

HYE SHARZHOOM Armenian Action ՀԱՅ ՇԱՐԺՈՒՄ

30th Year

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Ethnic Supplement to The Collegian

La Porta Appointed to Berberian Chair of Armenian Studies

STAFF REPORT

Dr. Sergio La Porta has been appointed as Haig and Isabel Berberian Professor of Armenian Studies at Fresno State and will join the faculty in August 2009 as an Associate Professor of Armenian Studies.

The Haig and Isabel Berberian Endowed Chair in Armenian Studies, established in the fall of 1988, is one of several Armenian Chairs in the United States and provides financial support for a distinguished Armenologist. The endowment honors Haig and Isabel Berberian and was established by their son-in-law and daughter, Dr. and Mrs. Arnold H. and Dianne Gazarian. Other friends of the Armenian Studies Program have made significant contributions to the endowment.

Dr. Dickran Kouymjian, Emeritus Professor of Armenian Studies, was the first holder of the Berberian Chair from 1988 until his retirement in May of 2008.

Dr. La Porta is a native of Elmhurst, N.Y., and received his B.A. from Columbia University in Middle Eastern and Asian Languages and Culture. After completing his undergraduate degree, he studied Second Temple Judaism and Early Christianity on a one-



Dr. Sergio La Porta

year program at the Rothberg International School, Hebrew University of Jerusalem. At the advice of Prof. James Russell, Mashtots Professor of Armenian Studies at Harvard University, he took a class in Classical Armenian and fell in love with the language. He continued his studies under Prof. Russell at Harvard, where he received his Ph.D. in 2001.

Dr. La Porta wrote his thesis on volume three of Grigor Tat'ewac'i's (Krikor Dathevatsi) *Book of Questions*. His thesis reevaluated Grigor's work and uncovered previously unknown sources for the text. While conducting research for his thesis, he spent 1999-2000 on a Lady Davis Fellowship at the Hebrew University of Jerusalem to work with Prof. Michael Stone and

SEE LA PORTA PAGE 7

Charlie Keyan Armenian Community School Begins Thirty-Second Academic Year at New Campus

RANDY BALOIAN
SPECIAL TO HYE SHARZHOOM

Eight months have passed since the Charlie Keyan Armenian Community School moved into its new campus at 108 N. Villa Avenue in Clovis, but Principal Rosie Bedrosian says she still can't believe her eyes every time she pulls into the parking lot and looks at what will be the school's home for many years.

This September, in keeping with the school's tradition, its youngest students—Salpi Kerkezian and Lily Baloian—rang the first bell to begin the Armenian Community School's 32nd year.

It was only two years ago that the school faced an uncertain future. Its landlord at the time, the Saint Therese Catholic Church, had plans to make major renovations to the former parochial school facility and had given noticed that it did not intend to renew the lease.

Shortly after *Hye Sharzhoom* ran a story on the school in March 2007, Bedrosian received an unexpected call from philanthropist Charlie Keyan, who, two years before, had contributed \$100,000 to the school to establish a scholarship fund for needy students. After exchanging greetings, Bedrosian



Keyan Armenian School Principal Rosie Bedrosian, far right, with students and teachers at morning assembly.

Photo: Barlow Der Mugrdchian

informed the Coachella farmer of the school's situation, and Keyan was more than ready to help.

The former Fresno native donated \$685,000 to purchase the 2.5 acre lot, which the school's board of directors had previously identified as the best available site for relocation. Unfortunately, shortly after the school acquired the property, the 82 year-old Keyan died without seeing the great impact of his generosity. In November 2007, the school's General Assembly unanimously voted to rename the school to honor Keyan's unprecedented donation.

While Keyan had single handedly turned around the fortunes of the school, the board still had a long way to go to convert the former Clovis Buddhist Church property into an educational facility. The parcel lacked adequate infrastructure, and other than a 2,200 square foot social hall/office, it was devoid of buildings.

In stepped Board Chairman Jerry Kutumian, proprietor of Kutumian Construction. With help from fellow board members Ara Karkazian, Vahe Nishanian, and Ralph Katchadurian, Kutumian obtained

SEE KEYAN SCHOOL PAGE 7

CineCulture Course Features Film on Noted Attorney Charles Garry



Professors Mary Husain and Barlow Der Mugrdchian.

LORI HAVATIAN
STAFF WRITER

On Friday, October 24 the CineCulture campus and community film series featured Hrag Yedalian's film, *The People's Advocate: The Life & Times of Charles R. Garry*, an hour-long documen-

tary about Charles R. Garry (Garabedian). Garry was one of the most influential criminal defense attorneys of the twentieth century, who became a household name during the 1960s with his defense of revolutionary political icons like Huey Newton and Bobby Seale of

SEE CINECULTURE PAGE 6

10th Annual Golden Raisin Film Festival

Spring 2009
(Date to be Announced)

Sponsored by the Armenian Students Organization and Armenian Studies Program, California State University, Fresno
Partially funded by the Diversity Awareness Program, USU

Second Call for Entries

Entries are being sought for the 10th Annual Golden Raisin Film Festival to be held on the California State University, Fresno campus.

Films made by Armenian directors/writers, or films with an Armenian theme are being sought.

Films up to 1 hour in length.
Films may be in any language, English preferred.
Films may be on any topic, Armenian theme preferred.

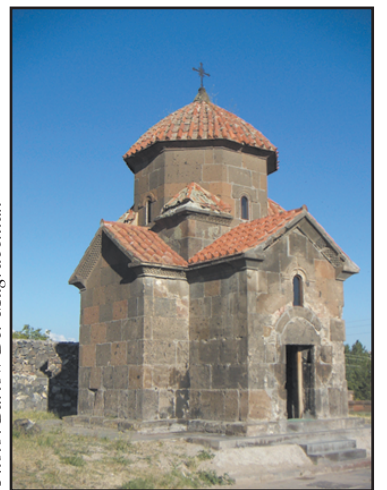
SEE FILM FESTIVAL PAGE 8

Popular Arts of Armenia Course Teaches about Armenian Culture

SVETLANA BAGDASAROV
STAFF WRITER

Which Armenian Studies course is considered by many students to be one of the most interesting and memorable classes offered at Fresno State? If you guessed Armenian Studies 20 (Arts of Armenia), then you either know someone who has expressed enthusiasm about the course, or you have simply experienced the subject matter for yourself. In my final year as an undergraduate student, I finally had the opportunity to experience and evaluate the class for myself. With so many opinions from a wide variety of students, I was curious to find out whether or not the class would live up to all the praise.

The first day of instruction was definitely unique. Having taken numerous Armenian Studies courses at this university, I had many pre-conceived notions about the course itself, as well as the people eager to learn. As I walked



Karmravor, 7th c. (Ashtarak)

inside the classroom located in the Science II building, I was surprised to say the least. Not only was the room filled to capacity, but it was full of cultural diversity as well. Many people assume that an Armenian Studies course would be taken mainly by Armenians, and might even shy away from enrolling in the course. This class proves

SEE ARTS OF ARMENIA PAGE 6

**Armenian Studies Program
Book/Video/CD/Archival Gifts**

Prof. Barlow Der Mugrdechian and the Armenian Studies Program would like to thank the donors, authors, and publishers for the following books, periodicals, videos, and archival gifts either offered personally or to the Program.

