

# ***HYE SHARZHOOM*** ***Armenian Action*** ***ՀԱՅ ՇԱՐԺՈՒՄ***

**30<sup>th</sup>**  
**Year**

March 2009

Vol. 30, No. 3 (105)

Ethnic Supplement to The Collegian

## **Armenian Studies Program 21st Annual Banquet**

featuring a panel discussion on

### **“UNITED STATES FOREIGN POLICY IN ARMENIA AND THE CAUCASUS”**

with **The Honorable John Ordway**,  
former U.S. Ambassador to Armenia;  
**Keith Simmons**, former USAID Mission Director  
in Armenia; and  
**Bruce Janigian**, Vice President,  
Development and Government Relations,  
American University of Armenia

*and celebrating the 30th Anniversary  
of the Hye Sharzhoom newspaper*

**Sunday, March 15, 2009**

**Reception-5 PM • Dinner-6 PM**  
**Fort Washington Golf & Country Club**  
**10272 N. Millbrook • Fresno, California**

**\$40 per person • \$400 table of ten**  
**\$20 Fresno State students**

## **Tenth Annual Armenian Film Festival Attracts Large Audience**



**Left to Right: Director Gohar Barseghyan, Stepan Kyutunyan, Kristine Shamlkian, and Hagop Ohanessian.**

**HAGOP OHANESSIAN**  
*STAFF WRITER*

The Armenian Film Festival at Fresno State annually showcases films with an Armenian theme, concerning Armenian issues, or those that have been directed by Armenians around the country or around the world. This year, the Armenian Studies Program received numerous films that were evaluated and chosen for the 10th

Annual Armenian Film Festival.

This year the Film Festival took place at 7:00PM on Friday, February 20, in the Industrial Technology Building, Room 101, on campus. The Festival is supported, in part, with funds from the University Student Union Diversity Awareness Program. Three films were featured: *A Road Less Traveled: The Handjian Story* directed by Denise Gentilini; *Behind the*

SEE **FILM FESTIVAL** PAGE 7

## **Dr. George Bournoutian Teaches Monday Night Class ArmS 120T-on Armenian Diaspora and Genocide**



**Dr. George Bournoutian, center, with students from his Monday night Armenian Studies course.**

**HAGOP OHANESSIAN**  
*STAFF WRITER*

Dr. George Bournoutian, Professor of History at Iona College in New York, has been appointed as the seventh Henry Khanzadian Kazan Visiting Professor of Armenian Studies for the Spring 2009 semester. This semester he is teaching a three-unit course on the Armenian Diaspora and Genocide, Monday evenings from 6:00-8:50 PM.

The course is primarily focused on the Armenian Diaspora that be-

gan with the fall of the Arshakuni Kingdom, the first partition of Armenia in the fourth century, and continuing through the political upheavals of the twentieth century, up to the present day. Prior to his arrival in Fresno, I had the opportunity to interview Dr. Bournoutian.

When asked about his main research and areas of expertise, Dr. Bournoutian stated, “Since Iona does not have an Armenian course, I teach the history of the Middle East and Eastern Europe at the undergraduate and graduate levels. However, I have been invited to

teach Armenian history at Tufts, Columbia, New York University, Rutgers, University of Connecticut, and Ramapo College. My research is primarily on the history of Eastern Armenia from 1450 to 1850. Except for my textbook, *A Concise History of the Armenian People*, the rest of my books are on the Iranian and Russian rule of eastern Armenia (Erevan, Nakhichevan, Karabagh, and Ganja) in those 400 years. For the last ten years I have concentrated my efforts on translating rare primary sources into annotated English versions for the benefit of those who cannot read the originals.”

For the past thirty years, Dr. Bournoutian has been fortunate to lead study groups (students, faculty, staff and friends) to every continent, including Antarctica. He has visited some 125 countries, some of them more than once, always seeking evidence of Armenian Diasporan communities.

Professor Bournoutian believes in research and seminars that encourage student participation, rather than rote memorization or repeating what the professor presents. Each student in his class will choose a topic on the Diaspora or the Geno-

SEE **BOURNOUTIAN** PAGE 5

## **Dr. Ronald T. Marchese Discusses “Constantinople Style” of Armenian Art in Illustrated Presentation**

**MARISSA ISQUIERDO**  
*STAFF WRITER*

On Wednesday, February 11 at 7:30 PM, Prof. Barlow Der Mugrdchian, Coordinator of the Armenian Studies Program welcomed Fresno State distinguished alumnus, Dr. Ronald Marchese, who gave a presentation titled “Armenian Constantinople: Church, Society, and Culture” to an audience which consisted of Fresno State students, professors, family, and friends in the Alice Peters Auditorium at Fresno State. Dr. Marchese is Professor of Ancient History and Archaeology at the University of Minnesota in Duluth, where he has taught for the last twenty-five years.

At this presentation, audience members learned that the Armenian community in Constantinople/Istanbul made a significant contribution to the practice and creation of religious art throughout the 17th, 18th, and 19th centuries. Accord-

ing to Dr. Marchese, who has been doing scholarly research on the collections at the Armenian Orthodox Church in Istanbul for the past thirteen years, Armenians developed their “own unique style of sacred art,” the “Constantinople Style.”

“The ‘Constantinople Style’ can be found from the monumental to the miniature, in architecture to the intricate details of textiles. What separates the ‘Constantinople Style’ from other forms of religious art is its opulence,” Dr. Marchese stated, while adding, “The ‘Constantinople Style’ reveals the Armenians commitment to detail, as well as their tenacity to maintain a social and cultural identity through the objects they produced and donated to the Church.”

Using a slide projector and power point simultaneously, all in attendance were fully enthralled at the sacred images. These images consisted of the interior and exterior of churches as well as religious



**Dr. Ronald Marchese**

objects such as mitres and crowns, collars and lappets, altar curtains, crosses, and textiles. Dr. Marchese talked about how textiles are an integral part of the Armenian material culture, both secular and religious. Weaving, embroidery, and needle lace were the domain of women and in the early part of the 19th century, embroidery schools were established to fill the growing needs of the church. The embroidery of gold on altar curtains and crowns was amazing to see and

SEE **MARCHESE** PAGE 7



### 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.

**His Holiness Aram I**, for the gift of his book *Pour Un Monde Transforme* [For a World Transformed]. Published in French. (Antelias, Lebanon: Catholicosate of Cilicia, 2008).

**Armenian Life Magazine**, for the gift of their magazine. Cover Story: *Treasures of Etchmiadzin*. (Australia, December 2008 edition.)

**Berge Bulbulian**, *The Fresno Armenians: History of a Diaspora Community*. (Fresno, CA: The Press at California State University, 2000.) Donated by Larry Shuklian.

**Thamar Dasnabedian**, *The Dogma of the Holy Mother of God (Theotokos) at the Council of Ephesus*. (Antelias, Lebanon: Catholicosate of Cilicia, 2008). In Armenian. A gift of the author.

**Elza and Haig Didizian**, for their gift of the book *His Holiness Karekin I: Conversations with Giovanni Guatai* (Toronto, Canada: Karekin I Theological and Armenological Studies Series #8, 2008).

**Sossi Ghazarian-Kevonian** (Editor), *Prior to the Auction of Souls*, based on the novel “*Ravished Armenia*” by Aurora Mardiganyan. (Yerevan 2008). Art work by Tigran. A gift of the editor.

