

Armenian Studies Program
Book/Video/CD Archival Gifts

Prof. Barlow Der Mugrdechian, Prof. Sergio La Porta, 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.

Harutyun Aleksanyan and Vardan Tserunyan, Yerevan, Armenia for the gift of their book *Integrity in Public Administration (Course Outlines)* (Yerevan, Armenia 2010). In Armenian.

Sergey Ambartsumian, Yerevan, Armenia for the gift of his new book *On the Brink: Three Years of Struggle for Armenian Independence*, trans. Tatevos Paskevichyan (Yerevan, 2010).

Varouj and Lena Altebarmakian, Fresno, for a donation of a variety of books and journals, including copies of *The Armenian Review* and several modern histories of the Armenian people.

Dr. Hrair Dekmejian, University of Southern California, for the book *Classification of Hymns of the Armenian Apostolic Church, Volume I* (Glendale, CA: USC Institute of Armenian Studies, 2009) by Deacon Kevork Panossian.

Elza and Haig Didizian, London, United Kingdom, for the gift of the new book by Hrair Hawk Khatcherian, *Erkir 2 Ergir*. This handsomely illustrated coffee-table book contains text and photos on Armenian Cilicia and the autonomous enclaves of Armenia in the 11th-15th centuries. In English, French, and Armenian.

Rouben Galichian, Yerevan, Armenia, for the gift of his book *The Invention of History: Azerbaijan, Armenia, and the Showcasing of Imagination* (London: Gomidas Institute, 2010). This is a second and revised and expanded version of Dr. Galichian's original book.

Samvel Gasparyan, Fresno, for the gift of the book *Hayere yev Hnagounyn Hayastane* (The Armenians and Ancient Armenia) (Yerevan, 2006) by Paris M. Herouni. In Armenian. Herouni discusses the ancient history of Armenia and the origins of the Armenian people.

Interlink Publishing Group, Northhampton, Massachusetts, for the gift of the book *The Lamppost Diary* (Northhampton: Interlink Publishing Group Inc., 2011) by Agop J. Hacikyan. The novel is a coming-of-age story about a young Armenian boy growing up in Turkey a generation after the Genocide.

Nesem Owayda Izrail, Istanbul, Turkey, for a gift of his new book *1915-Bir Ölüm Yolculugu: Krikor Zohrab* (1915-A Journey to Death: Krikor Zohrab) (Istanbul: Pencere Yayinlari Publishing, 2011), a biography of the lawyer and writer Krikor Zohrab. In Turkish.

Dr. Kamran Jabbari, Mazda Press, Costa Mesa California, for the gift of four books: *Dead Man's Shadow: Collected Poems* by Leonardo P. Alishan, edited with an introduction by Lucia Stone; *Free Fall: Collected Short Stories* by Leonardo Alishan, edited with an introduction by Gourgen Arzoumanian; *De Vita Sua* by Nina Garsoian, an autobiography of one of the foremost Armenian Studies scholars in the world; and *Armenian Kars and Ani*, edited by Richard Hovannisian, number 10 in the UCLA Armenian History and Culture Series on Historic Armenian Cities and Provinces.

Walter Karabian, Los Angeles, California, for the gift of 28 books, DVD's and archival materials. He also donated a poster of his campaign for Student Body President of USC.

Dr. Armen Khachikyan, Yerevan, Armenia, for a gift of his book *History of Armenia: A Brief Review* (Yerevan: Edit Print, 2010). 264 pp., 10 maps. In English. Dr. Khachikyan has written a history of the Armenians intended to be used by Armenians in the Diaspora and for those interested in a general history of the Armenian people, from their beginning to modern times. Dr. Khachikyan is Associate Professor of History at the Yerevan State Linguistic University, named after V. Brusov.

Shahen Khatchatrian, Yerevan, Armenia, for a gift of his new book on *Hakop Ekizyan* (Yerevan, 2011), about the work of the noted painter. In Armenian.