Fr. Arshen Aivazian, *Echoes of Faith—Armenian Church Homilies and Selected Readings for the Liturgical Year* (New Rochelle, N.Y.: St. Nersess Seminary Press, 2008), with a foreword by Dr. Vigen Guroian. A gift of the author.

Josephine Arklin, *I am Haiganoosh*. A narrative of her grandmother Haiganoosh Abdalian. A gift of the author.

Mamigon Ashjian, *Husher Medz Yegherni [Memoirs from the Armenian Genocide]* (Massachusetts, 2008). Edited and annotated by Krikor Keusseyan of Watertown, Massachusetts. Donated by Vatche Astarjian.

Tamar Dasnabedian, *A New Collection of Articles on Mary the Mother of God* (Antelias, Lebanon, 2008). A gift of the author.

His Eminence Archbishop Hovnan Derderian, *Sunday Bible Readings* (2007). This publication was made possible through the generous contribution of Mr. & Mrs. Jack & Maro Kalaydjian. A gift of His Eminence.

Boghos Lakissian, *Karoti Djambanerov [On the Paths of Longing]* (Yerevan, Armenia, 2008). A gift of the author.

Anahid Meymarian, *The Stones are Crying* (Tarzana, CA, 2008). A gift of the author.

Puzant Meymarian, *Puzant Meymarian Sculptor* (Tarzana, CA, 2006). A gift of the author.

Sharon Toroian Esguerra, for a collection of Armenian books.

Martin M. Tourigian, for his water-color paintings depicting *The Church of the Holy Virgin in White* and *Women of Yerevan* (2008) and for two hand-painted tiles of Armenian birds (2008).

Kemal Yalçın, *Anadolu’nun Evlatlari [The Children of Anatolia]* (Germany, 2008). A gift of the author.

Dr. Azat Yeghiazaryan, *Daredevils of Sasun: Poetics of an Epic* (Costa Mesa, CA: Mazda Publishers, Inc. 2008). Translated from the Armenian by S. Peter Cowe. A gift of the author.

● Armenians on the Internet ●

PATEEL MEKHITARIAN-EDITOR

www.etchmiadzin.com/
www.armenianhistory.info/christianity.htm
www.armeniaemb.org/DiscoverArmenia/ArmenianChurch/Index.htm

The Christianization of Armenia was a long and hard process, which was finally achieved officially in 301 AD. The story of the Armenian people and their faith is a very interesting one, which began with two main characters—King Trdat and St. Gregory the Illuminator. According to Agatangelos, a fifth-century Armenian historian, Khosrov was a very powerful king who defended Armenia. The Persians enlisted Anak to assassinate King Khosrov. He was murdered, and his infant son Trdat was sent to the Roman Empire to be raised by the emperor Diocletian. At the same time, Anak’s family was captured and executed, except for an infant boy, Gregory.

Emperor Diocletian was known for his dislike and persecution of Christians, and raised the future King Trdat as a pagan. Once Trdat was old enough, he was sent back to Armenia to begin his reign. Gregory and King Trdat crossed paths and Trdat employed Gregory to serve in his kingdom. King Trdat loved Gregory so much that others in the kingdom got jealous. The king learned that Gregory was a Christian and that he did not believe in the pagan religion of Armenia. When Gregory admitted to being a devout believer in Christianity he was thrown in a pit, known as Khor Virap.

King Trdat failed in his efforts to marry a beautiful Roman Christian nun, Hripsime. He put Hripsime to death, but as a consequence he began to act like a wild animal. After being in the deep pit for many years, St. Gregory was brought out of the prison in order to heal the King. King Trdat accepted Christianity, was baptized, and made Christianity the state religion of Armenia, the first country in the world to do so.

The Christianization of the Armenians was one of the most important events in Armenian history.

California State University, Fresno
Armenian Studies Program

Spring 2009 Schedule of Courses

Course	Units	Time	Day	Instructor
General Education				
Arts & Humanities, Area C2				
• ArmS 20 Arts of Armenia (Class #33426)	3	11:00A-12:15P	TTh	B Der Mugrdechian
Arts & Humanities, Area C1				
• Arm 1B Elementary Armenian (Class #32617)	4	10:30A-11:35A	MWF	B Der Mugrdechian
Arts & Humanities, Area IC				
• Arm 148 Masterp. Arm Culture (Class #32618)	3	9:00A-9:50A	MWF	B Der Mugrdechian
• ArmS 108A Arm History II (Class #31105)	3	9:30A-10:45A	TTh	B Der Mugrdechian
• ArmS 120 Arm Diasp & Genocide (Class #36789)	3	6:00P-8:50P	M	G Bournoutian

First class meets Monday, Feb. 23, 2009.

For more information call the Armenian Studies Program at 278-2669 or visit our offices in the Peters Business Building, Room 384. Get a Minor in Armenian Studies. Check on requirements for the Minor in Armenian Studies in the 2009-2010 catalog: <http://www.csufresno.edu/catoffice/current/armstudhd.html>

Fresno State’s
Armenian Radio Show

“Hye Oozh”

Every Saturday morning from 9:00AM-noon
KFSR 90.7 FM. On the internet at www.kfsr.org!

Fresno State students interested in volunteering may
contact station manager Joe Moore at 278-2598.

Do you know someone who
would enjoy reading
Hye Sharzhoom?

Contact us to add your name
to our mailing list.

Back issues of Hye
Sharzhoom are archived at:
[armenianstudies.csufresno.edu/
hye_sharzhoom.index.htm](http://armenianstudies.csufresno.edu/hye_sharzhoom.index.htm)

HYE SHARZHOOM

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Hour-Long “Saroyan” Documentary Airs on KVPT-Valley Public Television

MARISSA ISQUIERDO
STAFF WRITER

PBS Valley Public Television (KVPT-Fresno) aired a special one-hour documentary about the famed writer William Saroyan at 7PM on Sunday, August 31. Entitled “Saroyan,” the film was produced in honor of the year long William Saroyan Centennial Celebration. Those who tuned in to see the documentary learned about Saroyan’s life, including his childhood, about his hometown of Fresno, about highlights of his career, his marriage, and most importantly, the legacy of his writing. Saroyan’s story was told through the eyes of his friends and fans and also featured never-before-seen photos and archival interviews of the man himself. Local TV personality John Wallace narrated the documentary.

“American writer...Armenian hero...This is Saroyan”—with these words viewers were transported into the life of William Saroyan. Saroyan’s life began on August 31, 1908 in Fresno, California. He was the youngest of four and his parents were Armenak and Takoohi Saroyan. Saroyan’s parents had immigrated to California from Bitlis, Armenia in 1905. Saroyan endured a tough childhood, his family was poor, and his father died in 1911 when he was three years old.

Saroyan inherited his father’s drive to be a writer. He learned to read so that he could write. As he said in an interview, “If Charles Dickens could do it, why couldn’t William Saroyan?” Saroyan’s experiences with people and of living in the city of Fresno as well as his Armenian heritage provided him



Photo: Barlow Der Mugerdechian

The William Saroyan Theatre in downtown Fresno was recently renovated and photos and sayings of William Saroyan now decorate the walls.

with the foundation to write his stories. One point the documentary noted was that Saroyan’s writing showed very little evidence of the discrimination Armenians experienced during his childhood. Herb Gold, an author and a friend of Saroyan, remarked that he was “very aware of the prejudice against Armenians,” and added, “he wrote about them [Armenians] because he was them.”