**Aziz Gokdemir** (Editor), *Amerika’dan Bitlis’e: William Saroyan* [From America to Bitlis: William Saroyan]. (Istanbul, Turkey: Aras Publishing, 2008.) A gift of the editor.

**Mr. and Mrs. Haig Jamgotchian**, for the gift of a collection of Armenian books.

**Aris Kalfaian**, *Chomaklou – The History of an Armenian Village*. (New York: Chomaklou Compatriotic Society, 1982). Translated by Krikor Asadourian. Edited and revised with a preface and afterword by Michael Ekizian. Donated by Larry Shuklian.

**Hon. Walter Karabian**, for his gift of archival and historical material, including, but not limited to: The Synopsis of the Arthur Ohnimus Collection and his life, a 1934 restaurant menu from New Cairo Café, Armenian, Fresno, CA, and a poster honoring survivors of the first genocide of the twentieth century.

**Jerry Lee**, KVPT-Valley Public Television, for the donation of a DVD- *William Saroyan*. (copyright 2008).

**Tom Mooradian**, *The Repatriate – Love, Basketball, and the KGB*. (Seattle, WA: Morediant Publishing, 2008). A gift of the author.

**Rose Shirinian**, Brisbane, CA, for the donation of Armenian books.

**Vartan Thomasian**, for his gift of the Vaspouragan Society’s *Varak Periodical*. (Granada Hills, CA: Volume 55, 2008). English section Editor Murad Loussinian.

**Martin Tourigian**, for his gift of three watercolor paintings.

### Armenians on the Internet

PATEEL MEKHITARIAN-EDITOR

[www.armenianchurch.net](http://www.armenianchurch.net)  
and [www.armenianheritage.com](http://www.armenianheritage.com)

The Internet is a great tool to find information concerning Armenian history, if one searches in the right places. There are a number of reliable sources which aid in the complete understanding of the Armenian culture, church, and history. A major struggle in the history of the Armenians was the maintenance of their Christian faith. Armenia accepted Christianity as their state religion in 301 A.D., and from this date on, the Armenians managed to prevent conversion and assimilation into other religions.

During the month of February, the Armenian Church pays special attention to a unique Saint, who withstood severe pressure and threat to convert from Christianity to Zoroastrianism. This month is also associated with the remembrances of the famous Battle of Avaryr in 451 AD. St. Vartan Mamigonian was an Armenian Christian general who was in charge for leading the Armenian army against the Persians, in a religious war to keep their faith. During this time, Armenia was partitioned and under Persian rule. Therefore, the Persian king wanted to force the Armenians to adopt the belief of Zoroastrianism and fully assimilate into the Persian Empire. When Vartan Mamigonian and his people denied the king’s offer, the frustrated king sent an army of 220,000 soldiers and an armored elephant brigade to fight the Armenians. While St. Vartan also gathered his people to fight, the Persians outnumbered the Armenians five to one. The Armenians, although smaller in number, was more powerful in spirit due to their complete devotion to Christianity.

Although the Armenians lost the Battle of Avaryr in 451, their determination left a major impact on the Persians. Vartan Mamigonian was killed in battle and is still remembered for his unforgettable efforts to preserve the culture of the Armenians. Vartan’s nephew, Vahan Mamigonian, took over Vartan’s position in leading the army, and over a thirty-year process managed to force the Persians to sign a peace treaty. The peace agreement was signed in 484 and allowed for religious freedom for the Armenians. Due to these Armenian heroes, Armenia is still a Christian country.

### California State University, Fresno Armenian Studies Program

## Fall 2009 Schedule of Courses

Course	Units	Time	Day	Instructor
<b>General Education</b>				
<b>Arts &amp; Humanities, Area C2</b>				
• ArmS 20 Arts of Armenia (Class #73946)	3	9:30A-10:45P	TuTh	B Der Mugrdechian
• Arm 1A Elementary Armenian (Class #72532)	4	10:30A-11:35A	MWF	B Der Mugrdechian
<b>Arts &amp; Humanities, Area C1</b>				
• Arm 2A Intermediate Armenian (Class #73424)	3	9:00A-9:50A	MWF	B Der Mugrdechian
<b>Social Studies, Area D3</b>				
• ArmS 10 Intro Arm. Studies (Class #72533)	3	1:00P-1:50P	MWF	S LaPorta
<b>Arts &amp; Humanities, Area IC</b>				
• Arm 148 Masterp. Arm Culture (Class #76627)	3	10:00A-10:50A	MWF	S LaPorta
<b>Upper Division Armenian Studies Courses</b>				
• ArmS 108A Arm History I (Class #72535)	3	11:00A-12:15A	TuTh	S LaPorta
• ArmS 120 Armenian Church (Class #76631)	3	12:30P-1:45P	TuTh	S LaPorta

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>

# HYE SHARZHOOM

## ՀԱՅ ՇԱՐԺՀՈՈՄ

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Hye Sharzhoom is an ethnic supplement of The Collegian and is the newspaper of the Fresno State Armenian Students Organization and the Armenian Studies Program and is funded by the Associated Students. Articles may be reprinted provided Hye Sharzhoom is acknowledged. Hye Sharzhoom welcomes prose, poetry, articles and other material from its student readers. For further information concerning the newspaper or the Armenian Studies Program contact us at:  
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Der Mugrdechian Speaks on “Armenian Art” for Knights of Vartan Banquet

STAFF REPORT

Armenian Studies Program Coordinator Barlow Der Mugrdechian was the guest speaker at the 80th anniversary celebration of the Daron Lodge of the Knights of Vartan. The Banquet took place on Sunday, February 15 in the St. John Armenian Church Paul Fellowship Hall.

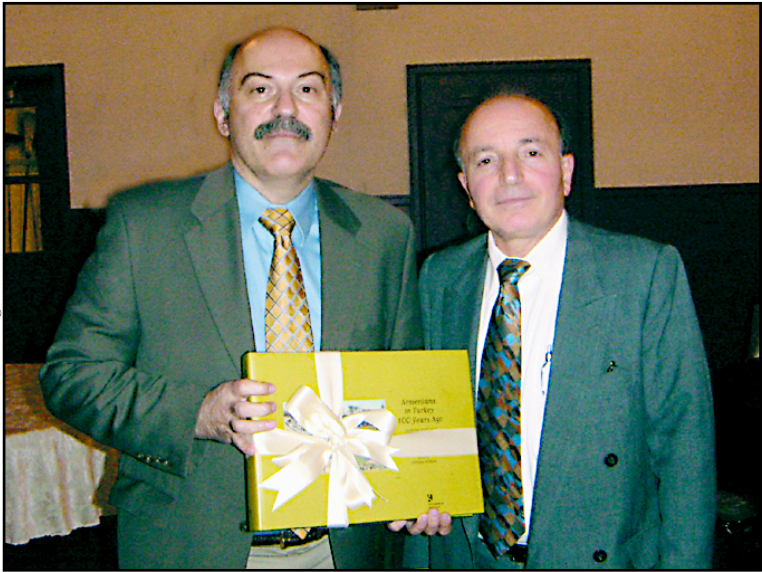
Special guest at the Banquet was Haig K. Deranian, Grand Commander of the Knights of Vartan. Master of Ceremonies for the event was John Dahlberg, Esq., who opened the afternoon with his introductory comments, and introduced the various speakers.