Antonia Kloian, Richmond, California, for a donation of audio-cassettes from the collection of her late husband Richard Kloian. The tapes are of lectures or presentations on a variety of topics related to Armenia and Armenian culture. Richard Kloian was the long time head of the Armenian Genocide Resource Center (AGRC). Kloian and the AGRC were probably best known for *The Armenian Genocide: News Accounts from the American Press, 1915-1922*, a landmark 1985 collection of articles reproduced from the New York Times and other sources.

Hagop and Knar Manjikian, Studio City, California, for the donation of the book *Houshamadian of Armenian Revolutionary Federation, Dasknaksutium, Album-Atlas, Volume 2* (Glendale: ARF Central Committee Publishing, 2000). This handsome book covers the history of the ARF in the period of 1914-1925. 235 pp., illustrated. In Armenian.

Murad A. Meneshian, Glenview, Illinois, for the gift of his new book *Raffi: The Prophet from Payajuk* (Glenview IL, 2010), a biography of the noted writer Raffi. 360 pp. In English.

Ara Oshagan, Brooklyn, New York, for the gift of his book *Father Land*, (Brooklyn: Powerhouse Books Publishing, 2010). This powerful book includes text by Vahe Oshagan and photographs by Ara Oshagan about Nagorno-Karabagh.

California State University, Fresno
Armenian Studies Program

Spring 2012 Schedule of Courses

| Course | Units | Time | Day | Instructor |
|---|-------|---------------|------|-------------------|
| • Arm 1B-Elementary Armenian (Class #33571) | 4 | 10:30A-11:35A | MWF | B Der Mugrdechian |
| • Hum 10-Hum Antqty to Ren (Class #33683) | 3 | 11:00A-12:15P | TuTh | S La Porta |

General Education-Arts & Humanities, Area C1

| | | | | |
|--|---|---------------|------|-------------------|
| • ArmS 20-Arts of Armenia (Class #35716) | 3 | 11:00A-12:15P | TuTh | B Der Mugrdechian |
|--|---|---------------|------|-------------------|

Upper Division Armenian Studies Courses

| | | | | |
|---|---|--------------|------|------------|
| • ArmS 108B-Arm History II (Class #30490) | 3 | 9:30A-11:00A | TuTh | S La Porta |
|---|---|--------------|------|------------|

General Education-Arts & Humanities, Area IC

| | | | | |
|--|---|-------------|-----|-------------------|
| • Arm 148-Masterp. of Arm Culture (Class #34668) | 3 | 9:00A-9:50A | MWF | B Der Mugrdechian |
|--|---|-------------|-----|-------------------|

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 2010-2011 catalog: <http://www.csufresno.edu/catoffice/current/armstudhd.html>

HYE SHARZHOOM

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Dr. Simon Payaslian, Boston, Massachusetts, for a gift of his book *The Political Economy of Human Rights in Armenia: Authoritarianism and Democracy in a Former Soviet Republic* (London: I.B. Tauris Publishing, 2011). Payaslian discusses the issues of human rights and democracy in Post-Soviet Armenia.

Hartune and Januhie Topjian, Montreal, Canada, for the gift of the book, *Hotvatsneru Zhoghovatso* (A Collection of Articles), vol. 2, (Montreal, 2011) by Papken Topjian. In Armenian.

Martin M. Tourigian, Drexel Hill, Pennsylvania, for a gift of sixty-nine water-color pictures and an archival album, with letters he has sent to various organizations and leaders.

Arman Vartanyan, Istanbul, Turkey, for a gift of his new book, *P'unch Me* (A Bouquet) (Istanbul, 2011). The book contains five plays, in Armenian, on several themes.