Saroyan’s experiences in Fresno as well as his Armenian heritage were the inspirations he used to write his stories. In 1928 at the age of 20, he became a published writer. Six years later he achieved the success he desired when *Story* magazine published his short story, “The Daring Young Man on the Flying Trapeze.” These works, as well as those that followed, such as *My Name Is Aram*, *The Human Comedy*, and his Broadway plays, “My Heart’s in the Highlands,” and “The

Time of Your Life,” were written in an unconventional way. Shakespearean actor, David Fox-Brenton stated that “his use of language was unstructured...he wrote in a new way.” Herb Gold put it this way, “he wrote very much as he spoke.”

The documentary also showed how Saroyan was an “enigma.” He wanted success and recognition from the critics and the public, but he did not want to receive awards for his success. In 1940, he was awarded the Pulitzer Prize for Drama and turned it down, feeling the prize was “too commercial.” This arrogance of his was also portrayed in his marriage. His only marriage was to Carol Marcus, whom he married twice and divorced twice. He had two children, Aram and Lucy. Roxie Moradian, a life-long friend of Saroyan’s, said that “he was not a good husband, but he loved her, I think.” One of

the notable absences in this documentary is that none of the interviews are from his family, including his son Aram.

The focus towards the end of the documentary shifted to Saroyan’s talent as a music lyricist and artist. He wrote the 1951 chart-topping hit song “Come On-A My House,” which was made famous by Rosemary Clooney. Saroyan wrote this song in collaboration with his cousin Ross Bagdasarian; “Come On-A My House” was written in Saroyan’s friends, Frank and Roxie Moradian’s home in Fresno. Besides writing music, Saroyan also liked to paint and draw. A number of his paintings and drawing are on odd pieces of paper, such as stationery, because he never liked to throw anything a way. Just like his written works, Saroyan had extraordinary vision in his paintings. “He was ahead of his time,” commented David Fox-Brenton.

In his later years, Saroyan chose to live in Fresno, the place that had been the inspiration for many of his writings. During this time, Saroyan was often seen riding a bicycle around Fresno. He died in 1981.

The documentary “Saroyan” portrayed him as a man who desired success and who wanted to be liked for his works. He was stubborn and arrogant, self-confident and unconventional. Saroyan had grown up to be sure of himself and where he stood in the world. His roots in Fresno, as well as his family and Armenian heritage, shaped his vision as a writer, composer, artist, and as a man. The enduring legacy of William Saroyan is that his works continue to delight audiences.

“Saroyan” was written and produced by Bob Tyrcha for Valley Public Television. For more information, go to the website kvpt.org.

Graduate Student Antaramian-Hofman Awarded ASI Grant to Catalog Art by Varaz Samuelian



Photo: Barlow Der Mugerdechian

Graduate student Hazel Antaramian-Hofman, with a work by artist Varaz Samuelian.

STAFF REPORT

Armenian-American artist Varaz Samuelian (1917-1995) was a prolific artist, who left much of his art collection from his estate to the Armenian Studies Program at California State University, Fresno. While Samuelian’s sculptural work is well-known to the community at large, much of his corpus in other media is not.

Two of Samuelian’s high profile sculptures are part of the Fresno city landscape and are listed by the city as notable landmarks. These include the monumental bronze statue of the Armenian epic folk hero, David of Sassoon, dedicated in Court House Park, and a Saroyan bust, dedicated in 1984, in front of the William Saroyan Theater.

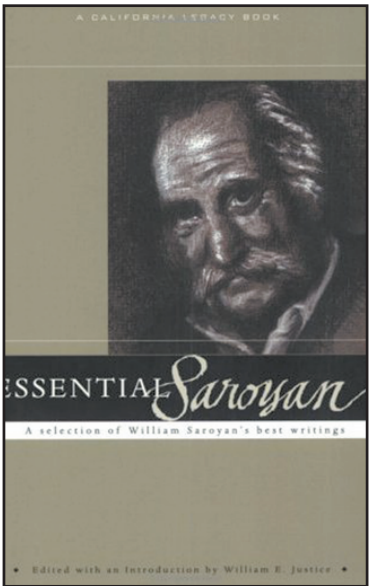
The third major theme that is present in Saroyan’s works is childhood, and the related innocence. *The Human Comedy* includes a child named Ulysses. The story is told through the eyes and mind of Ulysses. The world seems simple, innocent, and fresh. Saroyan describes Ulysses as living in a big, wondrous world, where Ulysses has to quickly grow up due to the many realities he faces.

Essential Saroyan is a great collection of short stories and excerpts

However, not much has been seen of his numerous watercolor and pen-and-ink works. Equally, many of his drawings have not benefited from proper storage and preservation. Taking these two facts into consideration, Fresno State graduate student Hazel Antaramian-Hofman, with the assistance of the Armenian Studies Program, developed and proposed a project to the Associated Students rGrant program at Fresno State to organize (with conservation and preparation for exhibition) twenty to thirty pieces of art rendered in pencil and pen by Samuelian over forty to fifty years ago. Armenian Studies Program coordinator Barlow Der Mugerdechian advised her on the

SEE GRANT PAGE 8

Der Mugerdechian Leads Book Discussion on “Essential Saroyan” for Fresno County Library



PATEEL MEKHITARIAN
EDITOR

A discussion on the book *Essential Saroyan*, a collection of William Saroyan’s works, was held in the Politi Branch of the County Library on Wednesday, November 12. *Essential Saroyan* includes short stories and excerpts from some of Saroyan’s best known novels. Led by Professor Barlow Der Mugerdechian, Coordinator of the Armenian Studies Program, the talk included a biographical history of Saroyan and aspects of his life that were influential in his writing.

The Fresno County Library organized the discussion and partici-

pants were given free copies of the book to read before coming. The audience was prepared to offer their opinions on the book and also had many questions concerning the author, or about specific works in the book.

Prof. Der Mugerdechian began by reading excerpts and commenting on themes such as family, youth, truth, relationships, and equality. Three major themes were discussed: Saroyan’s identity as an ethnic writer, his ideas on the power of love, and the importance of childhood.

William Saroyan was born in Fresno, California in 1908 to Armenian immigrants from Bitlis, Armenia. At the young age of three, Saroyan’s father died, forcing Saroyan and his brother and two sisters to be placed in the Fred Finch Orphanage in Oakland, California. Growing up, Saroyan learned to support himself, working a variety of jobs. He decided he wanted to become a writer after his mother showed him some of his father’s writings.

In his short story, *Seventy Thousand Assyrians*, Saroyan connects with an Assyrian barber, through whose eyes he tells the story. “They, the Assyrians, came from our part of the world, they had noses like our noses, eyes like our eyes, hearts like our hearts. They had a different

language” (*Essential Saroyan*, 13). Saroyan believes in humanity as being one. He explains how he does not believe in racial differences because this leads to alienation and separation. He thought of all people as members of the human race and that they represented the brotherhood of man. The ideas that Saroyan expressed through his writing are directly related to his experiences as a child. Having lived in an orphanage for five years, Saroyan felt abandoned and isolated. All he wanted was to be included in the human race.

