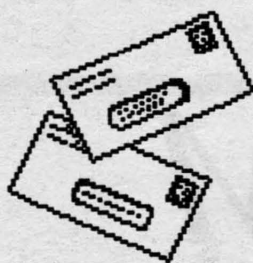
and hosted by Der Mugrdechian. His Holiness Karekin I, Catholicos of All Armenians, was a guest in February.

An Exhibit at the Fresno Art Museum on the Armenian Genocide which was set up in March and April of this year and a Photographic Exhibit which was mounted at the Henry Madden Library at Fresno State were also mentioned.

Der Mugrdechian's frequent community speaking engagements and the time and energy devoted to the annual Armenian Studies Banquet were also cited by the Provost in a letter which announced the award.



Inside...
April 24,
Commemoration
CD Review
Khatch Vartan



Letters to the Editor



Dear Editor,

Thank you for Hye Sharzhoom. I read it thoroughly and was pleased with your coverage of the Catholicos visit.

Leona Donian
Antioch

Dear Editor,

Thank you very much for publishing my short communication in the October 1995 edition of *Hye Sharzhoom*. I truly appreciate it. Permit me to point out a missed line in the third column of page two: "...best in looting, (Kayseri)" should read, "...best in looting burning, and terrorizing Armenian villages (Sassoun), monasteries (Varag), and town districts (Kayseri)."

Enclosed you will find

some documents pertaining to South Indian Armenian tomb inscriptions which I found whilst rummaging through the archives of the French churches here in Pondicherry. I have marked on the documents those inscriptions that may interest you and have penned out others, now and then followed by my translation. I thought that families in your community may be familiar with some of the names. Enclosed, too, is a document on Armenians of India whose reference unfortunately I have either misplaced or lost. I leave these at your full disposition.

Besides this, the meagre exploration that I have done on Armenian communities of India today has turned up the following facts: three Armenians living in Madras, two of which (husband and wife) work at Saint Mary's Church on Armenian Street. In

Calcutta, I went to the Armenian School on Free School Street where there are about fifty or so students most of whom from Iran who escaped military conscription during the war between Iran and Iraq. At the Armenian Church of Nazareth they informed me that there are about 150 Armenians in Calcutta including several from Armenian herself, among whom the priest of the church. At the historical graveyard of Calcutta, besides those memorials which I am sure you are familiar with, I found one pyramidal gravestone of a certain Andrew Anderson Esquire, aged 26, who died in 1818 and whose memorial had been restored by the Armenian Church of Nazareth.

At the Agra historical cemetery, in spite of the huge Armenian population that once resided there, I came across no

tombstone nor inscription. Apparently the Armenian cemetery had been destroyed.

Although here at Pondicherry an Armenian Street did exist (today called Rue de l'Eveche) there is very little information about Armenians. Nevertheless, on page 175 of the tombstone inscription documents, number 833, you will find the sole reference to any Armenian of Pondicherry.

In any case, I am sure that you have Mesrob Jacob Seth's newly edited book *Armenians in India*, by Asian Educational Services, 1992 at Madras or New Delhi.

Sincerely,
Paul Mirabile

Dear Editor,

For your wonderful newspaper, a copy of Armenian info text for your

library, and two book reviews on the text. If possible make copies of the book reviews and make available to your students. One review was written last year and the more recent one January 4, 1996.

I have been enjoying your *Hye Sharzhoom* for over two years now and appreciate the fact that you send me copies. Keep up the good work.

If anyone is interested in purchasing Armenian Info Text, they can obtain copies directly from me (\$15.00 + \$2.50 for shipping and handling), or if you wish, you can purchase a large quantity for \$10.00 per book plus shipping. *Hye Sharzhoom* can make a few dollars if you take the second option. Either way is acceptable to me.

Sincerely,
George Mouradian

Additional Armenian Studies Annual Fund Donations

(March 1-April 15, 1996)

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Thanks to all for
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\$500 First Place
\$300 Second
\$200 Third

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Entry manuscripts must be 3,000 words or less

Open writing competition, no restriction on subject matter of fiction.

All entries must be previously unpublished

For official rules and information contact:

Ararat Fiction Competition
AGBU

31 West 52nd Street, 10th floor
New York, NY 10019

Contest deadline, September 30, 1996

CORRECTION

With sincerest regrets contributing photographer
Gina Kaklikian Taro's name was misspelled
in our March 1996 issue

HYE SHARZHOOM ՀԱՅ ՇԱՐԺԻՄ

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Ali Peyvandi

Advisor

Barlow Der Mugrdchian

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(209) 278-2669

<http://www.csufresno.edu/ArmenianStudies/>

Armenian Studies Program

Fall '96

SCHEDULE OF COURSES

ArmS 10- Intro Arm Studies	1010-1100 MWF
ArmS 10- Intro Arm Studies	0945-1100 TTh
ArmS 10- Intro Arm Studies	1710-2100 Fri
	0810-1600 Sat

Class meets weekends of Sept. 20/21; 27/28 and Oct. 4/5

ArmS 45- Saroyan and Film	1710-2040 Fri
	0810-1600 Sat

Class meets weekends of Oct. 25/26; Nov. 1/2; and 8/9

Arm Language 1A	1110-1200 MTWF
Arm Language 2A	1210-1300 MTWF

ArmS 108A Arm History I	0910-1000 MWF
ArmS 120T Arm in America	1710-2040 Fri
	0810-1600 Sat

Class meets Oct. 11/12

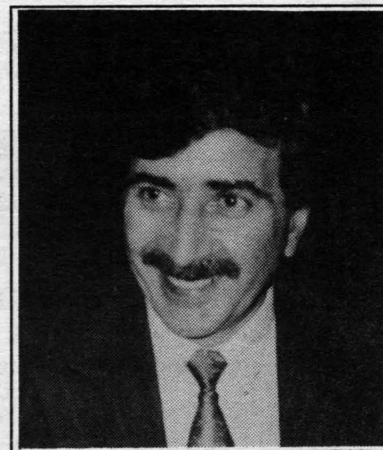
All courses can be used for credit toward a minor
in Armenian Studies

Classes open to the community through
Extended Education 278-0333
(special tuition waiver for senior citizens)

Finishing the Genocide

Dr. Levon Marashlian presented a lecture, "Finishing the Genocide: Ankara's Extirpation of the Armenian Remnants and Its Implications for Yerevan Today", on Friday, April 19, 1996 as part of a weekend class, Armenian Studies 120T, The Armenian Genocide, taught by Professor Barlow Der Mugerdechian.

By Mike Pogolian



Dr. Levon Marashlian

On April 19, 1996 Fresno State students and individuals around the community had the honor of listening to Dr. Levon Marashlian lecture on the Armenian Genocide. I was one of the lucky students present during this enlightening lecture. The points brought up by Levon Marashlian were intriguing. His main focus during the lecture was the period of 1918-1923, when the "nationalists" of Turkey took control of the country.