Keynote speaker Der Mugrdechian spoke on “Masterpieces of Armenian Architecture and Art,” illustrated with slides. He presented two examples from Armenian Architecture and two examples from Armenian Manuscript painting, to illustrate how Christianity had played an essential role

in the development of Armenian art.

The Mother Cathedral of Ani was completed in the early eleventh century in the reign of King Gagik (the Great) Bagratuni. The Armenian Catholicosate had earlier moved to Ani, the capital of the kingdom, and was instrumental in the building of the new church, now recognized as one of the best examples of Armenian architecture. With its polychromatic tufa stone exterior and delicate arcades, the church is a reminder of the skill of Armenian builders.

The Church of the Holy Cross on the island of Aghtamar is a unique architectural monument, constructed in the early 10th century by order of King Gagik Artsruni. The outside of the Church is decorated with reliefs whose inspiration is from the Old Testament of the Bible. Frescoes with themes from the New Testament decorate the interior of the church. There are no other churches quite



ASP Coordinator Barlow Der Mugrdechian (left) receiving a book from Banquet Chairman Anton Cingoz at an event celebrating the 80th Anniversary of the Daron Lodge of the Knights of Vartan. The Banquet took place at the St. John Armenian Church in San Francisco.

like Aghtamar, which has been internationally recognized for its beauty.

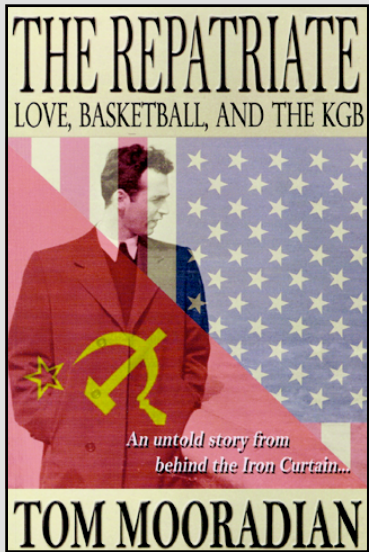
Armenian miniature painting was the focus of the second part of

the ninth century, the final four paintings in the Gospel have been dated to the late 6th century or early 7th century: The Annunciation of the Angel Gabriel to Zacharias, The Annunciation of the Angel Gabriel to Mary, The Adoration of the Magi, and the Baptism of Christ. Together they form a cycle of deep theological importance to the understanding of Armenian orthodoxy. In their classicizing style they represent a glimpse at what must have been a wonderful age of painting.

The final examples of Armenian art presented by Der Mugrdechian came from the work of the thirteenth century artist Toros Roslin. His paintings represent the flourishing of Armenian art in the period of the Armenian Kingdom of Cilicia and are considered the finest in style and execution.

Together these examples provided an insight into the rich cultural heritage of the Armenian people, and provided a fitting note to the celebration of the day.

Review: *The Repatriate: Love, Basketball, and the KGB*



*The Repatriate: Love, Basketball, and the KGB*, by Tom Mooradian. Seattle, WA: Moredadian Publishing, 2008. 459 pages.

BARLOW DER MUGRDECHIAN  
ADVISOR

Adventure. Danger. Romance. From the very first pages, Tom Mooradian’s newly published *The Repatriate* attracts the reader’s attention. One is drawn into Mooradian’s unlikely thirteen years spent in Soviet Armenia, feeling his initial excitement at the move, to his bitter disappointment, and struggle to escape.

The repatriation of Armenians from the Diaspora to Armenia, in 1946-1947, is a period that has been little studied. Personal accounts of the repatriation have been few and far between.

Tom Mooradian’s decision in November 1947 to join a group of 150 Armenian-American expatriates led him on an unexpected separation of close to thirteen years from family and friends. Mooradian was a senior in high school when he made the fateful choice. Trapped behind the newly descending Iron Curtain, Mooradian, at age 19, had to struggle to eke out an existence with others who shared his same fate.

Following World War II, Soviet leaders called for members of the ethnic republics to return to their fatherland, to help rebuild the country. In the United States, the Armenian Progressive League spearheaded the effort that only succeeded in bringing about 300 Armenians from America back to Armenia.

Although he had initially been inspired to travel to the Soviet Armenia, Mooradian had little idea of how difficult it would be to leave Armenia once he arrived there. His saving grace was an ability to play basketball, which soon proved to be a godsend.

Mooradian’s decision to leave the United States for Armenia was supported by his father only. His mother and brothers tried to persuade him to not go, but the youthful Mooradian ignored their advice, and embarked on the voyage.

In stark and expressive words, Mooradian describes life on the Russian ship *Rossia* that took him to Armenia, and the many adventures along the way. He falls in love with a Jewish girl, but they are eventually separated as he arrives in Georgia first, and then Armenia.

Mooradian is filled with self-doubt as he replays the decision to travel to Armenia. But his adventures as a member of the Armenian national basketball team allow him luxuries that few others would enjoy. He is able to travel to foreign countries and to make the contacts that will ultimately lead to his freedom.

Mooradian was able to pack a lifetime of memories in the years that he lived in Soviet Armenia, and his eye-witness testimony is a vivid reminder of what many other Armenians suffered.

*The Repatriate* is a must read for all.

*The Repatriate* is available through the Wayne State University Press-<http://wsupress.wayne.edu>.

“State of Armenian Studies” Discussed at Historic University of Michigan Gathering

STAFF REPORT

Prof. Barlow Der Mugrdechian, Coordinator of the Armenian Studies Program at Fresno State, and representing the Society for Armenian Studies, participated in an innovative workshop, “The State of Armenian Studies,” at the University of Michigan, Ann Arbor, September 18-20, 2008.

Over the past forty years there have been several opportunities for gatherings to discuss the state of Armenian Studies and prospects for the future. The Armenian Studies Program at the University of Michigan, Ann Arbor, spearheaded the new project, inviting representatives of major international Armenian studies institutions and organizations to participate in the formulation of the plan for action.

The University of Michigan project aims at producing a first of its kind comprehensive and global report on the “State of Armenian Studies” and making it available to all concerned by the end of 2009 with the cooperation of organizations, institutions, and scholars involved in Armenian Studies worldwide.

That report will encompass a quantitative as well as a qualitative analysis of the whole array of activities, from existing programs and their activities, books and articles published in the last decades, programs and chairs established, to gaps in knowledge, relationship between current output and advances in the social sciences and humanities in general, and future needs.

To produce that report, the Armenian Studies Program at the University of Michigan invited an initial, organizational meeting of organizations and institutions that might contribute to the planning of and logistical support to the project.

Participating in the first meeting of the workshop were representatives of the National Academy of Sciences (Prof. Ruben Safrastyan),



Participants of the University of Michigan, Ann Arbor, conference on “The State of Armenian Studies.”

Yerevan State University (Prof. Albert Stepanyan), the National Association for Armenian Studies and Research (Belmont, Mass., Marc Mamigonian), the Society for Armenian Studies (US, Barlow Der Mugrdechian), the Society for Armenian Studies (Europe, Seta Claire Mouradian), the Armenian Research Center, University of Michi-

gan-Dearborn (Prof. Ara Sanjian and Gerald Ottenbreit), and the Armenian Studies Program at the University of Michigan, Ann Arbor (Professors Gerard Libaridian and Kevork Bardakjian).

Prof. Gerard Libaridian, Director of the Armenian Studies Program at the University of Michigan is director of the project.