Saroyan also emphasized the complexity of love and his anti-war stance in his writings. He did approve of the idea of war because he believed there are different ways to handle issues, without physical aggression. He discusses the reality of death and how it corrupts the innocence of children.

In *The Human Comedy*, Saroyan tells the story of a young Homer, who is assigned to deliver a telegram announcing the death of a soldier. Homer is forced to witness the effects of the reality of death on the lady, Mrs. Rosa Sandoval, to whom he delivers the telegram, announcing the death of her child in the war. This can be related to Saroyan’s own childhood, when his father died, and when he was forced to accept the reality of death.

ASO Holds Car Wash Fundraiser and Halloween Party in October



L. to R.: Stephanie Cassidy, Hagop Ohanessian, and Stepan Kyutunyan at the ASO carwash.

Photo: Barlow Der Mugrdchian

HAGOP OHANESSIAN
STAFF WRITER

Car Wash

On Saturday, October 11, the Armenian Students Organization organized a car wash-fundraiser in the parking lot of Viktoria's Place, an Armenian restaurant on the corner of Herndon and Ingram. ASO would like to thank restaurant owner Zohrab Tsolokian for letting us use their facilities.

More than thirty cars were washed from 9AM to 2PM and everyone had a great time. Many different types of cars came in—some required two people to clean and others required more. It was quite a challenge when we washed Stephanie's raised Chevy Tahoe. It was quite difficult trying to wash it but at the same time we all had a blast trying to figure out where to start.

Overall, we all had a great time and ASO would like to thank all members who came out to help. We couldn't have done it without you. ASO would also like to thank Yost and Web Funeral Home for donating to the fundraiser. Thanks also to the *Hye Oozh* Armenian radio show, KFSR 90.7 Fresno, for announcing our fundraiser.

Halloween Party

On Friday, October 31, the ASO held a Halloween Party that took place at the Mixx (a Hookah Lounge) on the corner of Shaw & Maroa. The event was organized by the executive members who took the time to decorate for a long night of Halloween festivities. The members of the organization dressed up in interesting costumes: an angel, a bunny, three geeks, and plenty more.



L. to R.: Hovsep Koujaoghlanian, Stepan Kyutunyan, and Hagop Ohanessian at the ASO Halloween party.

Photo: ASP Archive

There was a great turn-out as members enjoyed a relaxed evening of spending time with friends and meeting new people. There was plenty of food and dancing and what kind of party would it have been without the most important ingredient of Halloween. Yes, you guessed right, there was a lot of candy for everyone!

To encourage members to dress up for the Halloween party, ASO, as well as the owners of the Mixx, sponsored prizes for the best dressed costume and the funniest costume. ASO would like to congratulate



L. to R.: Gayane Frnzyan, Karine Frnzyan, and Lena Koujaoghlanian.

Lori Havatian for having the best costume. She dressed up as a bunny and she received a twenty-five dollar gift card to Fashion Fair Mall. The funniest dressed costumes went to the three geeks (Simon Dishyan, Katchik Dishyan, and Gegham Sarkisyan) and they received a complete hookah set from the owners of Mixx.

We would like to thank all members for participating in this won-

Jierian Graduates with Minor in Armenian Studies

Name: Sevag Jierian
Major: International Business
Minor: Armenian Studies

Why did you pursue an Armenian Studies Minor?

I pursued a minor in Armenian Studies because I have always had a strong interest in my culture and tradition. I thought that it would make me a better Armenian and help me understand a little more about our beliefs and traditions. Growing up in a traditional Armenian home, I have felt that it is my responsibility to learn as much as I can about our heritage—that way I can pass it on to others as I get older.

What Armenian Studies class or classes influenced you the most and why?

The Armenian Studies course that influenced me the most is the Armenian Studies 20 class. That class deals with the Arts of Armenia and goes into depth about many aspects of Armenian Art. Going into the class, I thought I knew quite a bit about Armenian Art but I came to realize that I was wrong. I learned about some of the oldest art in the world and how to appreciate art everywhere we go.

How has taking Armenian stud-

Photo: Randy Vaughn-Dotta



Sevag Jierian

ies courses shaped your college education?

Taking Armenian Studies courses has really helped me mature throughout my college years. I have taken more pride in learning and educating myself, and have used it as an opportunity of a lifetime. Taking these classes also helped me cope with my other classes.

What was your favorite college experience?

My favorite college experience is when I studied abroad for a semester in the Netherlands. I had the experience of a lifetime and I thank my parents and the university for giving me the opportunity to go to

Europe. I had the opportunity to experience living on my own on the other side of the world and see what life is really about, holding my own responsibilities. I really came back, for the better, a different person and have set higher goals to become successful in life. Also going to Armenia in the summer of 2005 with the AYF Youth Corps really helped me become a better person in my early college years. I was there for six weeks and helped rebuild a youth center in the town of Vayk. It truly opened my eyes about how people live in other countries of the world and made me realize what a beautiful country and group of people we Armenians have.

What are your future plans?

After graduation, I plan on starting my career in the field of International Business. I realize that things we want do not come right away so I will wait and see what opportunities become available in the near future, as well as seek possible careers. I also plan on staying active within the Armenian community, and continue helping out organizations such as AYF and Homenetmen, as well as helping out the Church. Overall, my college experience is one that I can never forget.

Opinion-Standing Out With Pride

LORI HAVATIAN-STAFF WRITER

Shattered our hearts and our homes; tortured our people and our strength; killed our families, but never our name nor our pride; they call us Armenian for a reason. Although much of us are just like every other individual in this society, some stand out. Stand out to be the future lawyers who will help in the recognition of the Genocide. Stand out to be the future doctors who will travel to Armenia and will help the sick and the poor. Stand out to be the future entrepreneurs, with more money than could ever be asked for, and contribute to the many causes of the Armenian nation. We, the future generation of devoted Armenians, are put on this earth for a purpose. Easily torn but sometimes healing, and after many years of trying to regain our pride, trying to regain our independence, we are as one.

Growing up as a young child, I always referred to myself as Dr. Lori Havatian and dreamed of the day that I would attend college and pursue my dreams and my goals. The letter of acceptance to Fresno State sent to me meant more than just a piece of paper. It meant more than just books and classes. It meant that I was finally on my way on the road of success. It meant that I had the chance to make a difference. I had the chance to use my knowledge as a helpful guide. This was the opportunity of a lifetime and I had the golden ticket.

As an active student, Girl Scout, and member of the Armenian Youth Federation, I devote most of my time to helping others. What matters most to me isn't what car I drive or which outfit I pick out. What matters most of all is my education. Just imagine the tears in my mother's eyes and the smile on my father's face the day they hand me the most important paper of my life. That paper signifies my freedom, my choices in life, my style of living, my ways of helping others and being helped in return. The diploma transforms me from student to achiever, helping me in achieving my goals and my dreams. Achieving satisfaction.

Being educated is being able to make a difference. Being able to fight the fight and being able to solve the cause. The power is in your mind and in your soul. The power to not only educate you but educate others, whether about the Armenian Genocide or Global Warming. Fill the minds of the citizens—fill them with knowledge and ideas. Then simply sit back and watch the world transform.