Hye Sharzhoom is an ethnic supplement of *The Collegian*, funded by the Associated Students, and is the newspaper of the Fresno State Armenian Students Organization and the Armenian Studies Program. 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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“Genocide Library” Presented by Hagop Manjikian

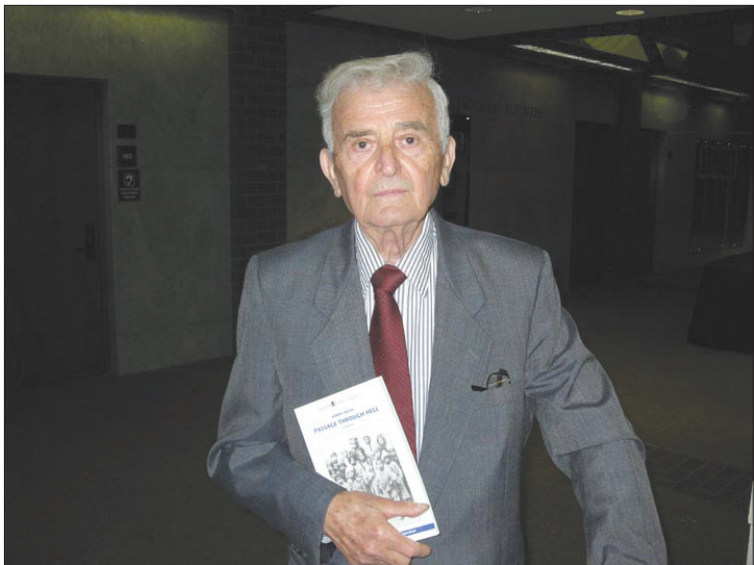
RUZAN ORKUSYAN
STAFF WRITER

Yet another eventful Spring Lecture series for the Armenian Studies Program came to a close on May 4, 2011 with the emotional presentation of books from the “Armenian Genocide Library Book Series,” founded by Mr. and Mrs. Hagop and Knar Manjikian.

Armenian Studies Program Director Prof. Barlow Der Mugrdechian introduced two guest speakers for the evening: Mr. Mark Arax, speaking in English, and Mr. Hagop Manjikian, who spoke in Armenian about his motivation to create and implement a book series on survivor testimonies of the Armenian Genocide.

Author, journalist, and Fresno State professor Arax, read excerpts from three of the volumes in the series, bringing each of the passages to life. The memoirs, translated into English by Ishkhan Jinbashian, were written by Genocide survivors, who expressed their horror and the sadness that affected them, and continues to affect, the Armenian people.

Readings from Armen Anush’s *Passage Through Hell*, Mikayel Shamtanchian’s *The Fatal Night*, and Shahan Derderian’s *Death March* painted a colorful albeit painful image of the hopelessness, desperation, terror, and utter anguish that gripped all those who experienced the horrors of



Hagop Manjikian

Photo: Barlow Der Mugrdechian

the Genocide. Heartbreaking scenes were dramatically and emotionally read from each volume. Finally, Mr. Arax’s comments added a personal touch that made the stories even more poignant.

The mood was then lightened by the enthusiastic Hagop Manjikian, who talked about why he and his wife Knar published the memoirs. Mr. Manjikian related how he heard stories of deportations and massacres during the Armenian Genocide while he was growing up, and how he decided to dedicate his life to keeping the memory of the Genocide alive. Ever since, he has been a very active and dedicated member of the Armenian community. He was involved in the construction of the Soghomon Tehlirian monument in Fresno, compiling biographies

and pictures of Armenian survivors, and together with his wife established the “Armenian Genocide Library Book Series.” His goal is to educate new generations of Armenians about the Genocide through the English translations of the Armenian memoirs.

The idea for the “Armenian Genocide Library Book Series” came to him about six years ago, on the eve of the 90th anniversary of the Genocide. Mr. and Mrs. Manjikian felt that it was their national duty and their cultural responsibility to have these memoirs translated into English for new generations of Armenians. Most importantly, they wanted to ensure that time would not rob new generations of the memory of the Armenian Genocide. With these goals in mind, the couple began publishing the memoirs. Four have been published thus far. Each book has the same emblem on its cover—a black circle symbolizing our suffering, with a candle symbolizing hope inside. These books have been distributed to Armenian day schools, high schools, and the Genocide Museum in Armenia. Mr. Manjikian’s most recent campaign has been to search for sponsors to distribute the books to libraries in the Los Angeles, Fresno, and San Francisco areas.