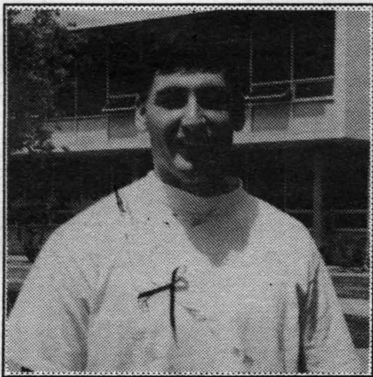
I was stunned to find out that the massacres of Armenian people continued after Talat Pasha was forced out of office. A number of Armenians were promised by this new government that they would not be harmed if they returned to their lands, but again the Armenians were fooled by false promises. Laws were passed by the new Turkish government, which sold Armenian property to others stating that they had the right, since the Armenians abandoned their land and property.

The video excerpts shown by Dr. Levon Marashlian helped the message sink in much deeper.

We saw the old footage of Armenians being driven from their homes and starving in the streets. The footage that angered most of the people during the lecture was the 1990 debate between Senator Dole and Senator Byrd, concerning the passage of the Armenian Genocide Resolution. Dole is known by all Armenians as a supporter of the Armenian cause, and Byrd is probably known the most to oppose the Armenian cause.

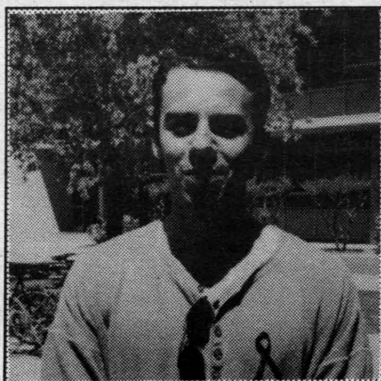
Personally I was angered to hear what occurred during the years from 1915 to 1923, and shocked at what was said by individual Armenians about the genocide. What had occurred back then should not be forgotten. We, the Armenian people, should let our voices be heard and make the Turkish government face the actions that they perpetrated from 1915 to 1923. In my eyes the Ottoman Empire did not just disappear off the face of the earth, it just changed names. It is the government of Turkey today.

Congratulations to Ara Jabagchourian for simultaneous Dean's Medalist Awards in both the School of Arts & Humanities and the School of Social Sciences. An unprecedented accomplishment.



Ara Jabagchourian
School of Arts & Humanities
Philosophy
School of Social Science
Economics

Spring '96 Graduates



Mike Pogolian
School of Business
International Business



Lara V. Demirjian
School of Business
Information Systems

Armenian Voice in Symposium on Diversity

By Ara Jabagchourian

Thanks to Dr. Vida Samiian, Associate Dean of the School of Arts and Humanities at CSU, Fresno, our community received a grant from the National Endowment for the Humanities to offer several symposia on pluralism and identity. The goal of the project is to give an initial push in first trying to grasp the real problems that our fragmenting society is facing and then to hopeful gain some concrete solutions in trying to resolve the many differences we as Americans face.

One of the symposia was held at CSU, Fresno on March 26. The program consisted of two parts.

The first was a panel discussion which consisted of several distinguished members of our community representing many different groups. They were each asked to comment on their particular area of study and then were asked to answer a few questions given to them first by the moderator and then by several people from the audience. Each member of the panel gave thought provoking comments which set the stage for the second half of the program.

The second half of the program, which consisted of several roundtable discussions, was superbly coordinated. There were about twenty-five tables with seating for ten people each. On the

center of each table was a question that addressed some topic or area of conflict having to do with diversity and identity. With a moderator on each table, participants discussed what they thought about the specific issue on their table and the table as a whole tried to work out an initial solution. The table I was on asked the question "How equal are Americans?". Under the moderation of Matthew Jendian, instructor in sociology at CSU, Fresno, our table came to the consensus that equality is an idea that exists in the constitution, but not in reality. The table believed the source of the inequality of all factors stems from the drastic economic inequality that is on a rapid polarization trend in

America.

Another symposium that occurred on April 16. Fresno City College had a similar format, with the exception of the panelists being students. The topic of this particular symposium had to do with the search for common values experiences that the students encountered in their lives, and then trying to explain it within the parameters of our society. I was asked to represent the Armenian students in this symposium. I have to admit, it was an eye opening experience to try and understand the complexity of other's perspectives.

The idea of these symposia is an excellent start in trying to resolve the problems that arise in

our community from the broad spectrum of diversity that exists in it. Merely discussing these problems is not enough though. Action is required by all participants in the community to not only change our habitual thoughts and practices, but to also solve some of the problems. Decisions need to be made about the real problems many face in our community. This process should not end as soon as the symposia are completed. The changes in our community to correct these problems will and should be an on going process.

For more information about upcoming symposia, call 222-1596 or 278-3056 for general information.

Expressions of April 24



Students and community members marched together around the Peace Garden after a memorial presentation given Wednesday, April 24, at Fresno State.

Shall We Forget?

By Karen Karabian

We shall forget. We shall forget the pain, the anger, the loss. We shall forget the *evil done to us by man and by you, God*. We shall forget the hate that has tortured our souls. And *bit by bit we shall grow whole*.

We Shall Forget was written by Vahan Tekeyan in 1918. I chose to read the poem during the Vigil held at Holy Trinity Armenian Church Tuesday, April 23. It was the night before the Armenian people would commemorate the Armenian Genocide. It was a night that left me empty.

I cannot say that I wasn't moved by the unity, the effort or that the speeches fell on deaf ears. I was moved and I felt something, but it was not real.

I stood before a small gathering of Armenians and betrayed them. I spoke into the microphone set high above the audience that assembled in folding chairs. They sat in repetitive rows on the grass beside the church. Every word and every breath that nervously leapt from my mouth was amplified. As I read Tekeyan's words I thought—Why am I here?

The message I told was so important, but it was not my place to tell it. Those that sat before me grasped the tragedy so much more than I. For me the sorrow was so mechanical, so meaningless. It was a scheduled meeting with scheduled prayers and scheduled compassion.

What I felt was confined. I was forced to remember the Armenian Genocide in the way others deemed I should.

The calendar said it was time. It was time to grieve. I was told it was my duty to grieve. And not only grieve, but I must be seen and heard doing so. I was expected to share a piece of the tragedy with fellow Armenians and friends. It was my responsibility to relive the tragic past and capture the dying heartbeat of our own land once again.

At times the redundancy and formality of it all was overwhelming. My devotion had been programmed and my participation automatic. It was a night that left me empty.

But I wanted, I needed to let the passion and fire of remembrance burn freely inside my heart. I choose to remember the massacre

in a way that is invisible to the world. It is alone that I express sadness. Alone that I talk to God. Alone, in silence.

April 24 is marked with the remembrance of *insult, injury and grief*. Armenians believe they must exemplify the *terror and outrage* that bred an *immeasurable hate* in their souls. We need to be sorry.

I am not sorry. On April 24 I celebrate an awesome people that triumphed. You are here, I am here. And we are prisoners to no one.

God's plan is unknown, but I can never doubt that He is all-knowing. I will never doubt that He has made us stronger, more unified as a result of our terrible plight so long ago. And that is what I celebrate—our strength, our reluctance to wither away, our freedom. This does not make me any less of an Armenian.