Photo: ASP Archive

Hye Oozh Unites Armenians Through Music on KFSR 90.7 on Saturday Mornings

MARI KOSHKAKARYAN
STAFF WRITER

Music has the power to evoke emotions within us and cause us to feel connected somehow to the song. We often say, “This is my song” when we hear that special tune play on the radio. When people cannot seem to be understood by the people around them they turn to music to feel understood. Others like to turn to music to relax and create a peaceful environment, and others show their socializing talents by throwing a gathering with music playing in the background. Music is heard around the world and in many differing languages and styles and one of those different languages is Armenian.

Hye Oozh, the Armenian radio show that airs every Saturday morning, from 9:00AM to noon, from the Fresno State campus Speech Arts Building, has been in exist-



Photo: Barlow Der Mugrdchian

Hye Oozh DJ Tatevik Ekezhian.

ence since the 1990s and has brought Armenian music to the community to keep them connected. *Hye Oozh* has provided a way to tie Armenians to their roots through the gift of music. Many dedicated Armenian students have taken the

time and effort to create *Hye Oozh* and to keep the show alive for so many years. *Hye Oozh* is currently hosted by Tatevik Ekezhian.

The show dedicates its three hours on-air to play Armenian music from famous musical artists

such as Nune Yesayan, Alla Levonyan, and new pop singing group Shiker, along with old classics that target youth along with adults. Along with playing classical and modern day hits, the radio takes the time to announce new and upcoming events in the Armenian community. In order to make listeners feel connected the radio hosts an hour of dedication of songs, that enables a caller to send a message to a loved one through the remarkable voice of singers from their country of origin.

“It is important to keep Armenian music alive, so that not only adults and teens, but also children, can listen to and know Armenian music and keep our culture alive,” said host Tatevik Ekezhian.

Hye Oozh has not only been able to gain fans from every age group, but has received positive responses from non-Armenians as well. Armenians are able to tune in to hear

songs in their native language while non-Armenian music fans tune in to explore the distinction that language can bring to music. The public is grateful for a radio show that unites Armenians and those who enjoy the gift of Armenian music.

“The public is proud and thankful for all the efforts and the work done,” said Ekezhian.

Hye Oozh will continue its success and play the songs we love to hear as we wake up on Saturday mornings.

General Facts:

- Airs Saturdays on FM station KFSR 90.7
- On air from 9AM to 12 noon
- 11AM-Dedication Hour
- Web: www.hyeoozh.com

If you have concerns about or suggestions for the Program, please email hyeradio907@yahoo.com

George’s Bar & Grill Has Gained Local Fame for Delicious Cuisine

MARI KOSHKAKARYAN
STAFF WRITER

It has been a busy day and all one needs is a place to sit, enjoy, and relax. A place that offers outstanding customer service, along with delicious cuisine and a nice atmosphere, fits all the characteristics of George’s Bar and Grill. Voted “Best Armenian Restaurant” by Fresno Magazine in 2006 is no surprise.

George’s Bar and Grill took its start when owner George Koroyan and wife Eskuhi first opened the restaurant in September of 1978 in Fresno. Although awarded for the best Armenian cuisine, George’s also offers incomparable servings of steak and angus burgers, along with lamb shanks and its most popular menu item—shish kabob. The restaurant also offers Mexican food

as well as another favorite dish—pasta.

George’s offers all homemade dishes that are prepared daily. Their bread is always brought freshly baked from the oven. Customer satisfaction is guaranteed at George’s and they take great pride in welcoming their customers as they would welcome guests into their home.

“The food here is appetizing and the freshness can be tasted in their delicious homemade meals,” said customer Jamie Martinez.

Another daily customer, Ernie Hekimian, added, “This restaurant allows me to sit back, relax, and enjoy a great variety of international cuisine. The shish kabob and lamb shanks are highly pleasing and I wouldn’t go anywhere else.”

With daily special offerings, customers can never get tired of the same dish.

“Every time I come here there is always something new to try,” said Tamar Karkazian.

This family-run restaurant has been around Fresno for a long time and has gained fame for their delicious cuisine, along with having chefs who have been at George’s from the start and who have years of experience in the culinary field. Many might wonder what makes George’s different than any other Armenian restaurant—it’s a place to feel at home, feel welcomed, enjoy great homemade dishes, and spend quality time with family and friends around a sophisticated dinner table.

“I think that all Armenian restaurants here serve the same food, but each restaurant adds a distinctive flavor to their cuisine to separate them from one another,” said owner Margo Koroyan modestly.

Everyone knows that there is nothing better than homemade dishes—with which I couldn’t agree more. Customers who attend George’s local Armenian restaurant can’t help but come back. Once one opens the elegantly



Photo: Mari Koshkakarayan

George’s Bar & Grill

constructed double doors of George’s restaurant, they sense the mouth-watering aroma of all the food filling the atmosphere of the carefully set out dining room. George’s is the place to enjoy a delicious home cooked meal, along with a bar available to enjoy a drink while waiting for guests or just to hang out with a friend.

There is a reason why George’s Bar and Grill was given the prize for “Best Armenian Restaurant” and everyone needs to go see what all the tasty food talk is all about—there will be no regrets.

George’s Bar and Grill is located at 6680 North Blackstone Avenue, in Fresno. Their phone number is (559) 436-1654.

Pianist Atayan Performs in Wahlberg Hall Concert Featuring Armenian Composers at Fresno State

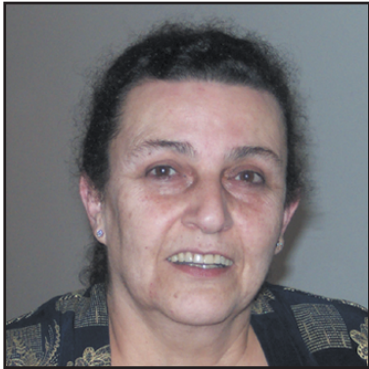


Photo: Barlow Der Mugrdchian

Nazeli Atayan

STAFF REPORT

The Armenian Studies Program and Department of Music invited pianist Nazeli Atayan to perform in concert on Friday, November 14, in the Wahlberg Recital Hall at Fresno State.

Atayan performed a first half program that included works from Bach (1685-1750), von Weber

(1786-1826), and Liszt (1811-1886).

Carl Maria von Weber was a German pianist who was a significant conductor of the Romantic movement.

Liszt’s Tarantella is an Italian dance that is a favorite in many regions of the country. Composed by Liszt, who was a talented and prolific composer,

She brought great energy to the works, yet never overpowering the piano. Her many years of experience were clearly visible in the restrained yet powerful strokes of the key.

The second half featured the works of Armenian composers Komitas Vardapet (1869-1935), Aram Khatchaturian (1903-1978), and Arno Babajanian (1921-1983).

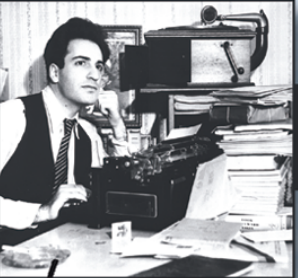
“Three Dances” by Komitas presented the authentic musical legacy of the Armenians, arranged by Komitas.

“Unabi,” “Marali,” and Shushiki,” were performed with vitality and passion, typical of Atayan’s musical style.

Babajanian’s and Alexander Haroutinian’s “Armenian Rhapsody,” was a fitting conclusion to the concert, bringing much applause to the performer. Naira Shasuvanian accompanied Atayan on piano for this final piece.