Mr. Manjikian spoke with great fervor, zeal, and love for Armenia and Armenian culture. He stood as a sharp contrast to the tragic stories of the memoirs—each of which will be reviewed in upcoming issues of *Hye Sharzhoom*—suggesting that even though our people have been tortured and massacred, there is hope for a better future as long as the memory of the Genocide is never forgotten.

Are you receiving
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Hye Sharzhoom?

Have you recently
moved?

Please contact the
Armenian Studies
Program with your
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Review-“Passage Through Hell”

ANDREW ESGUERRA
STAFF WRITER

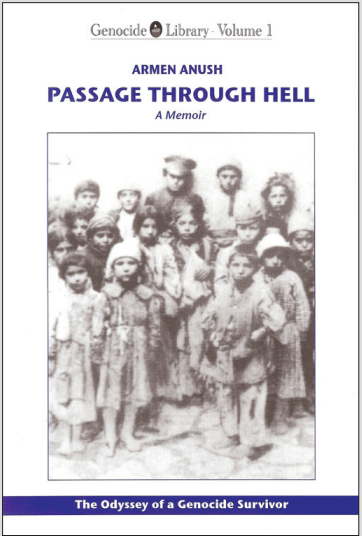
Passage Through Hell: A Memoir by Armen Anush. Studio City, CA: H. and K. Manjikian Publishers. 2005. 123 pp. Volume 1 of the Armenian Genocide Library Book Series.

The eyes of a boy just shy of ten years old capture details more horrific and vivid than any photograph of the Armenian Genocide. These experiences were recorded in *Passage Through Hell: A Memoir* by Armen Anush, the first volume in a series of four eyewitness accounts by Genocide survivors in the “Armenian Genocide Library Book Series.” Series founder Hagop Manjikian presented the volumes at a lecture this past May at Fresno State.

Young Armen Anush’s story opens to the lessons, legends, and history he recalls from his schoolwork. One spring morning, he finds that the school is boarded up and the children are chased away by armed men. The story follows his actions from that day onward, when the men and older boys defended their homes and villages against Turkish soldiers. It was the last time he saw many members of his close-knit family before he was put through a living hell, conveyed so poignantly that Anush’s loss and devastation feels like your own. The humanity of his experience is found in the eight family members who witness and suffer at the hands of despicable Turkish soldiers, greedy merchants, and those who turn a blind eye to them; however, it is the strength and stoicism of the Armenian spirit that makes reading the gory details of Genocide bearable.

Death loomed all around the exiled people, which makes Anush question what had changed in the Armenian people. People, who prior to the Genocide, would stop their daily lives, and even weddings, to mourn the death of one person from their village, now walked passed hacked up corpses without saying a

word. It was this tragedy and commonality of horrific things that scarred the Armenians and was seared into the minds of the survivors such as Armen Anush. Yet it is the realistic portrayal of a lone family’s fight for survival in a sea of tired, starving women and children that draws the reader into the depressing story. The desperation and suffering drove some insane, and the diet of crumbs and dirty water left many as walking skeletons, always near death. Memories painful and sickening are written in the book, which makes it all the more necessary to read and hard to put down.



Anush later became a distinguished writer and principal, yet he still notes in the author’s foreword his apprehension towards putting into words what he experienced. In the end, *Passage Through Hell: A Memoir* is a fundamental read for Armenian and non-Armenians alike who want to fully grasp the endless circles marched in the deserts by the Armenians. Not many survivors are left to describe first-hand the cruel efficiency of the soldiers who murdered the Armenian women and children too starved to keep up the pace.

I applaud Hagop and Knar Manjikian for publishing this translation that immortalizes one man’s account of the Great Crime that until day goes unacknowledged by too many.