ARMENIAN STUDIES AT A THRESHOLD

Society for Armenian Studies

35<sup>th</sup> Anniversary Conference

March 26-28, 2009

University of California, Los Angeles

Conference sponsors:

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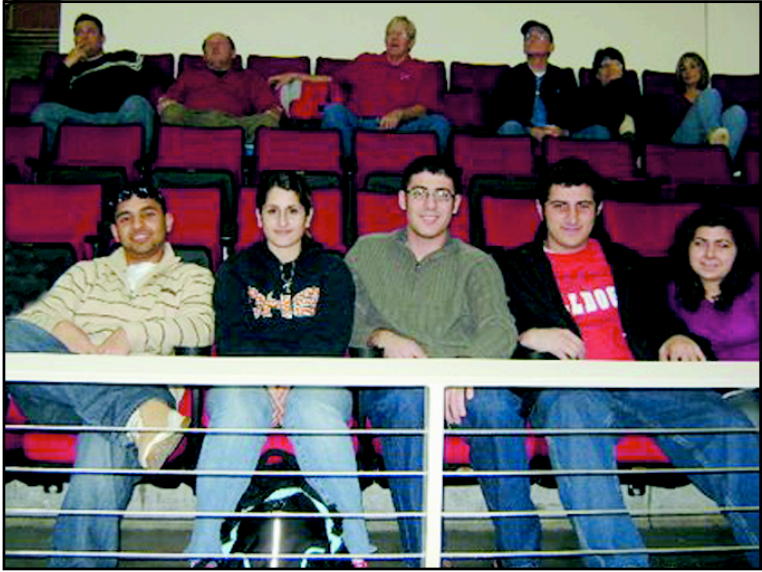
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## ASO Activities in Spring Semester



L. to R.: Stepan Kyutunyan, Taline Kasparian, Hagop Ohanessian, Avo Arikian, and Jamie Kalebjian at the Fresno State vs. Hawaii basketball game.

### HAGOP OHANESSIAN STAFF WRITER

Photo: ASP Archive

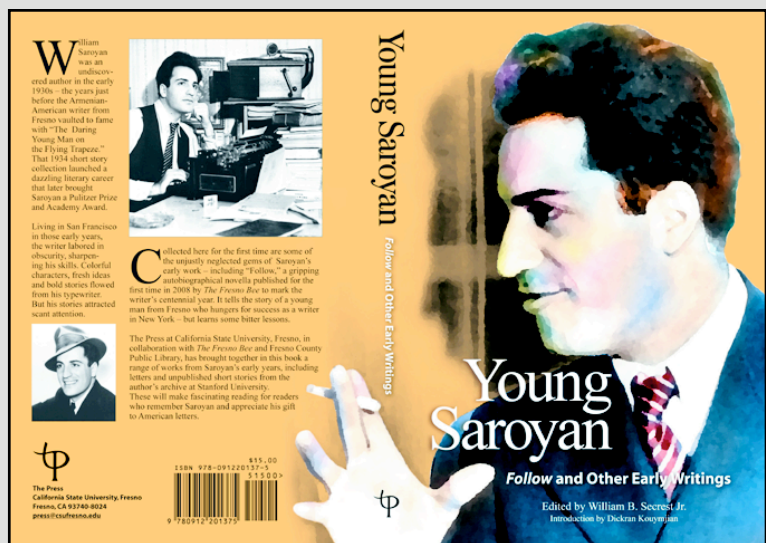
As the new semester is quickly moving along, the Armenian Students Organization (ASO) is continuing its full schedule of events. The month of February has been busy for ASO, with guest speaker Dr. Ronald Marchese, who spoke on “Armenian Constantinople/Istanbul: Church, Society, and Culture,” co-sponsored with the Armenian Studies Program. The lecture attracted much interest from both Fresno State students and the general public.

On Thursday Feb. 19, ASO organized a social event by inviting members to a Fresno State men’s basketball game versus Hawaii. Unfortunately, the Bulldogs lost the game but members enjoyed each other’s company.

On Friday, Feb. 20 the Armenian Studies Program held the 10th Annual Armenian Film Festival, co-sponsored by the Armenian Studies Program. Prior to the start of the Festival, the ASO hosted Gohar Barseghyan, director of *SF Hye*, at a dinner at Viktoria’s Place restaurant. Barseghyan was invited to Fresno State to present her film at the Festival. We all had a great time and learned a lot about each other.

ASO is planning and coordinating activities throughout the semester. We hope to see members get involved with planning for April 24th week, the commemorative activities of the Armenian Genocide, and to participate in other activities and lectures that are to come.

## Young Saroyan Book to be Released by The Press



### Young Saroyan: Follow and Other Writings

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## Armenian 148 Course Presents Armenian Culture

### PATEEL MEKHITARIAN EDITOR

One of the Armenian courses offered this semester at Fresno State is Armenian 148, “Masterpieces of Armenian Culture.” This unique offering has attracted a wide range of students who are interested in learning about the Armenian culture.

The textbook is *The Heritage of Armenian Literature*, Volume I, (Wayne State University Press, 2000) written and edited by Agop Hacıyan (Coordinating editor), Gabriel Basmajian, Edward Franchuk, and Nourhan Ouzounian. Professor Barlow Der Mugardechian introduces students to different aspects of the culture, such as the churches of Armenia, the religious struggles of the Armenians, and the history of the Armenians. This background is essential in the course, allowing students to have a better understanding of the Armenian people as a whole, before the course looks at the major works of Armenian literature.

The Armenian 148 course fulfills the requirements for upper division General Education, in area IC of Arts and Humanities, and also fulfills a requirement for the Minor in Armenian Studies. For this reason, the class has a diverse atmosphere, where there is an opportunity for all students to learn something new. Some students in the class are planning on receiving a Minor in Armenian Studies, while others are simply taking the course due to their curiosity in the culture. At the beginning of the semester, students approached the class with different expectations and interests.

Daren Esqueda, a junior at Fresno State, stated, “I am interested in how Armenian traditions and sayings originated and the his-

torical context in which the stories were written. I also anticipate learning the different styles of Armenian literature.”

Sarah Crawford yearns to learn more about the heritage. She said, “I hope we will learn a lot about how the rich heritage affected the great Armenian writers of history.”



Daren Esqueda

Photos: Barlow Der Mugardechian

Some students in the class had no previous background of the Armenian culture, prior to starting the course, while others were born and raised in traditional Armenian families. Pa Xiong, a senior at Fresno State, is not Armenian, however has taken an Armenian course in the past. On the other hand, Kristine Shamlikian stated, “I was born in Armenia and I can speak the language.” These differences between the students provide for a more engaged and interesting class environment.

The content of this course is very appealing and fascinating because it explains the origin of literature in the Armenian culture. We currently know about the history of the Armenians due to the significant historians who recorded important events.

The discovery of the Armenian alphabet in the early fifth century A.D. provided a means for the Ar-

menians to write in their own language for the first time. A major well-known historian was Movses Khorenatsi, who wrote in Armenian in the fifth century, and whose history covers the period from the origins of the Armenians to the fifth century. He is responsible for recording the earliest oral epics of Armenian culture, such as Hayk and Bel, the Legend of Aram, and Ara the Handsome. These traditional stories were orally transmitted from village to village in ancient times. Khorenatsi recorded these oral traditions, which preserved them for future generations to enjoy. The works of other historians such as Agatangelos and Yeghishe have been discussed as well as the great tenth century poet St. Gregory of Narek. There are many more writers to be discussed and analyzed in this course.