Atayan was born in Yerevan, Armenia and grew up in a family of musicians. Her parents were the renowned composer and musicologist, Robert Atayan, and the pianist and recording artist Marjan Mkhitarian.

Atayan started her studies at the Komitas Conservatory in Yerevan, and after graduation she continued at the Moscow Conservatory with professors J. Zak and J. Flier. She currently lives with her family in Pasadena and is an active music consultant and teacher.



Collected for the first time...
some neglected gems:
“Follow”
and other early writings
by William Saroyan
edited by William Secrest Jr., with
an introduction by Dickran Kouymjian.
Publication Date Pending

William Saroyan


WILLIAM SAROYAN was an undiscovered author in the early 1930s—the years just before the Armenian-American writer from Fresno vaulted to fame with “The Daring Young Man on the Flying Trapeze.” That 1934 short-story collection launched a dazzling literary career that later brought Saroyan a Pulitzer Prize and Academy Award.

Living in San Francisco in those early years, the writer labored in obscurity, sharpening his skills. Colorful characters, fresh ideas and bold stories flowed from his typewriter. But his stories attracted scant attention.

Collected for the first time are some of the unjustly neglected gems of Saroyan’s early work—including *Follow*, a gripping autobiographical novella published for the first time in 2008 by *The Fresno Bee* to mark the writer’s centennial year. In 13 chapters, it tells the story of a young man from Fresno who hungers for success as a writer in New York—but learns some bitter lessons.

The Press at California State University, Fresno, in collaboration with *The Bee* and Fresno County Public Library, has brought together in this book a range of works from Saroyan’s early years, including letters and unpublished short stories from the author’s archive at Stanford University. These will make fascinating reading for readers who remember Saroyan and appreciate his gift to American letters.

The Press
California State University, Fresno
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Fresno, CA 93704-8024
(559) 278-3056 fax (559) 278-6758
e-mail: press@csufresno.edu



Armenia Tree Project Executive Director Masarjian Speaks on Environment in Armenia

HAGOP OHANESSIAN
STAFF WRITER

Jeff Masarjian has been the executive director of the Armenian Tree Project since 1991 and on Tuesday, November 18, he gave an interesting lecture on “The Dangers Facing Armenia’s Natural Treasures: Current Risks and Opportunities,” as part of the Fall Lecture Series of the Armenian Studies Program.

According to the ATP 2007 Annual Report “The Armenian Tree project (ATP), a non-profit program based in Watertown, MA and Yerevan conducts vitally important environmental projects in Armenia’s impoverished and deforested zones and seeks to support in advancing its reforestation mission.” ATP was founded in 1994 and since then has made enormous efforts to prevent desertification that threatens the Caucasus region. Over the years, 2,000,000 trees have

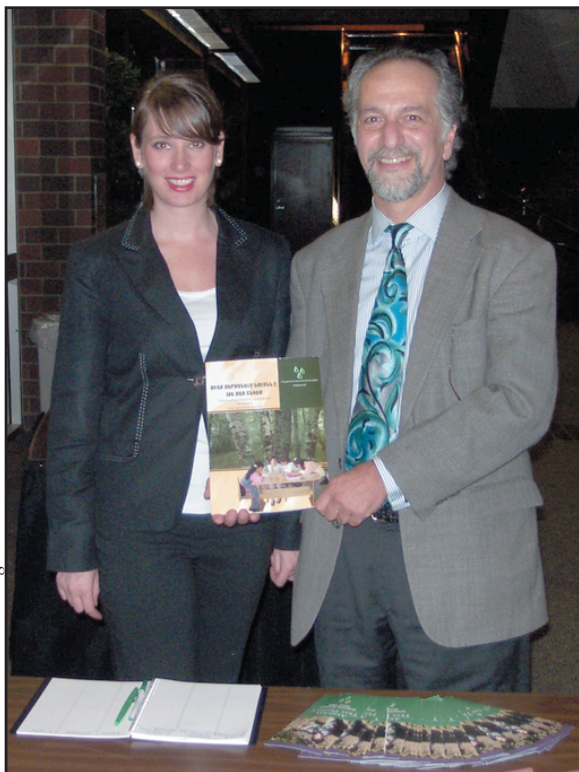


Photo: Barlow Der Mugrdechian

L. to R: ATP Staff-Sarah Hughes and Executive Director, Jeff Masarjian.

been planted and restored and jobs community and socioeconomic de-

velopment and poverty reduction. He often travels to Armenia to supervise the various projects and has traveled throughout the United States spreading awareness of ATP activities.

Masarjian has brought experience in clinical social work and organizational management in the non-profit sector to ATP. Over the past seven years, he has actively been involved in implementing three initiatives: planting trees at urban and rural sites, providing environmental education and advocacy, and

have been cre-
ated for sea-
sonal-tree re-
lated projects.

Masarjian used a power-point presentation to discuss the different projects that ATP is involved with in Armenia, in the areas of Teghut, Alaverdi, Aghtala, and near Lake Sevan. In Teghut, more than 12,000 square feet of forests have been cut to provide space for mining copper and molybdenum. The resulting open pits are violating environmental laws. In 2001, in the city of Alaverdi, twenty-one birth defects were reported due to hazardous toxic dumps in the area, a result of the unsupervised mining industry in the area.

Lake Sevan has also been impacted because of hazardous toxic waste. There are few trees that surround the lake and runoff from agricultural fertilizer and occasionally raw sewage have also been

dumped into the lake. There is now a need to raise the water level in the lake, so that these wastes can be filtered and cleaned.

There have been numerous positive accomplishments in Armenia for ATP, such as new forestry preservation laws, developed in cooperation with the government. The Prime Minister of Armenia, Tigran Sargsyan, has shown genuine interest in environmental protection. There are also Non-Governmental Organizations (NGOs) in Armenia who area actively involved in environmental issues.

Masarjian has an optimistic outlook for ATP, but it can only happen with local and national awareness, as well as by implementing key initiatives. This also means that local government and the local population must get involved in this process and enforce the legal codes in order to prevent the desertification of Armenia.

You can visit ATP online at www.armeniatree.org.

Prof. Azat Yeghiazaryan Discusses the Armenian Folk Epic of “David of Sasun”



Dr. Azat Yehiazaryan

PATEEL MEKHITARIAN
EDITOR

On Wednesday, November 5, Dr. Azat Yeghiazaryan, Director of the Abeghyan Institute of Literature of the Armenian National Academy of Sciences, visited the Fresno State campus to give a lecture on the Armenian traditional folk epic David of Sasun. Dr. Yeghiazaryan’s new book, *The Armenian Folk Epic of David of Sasun*, translated from Armenian by Dr. S. Peter Cowe, has just been published by Mazda Press. The Fresno lecture was part of a nationwide tour by Dr. Yeghiazaryan.

David of Sasun is an Armenian national hero who is best known for defending Armenia from various invaders. He was a medieval epic character who is important in understanding the Armenian culture and psychology. He, and the other heroes, embody, according to Dr. Yeghiazaryan, “society’s ideals of freedom and guileless nobility, empathy towards the stranger, and a spiritual affinity with all living things.”

Dr. Yeghiazaryan explained that the epic presents a rich legacy of accumulated folk wisdom, as it tells the tale of the lives, loves, and heroic struggles of four generations of the House of Sasun. In his book, he discusses the epic in the context of the Western European, Slavic, and Caucasian traditions.