The present and the future of Armenians have been placed in His hands and soon we can truly *sing and love, unchained as free men*.

I will do what I can. We will do what we can. And God will do what we cannot.

Students came together Wednesday, April 24 to commemorate the 81st anniversary of the Armenian Genocide. Gathered in the Free Speech area on campus, Dr. Dickran Kouymjian and Professor Barlow Der Mugrdechian spoke about the Genocide. The historical significance and contemporary ramifications of this date were also honored by original and classic poetry read by Armenian students. The audience that stopped to view the event were given black ribbons with the dates of the Genocide. Culminating the rally was a march around the Peace Garden led by the banner and the Armenian Students Organization.

"We must learn from the losses and pain of the Armenian people. We must realize that this is also a human issue in that if we do not recognize this Genocide it will give others the opportunity to do it again thinking that they will get away with such a unjust crime."

-Jenny Rusche

For My Discouraged Friends

By Tina Attashian

During the commemoration of the Armenian Genocide all Armenians get their chance to voice how they feel about the issue. Unfortunately, many Armenians have lived in the United States for so long that some of today's generation is not able to speak out in their cultural language. As His Holiness Karekin I explained, being Armenian is not just knowing the language, it is also the spirit within the heart of the person which gives them that unique quality of being Armenian.

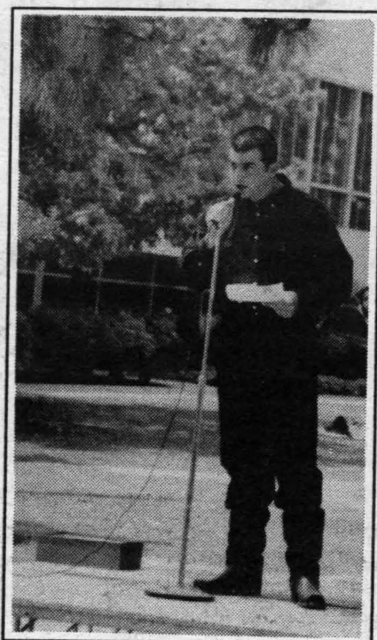
How do we learn the Armenian language? Is it not primarily taught in the home by our family? What happens when the family does not know Armenian? How are the children supposed to know how to speak Armenian? Are they supposed to be taught in school? At Fresno State we are privileged with the Armenian Studies Program that offers a language class. But what happens to those that do not have such an opportunity? The topic of the existence of the Armenian language in a foreign country, such as the United States, is one filled with extreme emotions. As Armenians, it is our duty to keep our culture alive, and teaching our language is only one part of getting this accomplished. It is also our duty to be unified and not to strike one another.

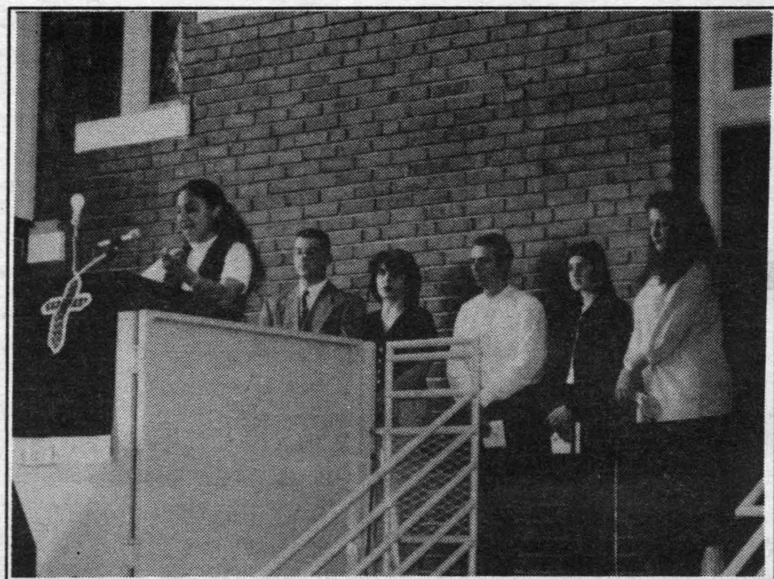
This year some of the Armenian students from Fresno State (members of ASO) read a variety of poetry in honor of the remembrance of those who were massacred in 1915. They were read in English, and to my great discomfort people were dissatisfied with the program because there was no poetry read in Armenian. Not only were these students offended but hurt to know that their own people condemned them, and seeing my fellow classmate shed tears made me want to voice my opinion and write this article. Those who read poetry were examples of young Armenians who are proud of their existence fighting for recognition and mourning for those who were massacred. Are the spirits of these Armenians who read poetry any different than an Armenian that can speak our language? We are all Armenians fighting and struggling for the same goals. We must support one another and encourage one another. When another fellow Armenian falls give your hand and help lift him up.

For my discouraged friends remember that April 24th is not to make other people happy, but to mourn for those who were massacred, to express our pride for our existence, and to make our voices heard and get the recognition we as Armenians deserve.

"I took part only because I want to express my innermost thoughts and feelings about my people and my heritage with regards to surviving the genocide and living with the genocide."

-Raffy Khorozian





April 23 at the Holy Trinity Armenian Church. Students from Fresno State share in the Genocide Remembrance. From left to right, Tina Attashian, Raffy Khorozian, Aznive Tchapidarian, Mike Pogolian, Karen Karabian, and Crissi Jelladian.

Standing Together

By Crissi Jelladian

The Armenian Genocide is an event in history that most would like to forget, but because Turkey denies its crimes, Armenian pain continues to linger. April 24 is filled with terrifying realities

of our past. This is the day that we remember our ancestors that were tortured so long ago. Many children and even adults are uneducated when it comes to this issue, but there are ways to learn about what happened to the Armenians, and eventually many other races.

Here at Fresno State we are fortunate to have a very well developed Armenian Studies Program. This allows students like myself to become aware of their culture both historically and spiritually. Taking full advantage of these opportunities I have enabled myself to understand the feelings behind this morbid day. Until recently, I had never taken part in the commemoration of the Armenian Genocide because I was uneducated and unaware of this matter.

The Armenian Student's Organization (ASO) preparation for this one day took several weeks of planning. The ASO's participation in both Holy Trinity Church and Fresno State's activities took a great deal of time and energy, and the end results were well worth the

efforts. Most people would think that to commemorate an event so tragic in one's own history, that all Armenians would join together, however this was not the case. Unfortunately, many voiced of their disapproval's on how things were being handled for the day of the 24th, but no efforts were put forth

passed. All races, not only the Armenians must realize that to accomplish something, they must all work together.

Participating in this year's commemoration of the Armenian Genocide was a first for me, but definitely not the last. Although there were hardships, I learned to

put those feelings aside and continue to assist in the organization of our programs. Marching, speaking, listening, praying, or simply just taking a moment to remember, are all wonderful methods of commemoration. Success, high achievements,

"Today is a day of great importance for we must never forget what happened to our people. We must educate others of what happened 81 years ago, and show them how we have survived."