Sarah Crawford

“Masterpieces of Armenian Culture” is a distinctive course that explores the origins of Armenian literature. Early historians managed to preserve and pass on the culture of the Armenians through recording significant events in Armenian history. Armenians and non-Armenians today sincerely cherish the efforts of these historians and writers.

## Madden Library Reopened February 20

### STAFF REPORT

The Fresno State Henry Madden Library reopened on Thursday, February 19, after being closed for construction for nearly two and half years. The new north wing of the Madden Library was constructed after the old north wing was demolished in August 2006. Fresno State President Dr. John Welty was on hand to open the library, along with Dean of Library Services, Peter McDonald.

The architecturally distinctive Madden Library has become a new center for campus life, with ample study space. The design of the Library was inspired by Native-American themes and the natural wonders of the San Joaquin Valley. A Starbucks Coffee has opened on the second floor of the Library, providing an area for relaxation.

The new library is the largest in the California State University’s 23-campus system and the biggest academic building ever on the Fresno State campus (340,000 square feet). More than one million books and periodicals can fit in the Library and there is space for nearly double that amount to meet Fresno State’s future needs.

The \$105 million project included construction of the five-story



Photo: Barlow Der Mugardechian

### The new North Wing of the Henry Madden Library.

north wing (one level is below ground) and renovation of the south wing. Funds for the project came from bond measure Proposition 55 approved by California voters in 2004 and from a \$10 million donation from the Table Mountain Rancheria in 2006.

The south wing was completely remodeled to make space for the Special Collections Department and the Arne Nixon Center for Children’s Literature. The fourth floor of the North Wing will house the Harold Haak Administrative Center, where top University officials will have offices. The Library

also has several gallery spaces that will be utilized for various exhibitions.

### Library facts:

**Cost: \$105 million dollars**

**Size: 340,000 square feet**

**Stories: Five**

**Space available: Two million books.**

**Largest library in the 23-campus CSU system.**



Dr. Bournoutian Gives First Lecture on The Armenan Church Under Foreign Rule

MARI KOSHKAKARYAN  
STAFF WRITER

The Christianization of Armenia in the beginning of the fourth century marked a turning point in the history of Armenia. Armenians take great pride and faith in their churches — and especially in the Mother See of Holy Etchmiadzin.

On March 3rd in the Peters Auditorium on campus, Dr. George Bournoutian gave a brief, but concise presentation on “The Armenian Church Under Persian Rule: 1600-1800,” analyzing especially the history of the Armenian Catholicosate at Etchmiadzin in their encounters with Persian rule.

Dr. Bournoutian is the Kazan Visiting Professor of Armenian Studies at Fresno State for the Spring 2009 semester.

This was the first in a three-part series of talks on the general topic of “The Armenian Church Under Foreign Rule: Persia, Russia, and South Asia-1600-1800.” This informative lecture raised thought-

BOURNOUTIAN, FROM PAGE 1

cide and write a research paper.

Professor Bournoutian is looking forward to coming to Fresno and teaching in the Armenian Studies Program. He is especially looking forward to the warm weather and the fruits of Fresno. According to him, “I have always dreamed of

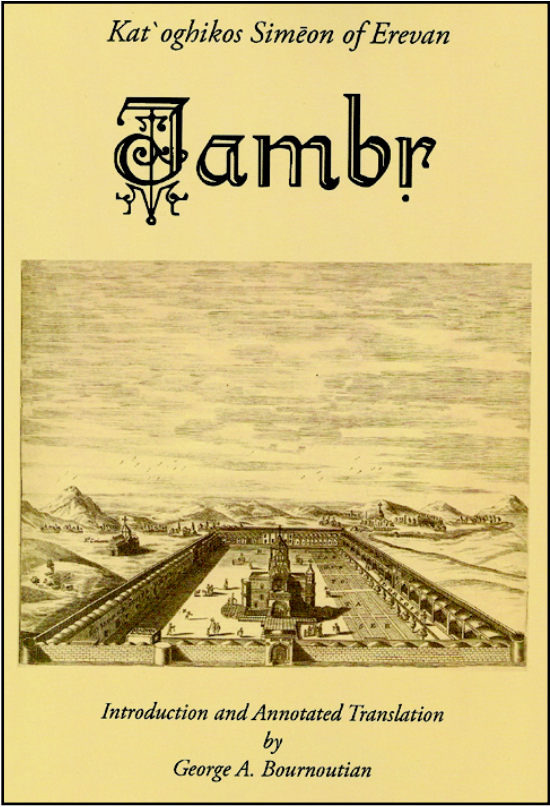


Dr. George Bournoutian

teaching a class at Fresno State. I have a high regard for the Armenian Studies Program and its professors.”

It is wonderful to see the excitement that Dr. Bournoutian is bringing with him and the enthusiasm he has to teach in the Armenian Studies Program at Fresno State. As students and faculty, we welcome Professor Bournoutian and this course will be even more interesting because of his research on the topics.

For more information on the course and three public lectures by Professor Bournoutian, please contact the Armenian Studies Program at 559-278-2669.



Dr. Bournoutian’s new book, *Jambri* [from the French *chambre*], is a collection of archival documents collected by the 18th century Catholicos Simeon of Erevan.

provoking questions and gave a detailed picture of what the Armenian Church faced during historic times.

Beginning with a brief introduction about Etchmiadzin, Dr. Bournoutian described the Armenian Church as a National Church — one that had developed its own customs and traditions and where only Armenians, for the most part, belonged, in contrast to the Roman Catholic Church, that is multi-national. He outlined how the Church was a

spiritual leader, a provider of political leadership, and a secular leader of Armenians. He noted the history of the movement of the Armenian Catholicosate, and its eventual return to Holy Etchmiadzin in 1441.

Dr. Bournoutian shifted in an organized manner towards the problems that arose during the Ottoman Turkish and Safavid Persian wars that were fought for more than one hundred fifty years, primarily in Armenian lands.

Dr. Bournoutian mentioned the constant struggle to maintain economic survival and that one way the Church did survive was through the granting of village properties to the Church, which then provided income to the Church. Holy Etchmiadzin had to constantly protect the people and the churches through petitions to the Persian Shah, who often allowed the Armenians to establish *waqfs* (an inalienable religious endowment of property), even though the Armenians were Christian. The Arme-

nian Church often had to defend its rights to own the *waqfs* and interestingly enough, the Church was able to win more than ninety per cent of the cases that were disputed in Persian Sharia courts.

“You think the church now has it tough,” noted Bournoutian humorously.

The Armenian Church at Etchmiadzin had periods of prosperity and also poverty under Persian rule, but ultimately emerged from the difficult period with the tools to progress.

Dr. Bournoutian gave a passionate presentation regarding the Armenian Church under the Persians. He spoke confidently and concisely and ended his presentation with time for questions and comments.

Dr. Bournoutian will revisit the topic of the Armenian Church under Russian rule and the Armenian Church in South Asia in his next two lectures on March 24th and April 21st, respectively. Both lectures will take place in the University Business Center.

DR. GEORGE BOURNOUTIAN  
SEVENTH HENRY S. KHANZADIAN KAZAN  
VISITING PROFESSOR

Dr. Bournoutian is Professor of East European and Middle Eastern Studies at Iona, College, New York, and is the author of numerous books.