Originally, the epic was transmitted only orally from generation to generation, until it was recorded for the first time in 1873 by Garegin Srvandztians (1840-1892). The epic has an alternative name of “The Daredevils of Sasun,” however it is popularly referred to as David of Sasun, for the hero of the third and major branch of the epic.

There are four cycles in the epic, each named after their hero. The first cycle is about two brothers Sanasar and Baghdasar. Sanasar’s son, Lion Mher, is the hero of the second cycle. The third cycle is about David and the fourth cycle is about David’s son, Little Mher.

The epic begins with David’s great-grandmother, Lady Dzovinar, who agrees to marry the King of Baghdad in order to save the Armenian people. Lady Dzovinar became miraculously pregnant by bathing in a spring, thereby giving birth to Sanasar and Baghdasar, who are both extraordinarily powerful. Once he was old enough, Sanasar founded Sasun, the fortress-town of Armenia.

All of the heroes embody characteristics that are significant in Armenian culture. They represent the strong, fearless men who protect their country. All four Armenian epic figures were great role models for the Armenia people. They faced and defeated evil enemies, such as Msra Melik, the Egyptian king.

Historians think that the epic dates to the eighth century because life for the Armenians then was very similar to the way it was described in the epic. Dr. Yeghiazaryan discussed the fact that there remains much research to

be done on the epic. Unfortunately, the Armenian Genocide of 1915 spelled the end of the oral transmission of the epic.

The epic oral traditions are a part of the Armenian culture that defines the people. The existence of

these stories established national heroes and role models for the Armenian people, and molded an outlook for future. Although the epic of David of Sasun is no longer orally transmitted, its historical and cultural importance remains.

ARTS OF ARMENIA, FROM PAGE 1

that Armenian ancestry is not necessary if one is interested in learning more about subjects pertaining to Armenian culture.

The Arts of Armenia course, taught by Professor Barlow Der Mugrdechian, is structured clearly. The first section of the course focuses primarily on the study of Armenian architecture, such as the historic churches and notable monasteries. The next section is devoted to the study of Armenian manuscript illuminations, focusing on Christian iconography, especially the Life of Christ cycle. The final section focuses on topics such as sculpture, frescoes, mosaics, ceramics, metalwork, and textiles.

All of the material to be studied can be found on the Armenian Studies website, armenianstudies.csufresno.edu, as well as in the required textbook, *The Arts of Armenia*, written by Dr. Dickran Kouymjian. In addition to the written aids, Professor Der Mugrdechian elaborates on each topic with careful attention to important facts and details about the



Virgin and Child, Gospels of the Translators, 966 AD. Photo: Walters Art Gallery.

art-work. He also utilizes a video projector to incorporate images into his lectures, which is definitely an effective method for learning. With so many different ways to learn, it is truly impossible not to do well in this class.

Heidi Lea, a freshman, expressed her reasons for taking this course, “I took this class because I was interested in learning about Armenian art. I have learned so many

new things about Armenian culture through this class. Studying Armenian architecture was a special treat, because I was able to gain knowledge about all of the historic churches.”

Edgar Islas, also a freshman, commented, “I am so glad that I enrolled in this class, because I have learned about the many different styles of art. Although I am not Armenian, this class has helped me understand and appreciate Armenian culture.”

Another first time freshman, Pang Hova Thao, proclaimed that her decision to enroll in this class was due to her curiosity about the Armenian people. “I really enjoy learning about Armenian art because it has helped me understand the country of Armenia and its distinctive culture.”

Overall, there appears to be a consensus by current and former students regarding the superior quality of the Arts of Armenia class. It is safe to say that this class will remain as a part of the Armenian Studies curriculum for many years to come.

CINECULTURE, FROM PAGE 1

the Black Panther Party.

This year the CineCulture series became a regular class in the University curriculum, offered through the Department of Mass Communications and Journalism, and taught by Prof. Mary Husain. Community members join in watching the films and in the discussions.

Following the screening, Prof. Barlow Der Mugrdechian was the guest discussant for the film.

Yedalian’s film was exciting and vibrant and gave the audience insight into Garry’s life. Garry was born into a very poor family. His mother and father settled in Massachusetts but later on made their way to the San Joaquin Valley to

become peach farmers. As a child Garry was teased at school because he was Armenian, often fighting with those who taunted him. There were discriminatory housing and employment practices against Armenians during the time he was growing up.

Later Garry moved to San Francisco, eventually becoming a successful lawyer. He was labeled a communist for his opinionated views, a charge he vehemently denied. After earning his law degree, he came under the scrutiny of the House Un-American Activities Committee (HUAC). When he finally appeared before the Committee, Garry used references to his own Christian beliefs to defend himself.

Garry defended twenty-four murder cases during his career, winning them all.

An outspoken advocate for the underdog, Garry’s career came to an unexpected and tragic halt in 1978 when his client, the Rev. Jim Jones of the Peoples Temple, led over 900 of his followers to death at Jonestown. Garry was never the same and was diagnosed with Parkinson’s disease, suffered from memory loss, and had trouble sleeping. Garry died in 1991 but his legacy carries on.

Charles Garry was one of the finest lawyers on the streets of San Francisco and what made him “real” was not flashy suits, but the principled stands he took during his life.

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KEYAN SCHOOL, FROM PAGE 1

Photo: Barlow Der Mugrdechian

the city permits, improved the existing structure, put in new water and electrical systems, installed portable classrooms, and essentially transformed the largely undeveloped property into a school campus in just nine short months. Facing one of the worst building slumps in memory, the Fresno homebuilder and general contractor provided the materials and his services at cost or, in some cases, free of charge to the school.

“There are many reasons to support the Armenian Community School, but for me, it’s reason enough to see how excited my two daughters get about going to class,” says Kutumian. “The other board members and I are always reminiscing about when we were young and how it was such a chore to go to a public school. We shake our heads and smile because our kids can’t wait to get to school.”

The new facility has expanded the school’s scope of activities. This past summer, the school held a four-week summer session, and with the updated kitchen and social hall, school nutritionist Zaruhi Karadanyan can now serve pilaf, mac & cheese, lahmajoon, and her other daily fares cafeteria-style

from the kitchen window. Best of all, perhaps, is that the grass planted in late summer has grown, and for the first time in nearly eight years, the students at the Armenian Community School now have a large green playground area.

Of course, the staple of the school has been what happens in the classroom. For over thirty years, the school has provided its students with a quality education with an emphasis on Armenian language, culture, and history. In April, sixth grader Christine Idjian won first prize and fourth grader Nareg Apkarian placed second, in their respective divisions in the 24th Annual Saroyan Writing Contest.

Because of the poor economy as well as the costs of construction, which drained much of its cash reserves, the school is once again in a vulnerable state. While donations and fund raising events, like the upcoming Crab Feed, are necessary to keep the school operating, one board member hopes the community will not lose sight of the school’s purpose.

“Just like our name says, we are an institution that exists to provide a service to the community. A student who graduates from the Armenian

Community School receives not only an exceptional education but is much more inclined to become involved in other community institutions such as the Armenian Stud-

ies Program and Armenian Students Organization, as well as church, social, and political organizations.”