-Manuel Momjian

to aid those who were attempting to honor those who died. It was sad to see that for one day so important in Armenian history that people could not put their differences aside and just join together as one united group to honor those who have

and support for one another are what I believe to be the ultimate form of honoring our ancestors. As long as the Armenian heritage continues to stand strong, there is nothing that can permanently break our bond.

April 24 For This Generation

By Jacqueline Arikian

We must grieve. We have been told to do so; we have been told to do it with passion...a grieving passion. A passion of hatred perhaps, one that lurks within the depths of our souls against the very people who corrupted our nature, the very people who exterminated our ancestors. A passion of sadness perhaps, for all those innocent souls who perished in 1915. A passion for something that is gone and remains only as a memory. Yet we, in a rather petty way, hold onto it, not in a form of sadness, but rather, in a form of bitterness towards something that we will never be able to change.

And so, we, as the American-Armenian youth, must stand back and ask ourselves, what is to become of all the commemorating? What is to become of the anger that we perpetually bring forward? What do we expect to acknowledge? Is it the honesty? The confession? The remembrance through a holiday? What does it matter? What does it honestly matter? We can read our poems, we can get together as a whole, and we can remember, but it will not change what happened. It will not change the fact that 1.5 million Armenians were massacred in 1915 by the Turks, people with whom we are still bitter. People, who in reality, do not know us and who did not harm us, but remain, rather, as a continuum of the hostility, of the slack they must take from their ancestry. And realistically, this does not matter.

We as Armenians, have suffered throughout time. We have been victims of war and the sacrifice of massacres. And despite all the agony, all the torturous agony

we have received as Christians, nothing has changed. We remain the same...and will remain the same.

We can protest and march and make our voices heard every year on April 24, and that is all that will become of it. We will be people, bound together by history, a history that we have been programmed to have passion for. However, we will only be recognized briefly for being a group voicing themselves, a small group of people speaking of the hell their forefathers experienced. And others will not remember, nor will they acknowledge, for that is the way, the way it has been and the way it will remain.

If that is true, however, then what will become of us? What will become of our agony and our anguish? What will become of our historic pain? It has already become. We have been bound by our tragedy and remain unified. William Saroyan once wrote "I should like to see any power in this world destroy this race; this small tribe of unimportant people whose wars have been fought and lost, whose structures have crumbled, whose literature is unread, whose music is unheard and whose prayers are no more answered. Go ahead, destroy this race! Destroy Armenia! See if you can do it. Send them away from their homes into the desert. Let them have neither bread nor water. Burn their homes and churches. Then see if they will not live again, see if they will not sing and pray again. For, when two of them meet anywhere in the world, see if they will not create a new Armenia." The wonderful words of Saroyan speak loudly to us, for despite the efforts towards our destruction, we have come together. Coming together. That is

what it is all about. It's about our link to ourselves and each other. It's about keeping our history alive, and in that process we must hurt and we must be angered. We must be in order to understand, in order to feel the passion. We must march and commemorate in order to educate. The question then remains in who we are to educate, the answer being the obvious. It begins with educating the youth who live in oblivion, progressing to educating our communities, and eventually moves on to national and international acknowledgment.

And in the midst of our efforts, we will suffer with our internal sadness, for in a sense, that is all we have left. We do not need to

"I have a deep respect for the Armenians since even after 81 years they are still pursuing recognition."

-Jessica Harp

be told to feel the grieving passion, for it lurks within us. It lurks within us because we know the truth and have heard the abominable cries of terror. These cries are clearly heard through all the stories and all the visions. And it's important to hear those cries in order to understand the heinous crimes of the ruthless

Turks.

Adolf Hitler once said "Who, after all, speaks today of the annihilation of the Armenians?" We do. We as Armenians do. If we do not, our silence will eventually kill others, just as the Turks once killed us.



Photo by Jenny Rusche

Armenian Students Organization and others bringing attention to the issue of the Armenian Genocide Left to Right: (Kneeling, front row) Mardig Chakalian, Raffy Khorozian, Manuel Momjian, Tina Attashian, Hakob Adjinian, Shayla Srabian, Aline Ekmeji; (Standing, back row) Crissi Jelladian, Aram Gevorkian, Mike Pogolian, Greg Tchapidarian, Njeh Gharibian, Dr. Dickran Kouymjian, Professor Barlow Der Mugrdchian

Armenian Assembly Members Visit Fresno State

By Ara Jabaghourian

The executive director of the Armenian Assembly of America, Ross Vartian, and the regional director of the Los Angeles chapter of the Armenian Assembly, Peter Abajian, converged on Fresno, April 28 and 29 to bring to the attention to our community the activities of this productive organization.

The Armenian Assembly is a 25 year old pro-Armenian lobby group located in Washington D.C. which besides wheeling some powerful political influence on Capitol Hill, also coordinates several other projects ranging from ANI (the complete documentation of the Armenian Genocide) to the Armenian Assembly Summer Internship program. The Armenian Assembly is also very active in assisting non-governmental organizations in Armenian get started and placing

them in contact with their western counterpart for some funding.

Mr. Vartian was kind enough to give a talk in one of the Armenian Studies courses taught by Professor Barlow Der Mugrdechian. His talk provided the students not only with information of what the program does in general, but also the real grappling that is done in the trenches in Washington and the relationship the Assembly has with the governments of Armenia and Karabagh. Vartian made the point explicitly clear, that when engaging with the policy decisions of Armenian and Karabagh that the Armenian Assembly "will not interfere with the internal affairs of either society...which establishes a comfort level" in the relation with both governments. Another reason

that Mr. Vartian stressed this organizational policy was that the citizens of both regions have to live



Left to right: Ross Vartian, Washington D.C., Barlow Der Mugrdechian, and Peter Abajian, Los Angeles.

with the consequences of their decisions, but we as American citizens do not. Thus, we as American citizens should not interfere with their internal affairs, but support their decisions.

In the past year, the Armenian Assembly has won several victories. As part of the Armenian

Studies Lecture Series, Mr. Vartian explained those victories during a presentation Monday April 29, in the Alice Peters Auditorium. In the Foreign Aid Bill, congress mandated \$85 million dollars (this year they are pushing for \$150 million) that has to be spent in Armenia. This makes Armenian, on a per capita basis (FY 96), the second highest recipient of American foreign aid in the world. Also in the Foreign Aid Bill, the Humanitarian Aid Corridor Act states that if a nation is a recipient of foreign aid from the United States and blockades a nation which prevents U.S. assistance to reach another nation, then they lose U.S. assistance. This obviously was targeted toward Turkey's atrocious blockade of Armenia. It is up to the Clinton administration to enforce

this newly established law. A third component to the Foreign Aid Bill is economic assistance was cuts to Turkey because of their aggression against the Kurds, its actions to Cypress, and the blockade of Armenia. There was also a provision to strip direct U.S. assistance away from Azerbaijan because of their blockade on Armenia. The Assembly achieves all of these victories, "Not as beggars...but in the point-of-view of U.S. national interest." They convince congress that Armenia's future is in U.S. policy interest.

The Armenian Assembly is also spearheading a project called ANI. It will become an independent institute, but a subsidiary of the Armenian Assembly which will be in charge of the estimated \$15 million project (for the first phase) of the complete documentation of

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Armenian Studies Donations and Books

The Armenian Studies Program, its Sahatdjian Library and Avedian Archives, would like to thank the following individuals for their generous donations.