Lecture II-Tuesday, March 24  
7:30 PM  
“THE ARMENIAN CHURCH UNDER  
RUSSIAN RULE: 1600-1800”

University Business Center, A. Peters Auditorium,  
Rm. 191, Fresno State  
Free Admission. Parking restrictions are relaxed in UBC  
Lot and Lot J.

Lecture III-Tuesday, April 21  
7:30 PM  
“THE ARMENIAN CHURCH IN  
SOUTH ASIA: 1600-1800”

University Business Center, A. Peters Auditorium,  
Rm. 191, Fresno State  
Free Admission. Parking restrictions are relaxed in UBC  
Lot and Lot J.

For more information contact the  
Armenian Studies Program at 278-2669.

Eench ga Chga

MARI KOSHKAKARYAN  
STAFF WRITER

How would you describe Armenian music?



Ani Grigoryan  
Freshman  
Major: Business Administration  
“Armenian music is very similar to European style music. However, Armenian music uses ancient instruments, which grab my attention.”

Miranda Barile  
Freshman  
Major: Undeclared  
“Armenian music sounds very Middle Eastern, but different from other cultures because of the *oud*. When I hear Armenian music I always think of my grandmother and how music is so important in Armenian culture.”



Lori Havatian  
Freshman  
Major: Journalism  
“Armenian music to me is more than a rhythm and a melody; to me Armenian music tells a story of our past, future, and present. I don’t feel that way with any other music because I have a special place in my heart for the beautiful words of an Armenian song.”

Brooke Bedrosian  
Sophomore  
Major: Journalism  
“I would describe Armenian music as fun! It is amazing to watch everyone at parties dance to the same music that has been passed down from generation to generation. It is what makes us special as a culture and makes Armenian music different than any other type of music.”



Photos: Barlow Der Mugrdchian

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](http://www.kfsr.org)!

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contact station manager Joe Moore at 278-2598.

Send us your opinions.

Write a letter to *Hye Sharzhoom*

c/o Armenian Studies  
Program  
5245 N Backer Ave. PB4  
Fresno, CA 93740-8001



Fresno Gallery 25 Welcomes Armenian Artist Hrach Vardanyan

MARISSA ISQUIERDO  
STAFF WRITER

Fresno Gallery 25 welcomed 21-year-old artist Hrach Vardanyan from Gyumri, Armenia and exhibited Vardanyan’s art from December 4-28, 2008, every Friday, Saturday, and Sunday from 1:00 to 4:00 pm. Vardanyan’s artwork consisted of paintings and drawings that were shipped in from Gyumri. Local Fresno artist Carol Tikijian hosted Vardanyan.

Vardanyan is part of an artist exchange between Fresno’s Gallery 25 and the Gallery 25 in Armenia. This exchange got started two years ago by Tikijian who went to the Gallery 25 in Armenia, where she met Vardanyan. Next year, Fresno’s Gallery 25 hopes to send an artist to Armenia’s Gallery 25.

Vardanyan is a young, talented artist who studies at an Art Academy in Gyumri. He started exhibiting his artwork two years ago. The first exhibition took place in Armenia; the second one was in Vienna, Austria. Now, Fresno had the privilege to debut Vardanyan’s artwork in America.

Vardanyan’s artwork is unique and original. Using a mixture of light and dark colors, bold lines,



Artist Hrach Vardanyan from Gyumri, Armenia, was a guest of the Fresno Gallery 25 in December 2008.

pen and ink applied like paint, as well as people and animals, Vardanyan is able to create abstract, surreal, and conceptual artwork.

“My artwork is making a statement about the human struggle,” Vardanyan said. Vardanyan depicts the internalities and externalities of the human struggle, which can manifest itself in politics, war, and in the human spirit. Drawing on experiences from his home country of Armenia, which is no stranger to political struggle, as well as other

worldly injustices, he is able to use his art as a way to expose the ugly realities of life. “I want to open up peoples eyes to the world around them,” he simply stated.

Vardanyan uses symbols, such as animals and chairs, and compares people and nature with them. Take for instance a piece of his entitled *Turtle Carrying City*. In this piece, a massive turtle is shown carrying a metropolis on its back. The turtle is symbolic of earth, and the city is symbolic of people. “Turtles live a long time and so are

able to gain wisdom; people need to be like turtles and take in knowledge of the world in which they live in so as not to be indifferent to what’s around them,” commented the artist.

At the exhibition, the majority of his art was centered on dogs. But not real dogs, they were fantasy dogs. Why dogs? “A dog is a city animal, coming and going as he pleases, and a city is symbolic to life, to the political struggle that people experience throughout the world,” explained Vardanyan. According to Vardanyan, people act like dogs at times, relying only on instincts and choosing to be indifferent to the realities of life. A great example of this was seen in his piece entitled *Gaze*. *Gaze* is seen from a dog’s perspective; the artist used heavy, thick metallic lines to the point that all one is able to see is metallic. The point: people should not view the world in a thick fog; instead they need to lift their heads and see beyond the “fog.”

Another impressive display at the exhibit was the *Hierarchy of Sitting Places*. In this display, a myriad of chairs were drawn on yellow and green napkins, with each napkin having one chair each. The chairs ranged from toilet seats to wooden chairs. The chairs are sym-

bolic of places, the places in which people become comfortable. Their statement: people should not become comfortable in one chair because there are many “chairs” many places in the world for people to become aware of.

One important aspect displayed at Vardanyan’s art exhibit was his sketches. Vardanyan displayed his sketches with his final pieces because to him, “it is important for people to see the process that is involved in creating.” Vardanyan is sensitive to his sketches, as he explained, “my real feelings are in my sketches as they are the foundation that led up to my finished creation.”

Vardanyan uses his artwork to make a statement about the internalities and externalities of the human struggle in which everyone experiences. He uses symbols, such as animals, to make his point come across. For Vardanyan, art is his life. “My art comes from my heart, it’s my feelings and if I am able to change one persons viewpoint, than I have accomplished something.”

After Fresno, Vardanyan will continue to travel to exhibit his art and study in different places. For more information about Vardanyan and his art contact hrachvardanyan2008@rambler.ru.

Ninety-Seventh Commencement-May 20, 2008  
Fresno State Graduates

**2008 Deans’ Graduate Medalists**  
**College of Science and Mathematics**  
Zhanna Bagdasarov

**College of Agricultural Sciences and Technology**  
**Bachelor of Arts:**  
Tagui Semirdjian

**College of Arts and Humanities**  
**Bachelor of Arts:**  
Grant George Bedrosian  
Nyrie Marie Karkazian  
Paul A. Magarity  
Christopher Lee Piligian

**The Craig School of Business**  
**Bachelor of Science:**  
Derrick Alan Arakelian  
Antranik Avedikian  
Windy Theresa Dunbar  
Dalita Ghazarian  
Alexandra Marie Hodoian  
Traisy Jebian  
Marissa Miriam Kalashian  
Syuzanna Kazaryan  
Grigor Kyutunyan  
Garineh Mary Melikian  
Vanig Garen Panosian  
Shiraz Dekran Takelian  
Jennifer Alece Torosian  
David Michael Vartanian  
Gina Patricia Zakarian  
Ohannes Mihran Zenian

**Kremen School of Education and Human Development**  
**Bachelor of Arts:**  
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Taylor Marie Garabedian  
Natasha Anna Hagopian  
Ernest Radik Martirosyan  
Tatevik Tina Martirosyan  
Azniv Orinakyan