For more information about the

Armenian Culture Supporter Raffik Bagdassarian Dies

STAFF REPORT

Mr. Raffik Bagdassarian of San Francisco passed away in October 2008. His family requested that remembrances be made to the Armenian Studies Program at Fresno State to honor his lifetime interest in Armenian culture and scholarship. Below is Mr. Baghdassarian’s biography.

Raffik Bagdassarian was born in Tashkent, Uzbekistan on March 5, 1927 to Arevik and Sarkis Bagdassarian. He lost his mother around the age of 7, soon after the birth of his sister Bella. Shortly thereafter, he and his family left Russia and moved to Kazvin, Iran, where he grew up. He served in the Iranian military and later worked as an engineer and surveyor throughout Iran. He married Elza Hacopian in Kazvin in 1952 and had 2 daughters, Arevik and Isabella.

LA PORTA, FROM PAGE 1

Dr. Roberta Irvine. At the completion of that year, Prof. Stone asked if he would like to teach at the Hebrew University after finishing his thesis. Dr. La Porta went to Jerusalem in September, 2001, as a visiting lecturer, joining the staff full-time in 2003, and became a Senior Lecturer at the University in 2008.

Dr. La Porta met his wife, Malina Zakian, on the University of Michigan, Ann Arbor summer program in Yerevan, directed by Prof. Kevork Bardakjian, Marie Manoogian Professor of Armenian Language and Literature. They

In 1962 the family moved to San Francisco in pursuit of opportunities in a non-Muslim country. He was employed by Pan American Airways in the flight training division of the company and traveled extensively around the world with his family. Raffik worked tirelessly within the Armenian community in San Francisco to promote Armenian culture and traditions and was one of the supporting members of the Armenian Cultural Association in San Francisco. He was an avid athlete and sportsman, as well as a

historian and scholar of Armenian language, culture, literature, and music. He had a masterful Armenian script and as an artisan, hand crafted detailed miniatures of traditional Armenian musical instruments.

He retired and moved to Sacramento to be closer to his grandchildren, Alexander and Natalie. After a lengthy illness he passed away on October 9, 2008. He will be deeply missed by his family, friends and community.

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were married in 2003 and have two children, Lucine, 3, and Zaven, 1. They have enjoyed their experience of living in Jerusalem and in proximity to the Armenian community in the Old City.

Dr. La Porta’s research interests have focused upon Armenian intellectual life in the Middle Ages. He has published a three-volume work in the Corpus Scriptorum Christianorum Orientalium series of Peeters Press on the Armenian philosopher and mystic Dionysius the Areopagite. He has also published numerous articles on Grigor Tat’ewac’i, Grigor Narekac’i, medieval monasticism, and history.

He has hosted several international conferences, and co-edited the papers of one that has been published by Brill press. In addition to continuing his work on Grigor Tat’ewac’i’s Book of Questions and the Armenian commentaries on Dionysius the Areopagite, his current research projects include a history of Armenian during the period of the Zak’arian brothers (c. 1190-1236), and the reception of apocalyptic literature in the Armenian tradition.

Dr. La Porta will be teaching courses in Armenian literature, history, culture, and on the Armenian Church when he joins the Armenian Studies Program.

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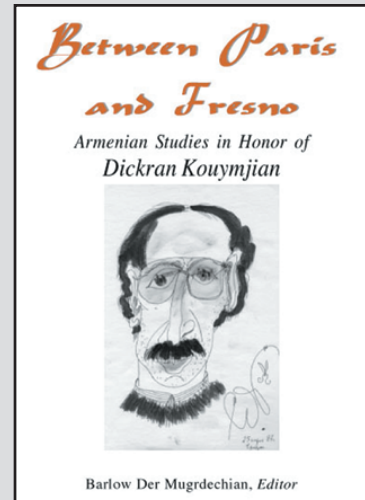
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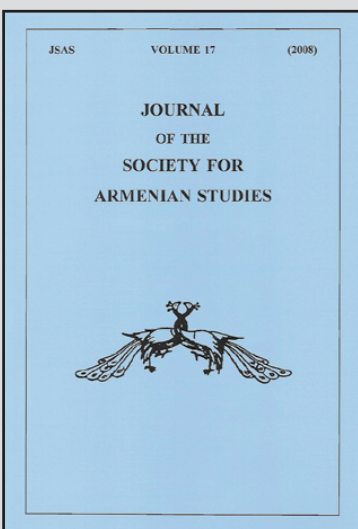
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Dr. Kouymjian has served as Director of the Armenian Studies Program at California State University, Fresno, and since 1988 he has been the holder of the Haig and Isabel Berberian Chair of Armenian Studies at the university.

Forty-six individuals have contributed articles, on a variety of topics reflecting the scholarly interests of Dr. Kouymjian. Together, these articles will be a lasting legacy for a man whose contributions have incredibly enriched the field of Armenian Studies.



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GRANT, FROM PAGE 3

grant and will supervise the project. The rGrant awarded Antaramian-Hofman will begin a long-term, multi-tiered conservation and preparation process by which various works by Samuelian will eventually be displayed in museum-quality mounts at venues both on-campus and off-campus.

Antaramian-Hofman is a graduate student in the Department of Art and Design, studying art history with an emphasis in medieval Armenian miniatures. She also holds degrees in chemistry and environmental science. While taking courses in Armenian Studies, she became involved in the study of Samuelian's drawings. The first of a series of works to undergo the preparation and exhibition process will encompass Samuelian's "circus" drawings.

Varaz Samuelian spent his later years in Fresno, California. Born in 1917, he immigrated to the United States from Soviet Arme-

nia in 1946 and died in Fresno. He studied at the College of Fine Arts in Yerevan and at the Moscow Institute of Art, where he received a teaching credential. In Paris, he studied with such painters as Othon Friesz, Andre L'Hote and Fernand Léger. He held exhibitions in Paris, Nice, Marseilles, Barcelona, Mexico City, and at several New York galleries, as well as exhibiting locally in Fresno. Samuelian's oeuvre encompassed a wide range of media, including sculpture (bronze, stone), painting (oil, acrylic, watercolor), lithography, pen and ink, and pencil.

Samuelian left a majority of his art-work to the Armenian Studies Program. He was well acquainted

with the Program through his friendship with Dr. Dickran Kouymjian and Barlow Der Mugrdechian. In January 1999 the collection was moved from Burlingame to Fresno.

The overarching objective of the "Varaz Samuelian project" is to stimulate interest in the artist's work by way of exhibition, thereby lending visibility to the much needed conservation and preservation issues facing his larger body of work currently stored at an off-site facility. The proposed project takes the first step in providing an audience to view and appreciate Samuelian's artistic contribution to the community of Fresno, particularly, his pen-and-ink and watercolors.

FILM FESTIVAL, FROM PAGE 1

Film must be in video (NTSC)/DVD format.

Deadline for entries to be received is January 15, 2009.

Please send the video/DVD to:
Armenian Film Festival
c/o Armenian Studies Program
5245 N Backer Ave. PB4
Fresno, CA 93740-8001

Entries should be accompanied by a CV of the director/writer and a synopsis of the film.

Telephone 559-278-2669
Email: barlowd@csufresno.edu

The Festival Committee will meet to view and judge which entries will be accepted for the Film Festival. Entrants will be contacted by email with the decision.

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