Gifts

- Armenia Russian** of Fresno has donated a collection of Armenian and English language books on Armenian subjects.
- Ellen Sarkisian Chesnut** of San Francisco sent a number of items from the estate of **Anna Akilian Terzian** of Yetem and San Francisco including a copy of her 1921 graduation certificate from the Tebtzasser Girls School in Constantinople and a cassette of Armenian music.
- Hilda Sapsejian** of Fresno, at the request of her father **Rev. Dr. Hagop Chakmakjian** (1900-1996) of the Armenian Evangelical ministry and long time Pastor of Pilgrim Congregational Church, has donated a large portion of his personal library.
- Karnig (Carl) Mahakian** of Palm Springs for a constant flow of books, old clippings, pamphlets, and memorabilia related to Armenia and the Armenians, especially recent materials on artist **Arman Manougian** of Hawaii and documents related to establishing that Armenians belong to the Caucasian race.
- Levon Jamgochian** of Wheaton, Maryland for a collection of art catalogues and clippings devoted to his painting.
- Margaret (Paregian) Shaphren** of Santa Rosa, California has donated three boxes of Armenian language books and periodicals formerly belonging to her mother and father, **Gadar (Catherine)** and **Charles (Garabed) Paregian** of Fresno.
- Martin M. Tourigian**, painter-composer, of Drexel Hill, Pennsylvania for two acrylic paintings, 31 new Armenian songs, and a one act play, to be added to his already numerous donations.
- Nectar Avedian** of Fresno has donated four boxes of Armenian books.
- Ray Kaloosdian** of Fresno for a bound photocopy edition of **K. S. Papazian, Patriotism Perverted**, Boston: Baikar Press, 1934.
- Walter Karabian** of Los Angeles for photocopies of a letter from **Helen Shamlian**, daughter of **John Andikian**, about **William Saroyan**, and two inscribed **Saroyan** title pages.
- Dr. Dickran Kouymjian**, Director of the Armenian Studies Program, would like to thank the authors and publishers for the following books and periodicals.

Books

- ABEGHIAN, ARTASHES** *Goethe Schauspiele [Goethe's Plays]*, translation and commentary, Yerevan: Press of the Museum for Art & Literature, 1995, 285 pages, offered by **Rusan Abeghian** of San Francisco along with a number of papers and letters about her father.
- ARAX, MARK** *In My Father's Name: A Family, a Town, a Murder*, New York: Simon & Schuster, 1996, 399 pages. Mr. Arax is a CSUF graduate in journalism.
- AUPING, MICHAEL, DORE ASHTON, MATTHEW SPENDER**, *Arshile Gorky, The Breakthrough Years*, New York: Rizzoli, 1995, 188 pages, profusely illustrated. Exhibition catalogue for the Modern Art Museum of Fort Worth, Texas, and the National Gallery of Art, Washington.
- BARTEVE, REINE**, *Le Désir du figuier*, Paris: Editions Très Tôt Théâtre, 1995, 82 pages, the latest play by the French Armenian playwright.
- BERBERIAN, VAHE**, *Pages from a Diary*, edited by **Ralph Setian**, Glendale: Arvest Publications, 1996, 87 pages, richly illustrated with black and white color plates. A luxuriously produced collective tribute to artist and author **Berberian** donated by **Dr. Meher Babian** of Glendale.
- Chutik Halleakan**, *Kleine Sammlung armenologischer Untersuchungen*, edited by **Walter Beltz** and **Armenouhi Drost-Abgarjan**, Hallesche Beiträge zur Orientwissenschaft, vol. 20, Halle, 1995, 194 pages, a volume of six articles in German on Armenian language and literature published by the Oriental Institute of the Martin Luther University in Halle.
- DADOUR, ARMEN**, *Symphony, Selected Short Stories, Essays, Literary Appreciation, Memoirs, Travel Notes, Humor, Thoughts*, Northridge, CA, 1996, title in Armenian and English, text entirely in Armenian, 627 pages. Available through the author: 18501 Mayall Street Unit F, Northridge, CA 91324.
- DADRIAN, VAHAKN**, *The Treatment of the Armenian Genocide by the Ottoman Parliament and Its Historical Analysis* (in Armenian with English title), Boston: Baikar, 1995, 147 pages with bibliography.
- DADRIAN, VAHAKN**, *The History of the Armenian Genocide, Ethnic Conflict from the Balkans to Anatolia to the Caucasus*, Providence-Oxford: Berghahn Books, 1995, xxviii, 452 pages, with index and bibliography. Prof. Dadrian's most inclusive book on the Armenian Genocide and the best documented work on the subject.
- DARWENT, BRIAN**, editor, *Saroyan Memoirs*, with an introduction, London: Minerva Press, 1994, 189 pages, a collection of **Saroyan's** reflections on famous people.
- DER MUGRDECHIAN, BOB**, *Anushavan: The Intrepid Survivor*, Fresno, 1995, 158 pages; available through the author: 3827 E. Butler, Fresno, CA 93702. Biography of the grandfather of **Barlow Der Mugrdechian**.
- Enquête, sociologie, histoire, anthro-pologie**, vol. 2 (1996), *Usages de la tradition*, 222 pages; an annual review available through Editions Parenthèses, 72, cours Julien, 13002 Marseille, France.
- GOOLKASIAN, PETER AHARON**, *My Story*, Belmont, MA, 1994, ix, 86 pages, published by the author, 113 Fairview Ave., Belmont, MA 02178-3022. "A vivid life story of a child who experienced and survived the Armenian Genocide (1915) and recounts this extraordinary saga at the age of 84."
- HANSON, VICTOR DAVIS**, *The Other Greeks, The Family Farm and the Agrarian Roots of Western Civilization*, New York: The Free Press, 1995, xvi, 541 pages.
- HILL, FIONA**, *"Russia's Tinderbox," Conflict in the North Caucasus and Its Implications for the Future of the Russian Federation*, Cambridge, MA: Harvard University, Kennedy School of Government, 1995, 108 pages, and 8 pages of maps and bibliography.
- Hushamatean Hay Heghaphokhakan Dashnaktz'ean. Albom-Atlas [Souvenir Book of the Armenian Revolutionary Federation. Album-Atlas]**, vol. I *Heroic War* (1890-1914), Los Angeles, 1992 xiii, 261 pages, text entirely in Armenian, large format, luxurious album, profusely illustrated with photos of early Armenian Revolutionaries. Volume donated by the **Armenian National Committee of Fresno**.
- KAREKIN I**, *Catholicos of All Armenians, Echmiatsin Is Mission. Thoughts and Sermons April-December, 1995*, Los Angeles: Western Dioceses of the Armenian Church, 1996, 63 pages illustrated.
- KASSABIAN, ANAHID**, *Music in the Age of Postdisciplinarity*, special issue of *Stanford Humanities Review*, vol. 3/2 (autumn, 1993), viii, 201 pages.
- KEYISHIAN, HARRY**, *Critical Essays on William Saroyan*, New York: G. K. Hall, 1995, xviii, 192 pages, with index. An important collection of essays on **Saroyan's** writing, including **Harold Aam Veaser**, "Saroyan and the Armenian Past," a review article of *An Armenian Trilogy*, edited by **D. Kouymjian** and published by the CSUF Press, and **D. Kouymjian**, "Whitman and Saroyan: Singing the Song of America."
- KHURSHUDIAN, LENDRUSH** *Haykakan Hartze [The Armenian Question]*, Erevan, 1995, 98 pages.
- MELKONIAN, ZAREH**, *Keank'ov, ev masampk' norin, Banasteghdzutiwnner*, Collected Poems in Armenian, Fremont, CA, 1995, 263, vii pages; available through the author: 42987 Paseo Padre Parkway, Fremont, CA 94539.
- Oratzoytz 1996, Church Calendar**, published by All Saviour Cathedral, New Julfa, Iran, a gift of **Archbishop Goriwn Babian**.
- Proceedings, The Second International Symposium on Armenia Linguistics (21-23 September 1987)**, edited by **L. Hovsepien, N. Parnasian, and S. Simonian**, 2 vols., Yerevan: Armenian Academy Press, 1993, 244, 253 pages, articles in Armenian, English, French, and Russian.
- SHAHNAZARIAN, SEMPAD**, *Genocide*, written in Brownsville, Texas in 1976, unpublished; computered generated version by his son **Arsen A. Shahnazarian** of Fairfield, California, iv, 89 pages, plus 18 pages of photographs.
- SIMONIAN, S. and J. WEITBERG**, editors, *Computers in Armenian Philology*, Yerevan: Armenian Academy Press, 1993, 101 pages, seven articles in English and French.
- SMITH, CHARLES D.**, *Palestine and the Arab-Israeli Conflict*, 3rd edition, New York: St. Martin's Press, 1996, 358 pages.
- TEMISJIAN, KHATOUNE, ANNA-MARIA FOLCO, NOURHAM OUZOUNIAN**, editors, *La Langue Arménienne: Défis et Enjeux*, Montreal, University of Montreal Press, 1995, xii, 319 pages. Proceedings of a conference held in June 1994, 15 articles and two roundtable panels on Armenian language, teaching and community structure with a detailed bibliography, pp. 299-319.
- VEESER, H. ARAM**, *Confessions of the Critics*, New York: Routledge, 1996, xxvii, 284 pages, 23 essays on autobiographical criticism.
- VEESER, H. ARAM**, *The New Historicism*, New York-London: Routledge, 1989, xvi, 318 pages; 20 essays on a new wave in literary criticism.
- VERLUISE, PIERRE**, *Armenia in Crisis, The 1988 Earthquake*, translated from French by **Levon Chorbajian** with a foreword by **Gérard Chaliand**, Detroit: Wayne State University Press, 1995, xxxi, 162 pages, offered by Mr. Verluise through **Berdj Achdjian** of Paris.
- ZUCKERMAN, CONSTANTINE**, *A Repertory of Published Armenian Translation of Classical Texts*, with an Appendix by **Abraham Terian**, revised by **Michael E. Stone**, Jerusalem: Institute of African and Asian Studies, Hebrew University of Jerusalem, 1995, 44 pages.