**College of Engineering**  
**Bachelor of Science:**  
Darren Michael Janigian

**College of Health and Human Services**  
**Bachelor of Arts:**  
Aubrie Lynn Hagopian  
Marine Krdanyan  
Michelle McMinassian  
Anahit Mkhitarian  
Stepan Sarmazian

**Bachelor of Science:**  
Sirvard Gasparyan  
Suzanna Kesablyan  
Nona Melikovna Noroyan  
Lilit Ovanisyan

**College of Science and Mathematics**  
**Bachelor of Arts:**  
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Zarui Sara Harutyunyan  
Astgik Starr Shishikyan

**Bachelor of Science:**  
Sebough Peter Krioghilian  
Armen Margaryan  
Ara Nalbandian

**Bachelor of Science:**  
Janya Bakarian-Atachian  
Neil Gordon Dadian  
Gayane Frnzyan  
Kristina Pogosyan

**College of Social Sciences**  
**Master of Arts:**  
Stephanie Erin Stockdale,  
*International Relations*

**College of Health and Human Services**  
**Master of Science:**  
Maggie J. Antaramian,  
*Nursing-Clinical Nurse Specialist/Nurse Educator*

**Master of Social Work:**  
Narine Zilfugharyan

**Craig School of Business**  
**Master of Business Administration:**  
Hakop Adjinian

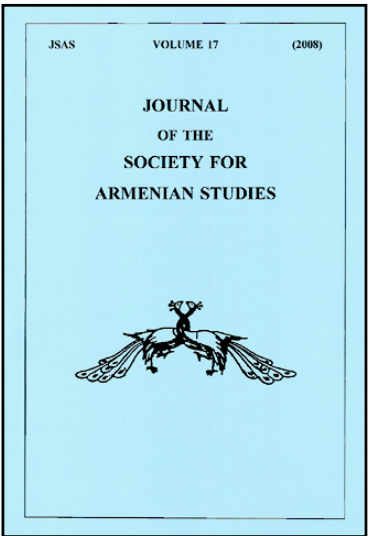
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**Master of Arts:**  
Laura Gatchel Essepian,  
*Special Education*  
Tsovinar Alichan Kasnakjian,  
*Special Education*  
Jessica Lee Kulekjian,  
*Teaching*  
Paul Karl Marashian,  
*Education-Administration and Supervision Option*  
Shawna Louise Petrosian,  
*Education-Reading/Language Arts Option*  
Armen Krikor Torigian,  
*Education-Administration and Supervision Option*

**Master of Science:**  
Angela Gevorkyan,  
*Counseling-Counseling and Student Services Option*  
Pari Ghanbarian,  
*Rehabilitation Counseling*

**College of Science and Mathematics**  
**Master of Arts:**  
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**Doctor of Education:**  
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Society for Armenian Studies-  
JSAS Volume 17 Released



The Society for Armenian Studies (SAS) announces the publication of Volume 17 of its refereed Journal, under the editorship of Dr. Joseph A. Kéchichian, and contains nine original essays as well as eleven book reviews.

Two articles focus on the Genocide, one by Steven Leonard Jacobs on “The Journey of Death: Lemkin and the Armenian Genocide” that elucidates on Raphael Lemkin’s concerns, and a second co-authored by Joceline Chabot, Sylvia Kasparian and Christine Thériault on “A shared memory? The social demand for the recognition of the Armenian genocide by the Armenian community of Quebec (1965-1998),” which sheds light on various perceptions within the Province of Québec in Canada. Both are somewhat specialized that venture into seldom studied aspects of the Armenian Holocaust. Gayané V. Hagopian has penned “Armenian Proverbs and the Biblical Scripture,” an essay that offers useful comparisons in a highly detailed study of Armenian proverbs, which make pertinent linkages with Biblical scriptures. In “La migration des Arméniens à Buenos Aires: Évolution du réseau associatif

(1900-1950),” Nélide Boulgourdjian-Toufeksian examines the conditions of the Armenian community in Buenos Aires, Argentina, during the first half of the twentieth century. This article is in French with an English abstract.

In addition to these four contributions, five papers from an original collection of nine—with the next four slated for publication in the next JSAS issue, highlight “A Century of Armenians in America: New Social Science Research.” The five papers are by Knarik Avakian, “The Early History of Armenian Emigration to the U.S.A.”: “Evidence from the Archives of the Armenian Patriarchate of Constantinople”; Claudia Der-Martirosian, “Armenians in the 1980, 1990 & 2000 U.S. Census”; Margaret Manoogian, “Exploring the family ties and legacies of older Armenian American women”; Ani Yazedjian, “Learning to Be Armenian: Understanding the Process of Ethnic Identity Development for Armenian Adolescents”; and Ben Alexander, “To Supply Armenia with Architects: The Press, the Parties, and the Second Generation in the 1930s.” Without exaggeration, these articles add significant value to our knowledge of Armenians in the United States, and identify critical issues of interest.

The Journal of the Society for Armenia is a fully refereed publication.

Membership in the SAS and copies of the Journal may be ordered from Professor Barlow Der Mugrdchian, the Director of the Armenian Studies Program at the CSU, Fresno, 5245 N Backer Ave. PB4, Fresno, California, 93740-8001, (559) 278-2669 – Office; (559) 278-2129 – Fax.



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(as of March 1, 2009)

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Elizabeth Koojoolian  
Simonian Farms

MARCHESE, FROM PAGE 1

showed the technical skill, diversity of themes, and artistry of these women.

One important point Dr. Marchese stressed throughout his presentation was that creating objects for the church was an individual pious act that was intended to bring about a sense of personal fulfillment and demonstrate the artisan’s faith. However, the objects that were produced also demonstrated the artistic abilities of the Armenians who held a high reputation even in Ottoman court circles.

The use of colors, precious metals, silk, gemstones-diamonds, sapphires, and pearls, as well as the detailed craftsmanship of these objects indicate a level of Armenian artistry that was unique in the city. One truly remarkable sacred object was a crown produced in the 1800s. This crown was made of gold wire thread and silk and contained a religious scene of Peter and Paul flanking the Mother of God and Christ child. The imagery was embroidered and one is able to even see the pupils of the eyes on their faces. This is impressive because the faces, as Dr. Marchese revealed, are “no bigger than a fingernail.”

Audience members expressed their enthusiasm for this presentation. “I have taken art history classes and I’ve never seen anything like it. You can see the faith of the Armenian people and how devout they were. The detail in their work showed their faith,” remarked Marilyn Hernandez, a junior History major at Fresno State.

Taline Kasparian, a junior Health Science major also expressed her appreciation for Dr. Marchese’s presentation. “As an Armenian student at Fresno State, nothing makes me prouder than seeing a non-Armenian professor studying Armenian art and than teaching a diverse group of people about Armenian works of art.”

The entire presentation was special because, until 1996, no scholarly work had ever been done on the religious art in the collections at the Armenian Orthodox Church in Istanbul. “All the collections of materials had never been studied, nothing had been written, and no catalog had been established,” com-

mented Dr. Marchese, who became involved in this groundbreaking research when he was asked by one of his Armenian friends while lecturing in the Middle East if he would be interested in religious textiles. “I had studied religious art as an undergraduate, but my work had been predominantly in archaeology and history.” Dr. Marchese took up the suggestion. As the examination of material progressed, many objects from the outlying districts of Istanbul and those objects housed in the repository of the Patriarchate, it became obvious that such objects needed a permanent home for display. This was achieved in 2006 with the opening of the Armenian Patriarchal Museum in Kumkapi, where selected objects, many of historical and art historical importance, are now on display. The museum features the brilliant achievement and contribution Armenian artisans and lay people made to the Church and the community. “My work is an attempt to preserve a heritage of one of the most important people in Istanbul in the 16th through 19th centuries.”