Due to space considerations the Pamphlets, Articles, Periodicals, and Bulletins recieved will be included in the next issue. Music donations are on the back page.

ՄԵԾ ԵՂԵՌՆԻ ՀԻՇԱՏԱԿԻՆ

Գրեց Արամ Գեորգյանը

1996 թվականի ապրիլի 24-ը Հայ Ցեղասպանության զոհերի հիշատակի օրն էր: Ավելի քան 2 միլիոն հայերի կյանք խլած այս ոճրագործությունը մինչև այսօր չի ճանաչվել միջազգային հանրության կողմից: Անցյալ տարի Ռուսաստանի Դաշնության Պետական Դոման հանդես եկավ ցեղասպանության փաստը ճանաչող հայտարարությամբ: Այս տարի նման քայլի դիմեց Հունաստանը: Սակայն դեռ լուրս է այսօր աշխարհում գերպետություն համարվող ԱՄՆ-ը: Տարեց տարի ապրիլյան այս օրերին մեծ ալիք է բարձրանում՝ կոտորելու այս լուրջությունը: Մի շարք կազմակերպություններ՝ Ամերիկայի Հայկական Ազգային Կոմիտեի գլխավորությամբ, ինչպես նաև բազմաթիվ անհատ ամերիկահայեր բողոք-ճամակներ են ուղարկում վարչակարգին ու ճախագահին: Հայաստան կոնգրեսականներ ստորագրություններ են հավաքում Կոնգրեսում եւ ներկայացուցիչների պալատում բավարար ձայներ ապահովելու նպատակով: Որպես այս մեծ արշավի արդյունք այս տարի կարելի է դիտել Քալիֆորնիայի Նախագահին Համագումարի

որոշումը՝ հարգելու Մեծ Եղեռնի զոհերի հիշատակը Քալիֆորնիա նահանգում: Նամակով ամերիկահայերին է դիմել նաև առաջիկա ճախագահական ընտրություններում Հանրապետական կուսակցության թեկնածու, կոնգրեսական Բոբ Դոուլը: Ամբողջ հայ ժողովրդի նկատմամբ խոր ակնածանքով լի այս ուղերձում նա մասնավորապես նշել է, որ կանի հնարավոր ամեն ինչ ցեղասպանության ճանաչման ուղղությամբ՝ ճախագահ ընտրվելու դեպքում: Ինչպես, ապագան ցույց կտա: Մի բան է պարզ. դարի առաջին ցեղասպանությունը վաղ թե ուշ կստանա իր գնահատականը: Եղեռնը հնարավոր չի հանել ժողովրդի հիշողությունից, այն չի մորացվի քանի դեռ գոնե մեկ հայ ապրում է աշխարհի երեսին:

Ապրիլի 24-ի կեսօրին Մեծ Եղեռնի հիշատակման արարողություն տեղի ունեցավ նաև Ֆրեզոյի Պետական Համալսարանի տարածքում՝ շնորհիվ Հայ Ուսանողների Կազմակերպության եւ համալսարանի հայկական ուսումնասիրությունների ամբիոնի: Հավաքը բացեց պրոֆեսոր Պարույր Տեր-Մկրտչյանը՝ հակիրճ պատմական ակնարկով ներկայացնելով

Առաջին Համաշխարհային պատերազմից հետո ստեղծված իրավիճակը եւ Օսմանյան Թուրքիայի կողմից պետական մակարդակով հովանավորվող ցեղասպանության իրականացումը: «Այսպիսի մի պայծառ ու արեւոտ օր 81 տարի առաջ մշուշվեց ու արյամբ ներկվեց ամբողջ հայ ժողովրդի համար», նշեց նա:

Խոսքը տրվեց համալսարանի հայկական ամբիոնի տնօրեն Դր. Տիգրան Բուլումջյանին: Ազգով բոլոր հավաքվածների հետ՝ նա շեշտեց, որ Մեծ Եղեռնը կհիշվի սերնդից սերնդ: Կարեւորվեց Հայաստանի Հանրապետության գոյությունը, որն շուտով նշելու է անկախության 5-րդ տարեդարձը: «Մենք՝ այստեղ կանգնածներս միայնակ չենք. մենք միասնական ենք բոլոր նրանց հետ, ովքեր այսօր անվերջ շարունակ շարժվում են դեպի Ծիծեռնակաբերդի հուշահամալիրը Հայաստանում», ասաց նա:

Այնուհետև համալսարանի հայ ուսանողներից մի քանիսը դրվագներ ներկայացրին հայ անվանի բանաստեղծներ Հովհաննես Ծիրազի, Հովհաննես Թումանյանի, Միքայել Նալբանդյանի ստեղծա-

գործություններից:

«Սա զուտ հայկական հարց չէ, սա համամարդկային խնդիր է», այսպես սկսեց իր խոսքը Հայ Ուսանողների Կազմակերպության ճախագահ Բաֆֆի Խորոզյանը: Նա մասնավորապես կենտրոնացավ կրթության դերին եւ միավորման գաղափարին՝ որպես ազգի գոյատևման ճախադրյալներ: «Մենք՝ հայերս պետք է հիշենք, որ ծնվել ենք հայ, ապրում ու մահանալու ենք որպես հայ», շեշտեց նա:

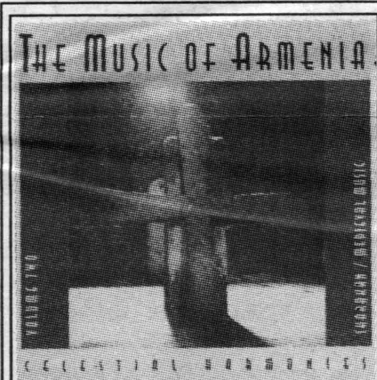
Հավաքի վերջում պրոֆ. Տեր-Մկրտչյանը շնորհակալություն հայտնեց բոլոր ներկաներին, որից հետո մասնակիցները միավորվեցին «Հայ Ցեղասպանություն 1915-1923թթ. 2 միլիոն զոհ» պաստառի շուրջը եւ քայլարշավով անցան համալսարանի կենտրոնական տարածքով:

Նույն երեկո Ֆրեզոյի Մուրթ Պողոս Հայկական Առաքելական եկեղեցում տեղի ունեցավ պատարագ ու հոգեհանգիստ՝ ցեղասպանության անմեղ զոհերի հիշատակին: Մասնակցում էին նաև Ֆրեզոյի մյուս երեք հայկական եկեղեցիների ներկայացուցիչներ: Պատարագի ավարտին, եկեղեցիին կից սրահում տեղի

ունեցավ ապրիլյան Եղեռնին նվիրված հուշ-երեկո:

Երեկոն բացվեց Ֆրեզոյի Հայ համայնքի դպրոցի աշակերտների կողմից «Մեր Հայրենիքի» կատարմամբ: Այնուհետև ելույթ ունեցավ Ֆրեզոյի քաղաքապետի Զիմ Փաթերսոնը, որն իր աջակցությունը հայտնեց համայն հայ ժողովրդին եւ տեղեկացրեց, որ ըստ քաղաքապետարանի որոշման՝ 1996թ. ապրիլի 24-ը Ֆրեզոյում հռչակվել է Հայ Ցեղասպանության հիշատակման օր: Հրավիրված էին եւ իրենց խոսքն ասացին կոնգրեսական Զորջ Ռադանովիչի ոգնական Սոփի Սամուելյանը, ինչպես նաև Դր. Ռոբերտ Փիլոմյանը ու Քնար Գյուեգյուզյանը: Վերջինս իր կրթոտ ելույթում նշեց, որ ժամանակն է եկել ամբողջ հայ ժողովրդի միախմբման, այլ ոչ՝ ըստ Հայաստան/Միլիոնք տարանջանման ու ըստ կուսակցությունների կամ ըստ եկեղեցիների բաղադրման:

Այսպիսին էր 1996 թվականի ապրիլի 24-ը Ֆրեզոյի հայ համայնքի կյանքում: Հուսանք, որ մյուս տարի այս օրը կհնչեն նաև շնորհավորական խոսքեր՝ ԱՄՆ-ի կողմից պետական մակարդակով Հայկական Ցեղասպանության ճանաչման կապակցությամբ:



The music of armenia, volume two: sharakan.
Daniel Erazhisht, director.
(Celestial Harmonies: Tucson, AZ, 1996) 70 minutes. CD only.

By Barlow Der Mugrdechian

The world of music is being enriched by the release of a new CD series called The Music of Armenia, produced and recorded by David and Kay Parsons of Celestial Harmonies. Volume Two: *Sharakan/Medieval Music* is part of a projected six-volume series on one of the most ancient musical traditions, the Armenian. *Volume One, Sacred Choral Music*, was released last year.

The Sharakan Early Music Ensemble was founded in 1991 to perform Armenian music of the Middle Ages, starting from the fifth century. Directed by Grigor Danielian (Daniel Erazhisht) this CD brings to life some of the most popular of the Church *sharakans*. Daniel Erazhisht was the name of an outstanding musical figure of the eleventh century.

Armenian artists such as Anna Mailian (vocalist), Ara Avanian, (vocalist), Margarit Sarkissian (piano), Hovhannes Darbinian (*tar*) bring their considerable talents to the CD.

CD review

A well-researched and informative booklet accompanies the CD and illuminates the inspiration behind the creativity in the *sharakans*. The booklet carefully traces the history of three forms of Armenian music: *sharakan*, *tagh*, and *gandz*.

The *sharakan* is a highly developed form of sacred chant that had its origins in the time of St. Gregory the Illuminator in the fourth century. The *sharakans* reflect specific Armenian techniques and forms. They are still sung in the Armenian Church during the specific Church hours (offices).

A second form of musical sacred song is the *tagh* which were based on popular poetic texts. They have considerable folk roots in the music and lyrics.

The third chant form is the *gandz*, which are highly embellished chants, sung especially on special holidays.

The famed Armenian composer and musicologist of the late nineteenth and early twentieth centuries, Komitas Vartabed, was instrumental in harmonizing the Armenian *sharakan* and Armenian music in general and his influence is felt throughout the CD.

Among the twenty-two songs in this volume are *Chinar es* (a popular folk song), the tenth century *tagh Havoun*, *Havoun* by Grigor Narekatsi, *Ov Yeranelid* (a seventh century *sharakan* by Anania Shirakatsi), and *Voghormia ints Astvadz* (fifth-century *sharakan* by Mesrop Mashtots).

The music is compelling and powerful. This is a CD that will be enjoyed by everyone.

Ara Parseghian Medical Research Foundation, a nonprofit, volunteer corporation, funds research projects that can lead to a treatment for Niemann-Pick Type C Disease. NP-C is a genetic disorder that usually affects children of school age by interfering with their ability to metabolize cholesterol. It is progressive, degenerative, and always fatal.

The *Fresno Chapter of the Triple X Fraternity* is hosting a dance to raise funds for the foundation.