He did not do this work alone nor was it done without the permission of the Patriarchate of all of Turkey, Mesrob II Moutafian. “Without the blessing of the Patriarch, and his encouragement and permission to study the collection of sacred objects, none of this could have been done,” Dr. Marchese said.

Another person who was extremely important in the study was Archbishop Aram Ateshian, Grand Sacristan of the Armenian Patriarchate. “Archbishop Ateshian is a wonderful man – I care for him immensely and he was a driving force in the establishment of the museum,” said Dr. Marchese. Dr. Dickran Kouymjian, the former director of the Armenian Studies Program at Fresno State provided Dr. Marchese with “personal correspondences, a wealth of information, and his encouragement.” Other people important to Dr. Marchese’s work included Very Rev. Fr. Dr. Krikor Maksoudian of the Eastern Diocese of the Armenian Church of North America, who “provided insightful translations of inscriptions and personal correspondences,” and also Dr. Marlene Breu

FILM FESTIVAL, FROM PAGE 1

Scenes: Featuring Gor directed by Alen Tarassians; and SF Hye directed by Gohar Barseghyan. She was in attendance to discuss her film and to answer any questions about the Armenian community in San Francisco. A capacity audience filled the theater.

The first film, A Road Less Traveled: The Handjian Story, is a documentary about the lives of Malvine and Kourken Handjian, who tell of their first-hand experiences as children witnessing the atrocities perpetrated by the Ottoman Turks upon the Armenians, from 1915-1923, and their own displacement during the “relocation” process. These experiences are part of what comes to be known as the Armenian Genocide and first genocide of the twentieth century. Most of the audience was saddened by the horrible actions committed by the Turks towards the Armenian population. It was almost unbearable to hear the stories of women being raped, of families forced to move out of their homes, and of the mass killings of the Armenians in different villages. Survivors of the Genocide are gradually passing away and it is this kind of film that helps educate people on the horrible events that took place in the early part of the century. It also motivates the younger generation of Armenians to fight for justice. Producer Gentilini is the granddaughter of Malvine and Kourken.

The second film, Behind the

(Western Michigan University), who is a colleague of Dr. Marchese on the project, as well as a textile expert and who collaborated with Dr. Marchese on his book Splendor and Spectacle: The Armenian Orthodox Church Textile Collections of Istanbul, which will come out later this year.

“I have worked diligently on this study to capture not only religious culture, but also sensitivity, and good historical authorship and I feel very honored to be allowed by the congregations of the many Armenian churches to study these important objects,” concluded Dr. Marchese.

Scenes: Featuring Gor, presents a story told by singer/songwriter Gor Mkhitarian. The film is about his journey coming from Armenia and meeting various musicians in Los Angeles and forming a band. This film was entertaining for the audience because it portrayed a young band and their gradual success as musicians. There are four members in the band and they all work together to produce great music. Gor and his band have performed in various cities across the United States, including San Francisco, New York, Philadelphia, and Los Angeles.

The last film screened was SF Hye, which gave an insider view of the Armenian community of San Francisco. The film depicts a community, who bands together despite hardships, to achieve wonders. Director Gohar Barseghyan was born in Armenia and came to the United States in 2000. After living in Los Angeles for a few years, she and her family decided to move and eventually made her residence in San Francisco in 2003. She received her Masters degree in comparative literature and drama

from San Francisco State University. She was motivated to make the documentary when she was asked about her native homeland. She wanted to explore the Armenian population living in San Francisco and what it meant for them being a San Francisco Hye (San Francisco Armenian).

Interestingly, Armenians first settled in San Francisco after first having lived in Fresno. Thousands of Armenians went to San Francisco for better employment opportunities and because of general interest in the area. The most important monument in San Francisco for Armenians is the Mount Davidson Cross, which represents the victims of the Armenian Genocide. The film outlined the six-year struggle by the Armenian community to purchase the Cross and to successfully light it once a year on April 24, the day of commemoration of the Armenian Genocide.

The 10th Annual Armenian Film Festival was a success and there was positive feedback from the audience. We hope to see you next year at the 11th Annual Armenian Film Festival!

10TH ANNUAL ARMENIAN FILM FESTIVAL

BEHIND THE SCENES: FEATURING GOR (2007) (California), Director: Alen Tarassians

EVIL QUARTET (2008) (Yerevan, Armenia), Director: Hayk Kbeyan

FADE TO RED (2008) (California), Director: Christopher J. Boghosian

FIRST LIGHT (California), Director: Christopher J. Boghosian  
A ROAD LESS TRAVELED: THE HANDJIAN STORY (2003) (Colorado),

Edited and Produced by: Denise Gentilini

THE MORGENTHAU STORY (2008) (Massachusetts),

Director: Apo Torosyan

SF HYE (2006) (California), Director: Gohar Barseghyan

SPECIALLY PROTECTED NATURAL AREAS (2008) (Yerevan, Armenia),

Director: Hayk Kbeyan

THE WALL OF THE GENOCIDE (2007) (Florida), Director: Bared Maronian

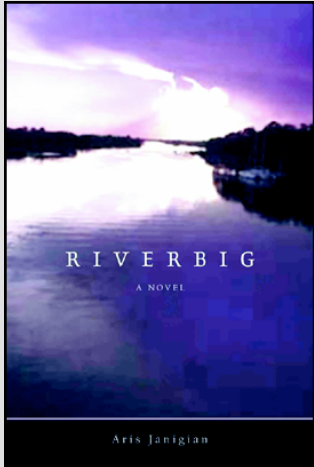
Advisors: Hagop Ohanessian and Barlow Der Mugrdechian

Special guest appearance by Director Gohar Barseghyan.  
Thanks to Dr. Zaven Khatchatourian, Film Curator of the Arpa Foundation for Film, Music and Art (Los Angeles) for his assistance in organizing the Film Festival.  
Thanks to the Knights of Vartan, Yeprad Lodge, Fresno, for providing refreshments after the Film Festival.



**Riverbig- A Book Reading by  
Aris Janigian**

**Wednesday, April 1 • 7:30 PM**  
*University Business Center • Fresno State*  
*Alice Peters Auditorium*  
*Free Admission and free parking in UBC Lot and Lot J.*



**Riverbig, Aris Janigian.**  
**Heyday, \$21.95 (256p).**

This introspective second novel from California writer Janigian (*Bloodvine*) relates the tale of an agrarian Armenian-American family scrambling to survive in 1964 Fresno. Farmer Andy Demerjian, 33, is kicked off their land by his brother, Abe, after a loan scheme between them goes bad. Unable to support his wife and two young children, Andy hauls produce to L.A. until a fortuitous run-in with two entrepreneurs, one of whom Andy knows from school. Vibrant Armenian culture is smartly stitched into the plot, including historical rancor toward domineering Turks. Janigian’s prose provides rich detail (and then some) on agricultural life in an engrossing, satisfying tale of betrayal, feud and redemption.

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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.

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