Dance

Saturday June 22

5pm - 9pm Richard Hagopian ••• 9pm - 1am THE BEETLES

California Armenian Home Grounds

6720 E. Kings Canyon Rd. - Fresno

Dinner from 5pm - 9pm

Advance Tickets \$10 Day of event \$15

For more information call (209) 438-4227

Khatch Vartan II

By Garo Nakashian





At the reception for the Kazans, (l to r): Mrs. M. Victoria Kazan, Dr. Dickran Kouymjian, and Mr. Henry Kazan.

Kazan, from p.1

als, and successes which follow us and determine our life's story. Along the way we encounter people who also add to our experience. Their degree of influence on us depends upon the measure we allow or the intensity of that person's personality. When you have connected with people that fulfill both qualities you will forever be changed, and you will remember them always. There was a proud few of us who came across such a man here on our own campus. We shared in this man's laughter and his pain. He has gone through 90 years of living, we paused each time we were reminded of that fact. It was a whirlwind experienced that left us united in amazement.

The biography of Henry Kazan reads like so many American success stories, a little bit of

luck combined with an enormous amount of initiative, the story seems unreal until you meet him. Mr. Kazan claims the population breaks up 80, 15, 5. Five percent of the population are geniuses, fifteen percent are mad, and eighty percent are ordinary people. His philosophy lies within that eighty percent. "Forget the five and the fifteen, they are beyond your league. You have to compete within the eighty percent, and be the best in that eighty percent that you can be." Somehow, if Henry Kazan is included in that eighty percent most of us would have to find another category. He is quite different from anyone I have ever met.

Mr. Kazan has an urgency about him that at first is unsettling. You feel guilty about a 90 year old man with more energy than yourself leading you around. He draws you in. He comes up beside you,

holds you by the arm, and speaking with notable determination to you alone. It is a purposeful gesture, he has your exclusive attention and uses it to direct you towards his understanding. He is relentless, not so you feel manipulated, but rather motivated. The understanding he disperses is food for the soul and information for the mind. You want him to speak because perhaps he will divulge the secret he has discovered.

According to Henry Kazan there is no secret. His life is a continual blessing of luck. Lady Luck, as he affectionately refers to her, has followed him since before he was born. The rest falls into his philosophy of the Four-D's: Desire, Dedication, Discipline, Determination. The only other quality a person needs to achieve greatness within the eighty percent is an education. Often he emphasizes that crucial element. Without an education street smarts, ability, strength and intelligence mean nothing. "When I was a kid in New York the gang I hung out with there were a couple of smart guys, they had good heads, but they didn't get an education, and they never became anything." Mr. Kazan is brutally honest when it comes to this one characteristic in people. He loves people but if they do not have it up there, he will not expend his time on them. He cannot afford to spend his time on them; time is the only commodity that he cannot acquire more of.

I had the privilege of spending an entire day with Henry

Kazan, graciously invited by the Sahatdjian family to tour their raisin packing plant in Madera. It was an enlightening and astounding experience, one that was hard to describe (especially to people my age who could not understand how hanging out with some 90 year old could be fun). I listened to him, I questioned him, but I especially

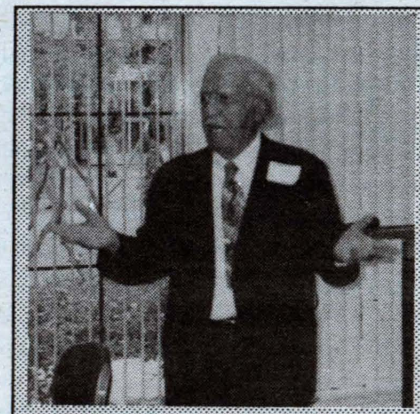
watched him. He is a light source unto himself. When you are in his presence you give him your attention, he demands your attention, without saying a word. His entrances are characterized

by suspenseful expectation. What will he say? What will he do? What does he see that escapes us all? These are the questions that draw you to him, and he fulfills all your expectations. He expresses himself with an honesty that is a little frightening. He makes insightful observations combined with such candor that they shock you at first, you cannot believe he just said that. But he is telling the bald faced truth and you immediately concede to his authority. Simply put he lives without fear.

This fearlessness makes him dangerous. If you are around him for even a short time you forget yourself and want to be him. You

appreciate the hardships he survived and the sheer history he has lived through, but you want to go back ninety years and take his place, hoping that when you make it to where he is now, you can live without fear. You will have the ability to make split second decisions, go forward without hesitation, and assess the personality of others with

expertise. The wealth and luxury that Henry Kazan enjoys are incidental tokens, ignore them — he does, covet the one thing that he cannot lose: his control. Whether you call it cha-



risma or power, the man is in control. Henry Kazan may seem like a loose cannon at times, but do not be fooled, he knows exactly what he is doing. That is his most powerful quality of all, and what makes him a man you will never forget.

A formal search for the Kazan Professor has just been announced. Candidates with a Ph.D. (or near completion) can send a résumé with cover letter, accompanying documents and letters of recommendation to: The Chair, Kazan Search Committee, Department of History, California State University, Fresno, CA 93740 (209) 278-2153 or fax (209) 278-2129.

Music & Record Donations

A Treasury of Armenian Chants, compiled and annotated by Shahan Arzruni, New York: St. Vartan's Press, 1994, 169 pages with a bibliography of Armenian music, donated by John Garabedian of Fresno, California.

Blood, Esta, *Five Armenian Folksongs*, 1995, sheet music scored for piano, flute and guitar, published by Frank E. Warren, P. O. Box 650006, W. Newton, MA 02165.

Djivan Gasparyan, solo duduk, *Apricots from Eden*, compact disk, with Vachik Avakian, duduk, Levon Arshakung, d'hol, produced by Harold G. Hagopian, Traditional Crossroads, P.O. Box 20320, Greeley Square State, NY, NY 10001-9992. Mr. Hagopian, violinist and music producer, was a former student of the Armenian Studies Program.

Works of Kemani Tatyos Efendi, compact disk, Kudsi Erguner Ensemble, produced by Harold G. Hagopian, Traditional Crossroads.

hye talk

The Armenian Studies Program's Television Community Talk Show
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Barlow Der Mugrdechian

Highlighting issues in the local and international Armenian community.

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Assembly, from p.6

the Armenian Genocide. The political goal of ANI is to provide the most concrete evidence of the first genocide of the twentieth century. This will be done without watering down the Assembly's current activities. They are now recruiting experts to manage the program as well as a staff to run it. One of the audience members questioned the worth of the recognition of the Genocide. With obvious emotional charge, Mr. Vartian replied, "Every Armenian in this room has had their family tree truncated....The Armenian Genocide was the prototype of genocide in this century and we will be damned if the Armenian

Genocide denial will be the prototype denial at the end of this century."

All of the hardwork done by this institution, like anything, needs funding to operate. I had the chance to experience first hand the operations of the Assembly this past summer. The staff at the Assembly knows no time clocks. They work very diligently and have never heard of the word "quit." All in all, the Assembly will provide the most bang for your buck when it comes to Armenian issues in Washington. For information, write to or call:

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