2012-2013 Academic Year
Scholarships in Armenian Studies

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1) Will enroll in Armenian Studies

or

2) Armenian-Supplemental application required

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For applications to be considered you must also complete the
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Students Return from Armenia With Lasting Impressions of Visit



**Phillip Der Mugrdechian
Junior, History**

Before going to Armenia, I didn't really know what to expect. I had seen a few pictures of the country and listened to a lot of people talk about it, but I never thought I would actually go there. As soon as we arrived in Armenia, I realized that the country I had imagined was very different from the place we had landed. When I saw Mt. Ararat for the first time, I knew I had arrived in a very different, but special place. There was much more to see in Armenia than I thought there would be. Many parts of the country are absolutely beautiful with all the old churches, hidden valleys, and rivers. I still feel that we didn't get to see all there is to see in the country, even though the group was there for two weeks. Overall, Armenia is a great place. The group, the scenery, and the people there made the trip a great experience. I



Photos: Barlow Der Mugrdechian

Armenia Summer Study Trip participants at the statue of noted Fresno writer William Saroyan, located in Yerevan.

loved every minute I spent there, and I will never forget any part of it.



**Kristina Koroyan
Junior, Physical Therapy**

Traveling to Armenia this summer, with 13 other students, was an

experience of a lifetime. I was pretty anxious the whole plane ride to Armenia. But looking back, I would recommend this trip for any student interested in traveling and learning about the history of Armenia. My favorite parts of the trip were visiting the churches of St. Hripsime and Holy Etchmiadzin. St. Hripsime was special for me because it was where my parents were married 30 years ago. And once you step into Etchmiadzin, you didn't want to leave. The choir singing hymns, the smell of incense, the beautifully decorated altar, and the exquisite biblical paintings on the walls of the church were amazingly beautiful

and breathtaking, especially on Sunday. Seeing the sights we learned about in our Armenian Studies 20 class was very interesting. Since we had already learned about the history and style we were able to easily identify the churches. I also enjoyed the chance we had to descend into Khor Virab, the pit where St. Gregory was imprisoned, especially since we had read and learned about it in class. I will definitely visit Armenia in the future, but this time with my sister! I would especially like to go back to the Armenian Genocide Monument forest, and go to the site where we planted our tree.

**Michael Rettig
Sophomore,
Liberal Studies**



My trip to Armenia was definitely the highlight of my year. It didn't really hit me that I was in Armenia

until I saw Mt. Ararat beckoning me home from my plane window. At that moment I fell in love with the country. Going with Professor Barlow was the perfect opportunity for a first time traveler to Armenia; we really got to know the country. I enjoyed visiting the museums, exploring Yerevan, taking a boat ride on Lake Sevan, but my favorite part about the trip was definitely just the people. They were all very friendly and hospitable towards us. I remember on one of our long drives we stopped at Professor Barlow's friend's house and he had a whole table set up for us outside under a canopy overflowing with food. That spirit of Armenian hospitality throughout the trip made us all feel at home. It was a powerful experience to stand in one of Christianity's earliest churches that has endured through so many invasions and turmoil. Holy Etchmiadzin reminded me of how strong and enduring the Armenian people are and it made me proud to be Armenian. The trip was an eye opening experience that I thoroughly enjoyed, from sightseeing to interacting with the people. This summer was just the beginning of my experiences in Armenia, as I've already made plans to go back for the next two summers and hopefully many more.



Photo: Barlow Der Mugrdechian

Armenia Summer Study students on the steps at Noravank Monastery in southern Armenia.

ARMENIA, FROM PAGE 1

Mugrdechian, Ann Soghomonian, Andrew Khasigian, Michael Rettig, Kyle Gaede, Sarkis Manavazian, Tamar Karkazian, Nishan Karagozian, David Tataryan, Kimberly Santikian, and Kristina Koroyan, led by ASP Coordinator Barlow Der Mugrdechian.

The trip began with a quick day tour of London, England. In addition to visiting London's most historic sites, such as Buckingham Palace and Westminster Abbey,

the group stopped at St. Sarkis Armenian Church, one of only two Armenian churches in London. Students met with Rev. Fr. Dr. Vahan Hovhannessian, Primate of the Armenian Church in the United Kingdom, who gave them a tour of the Diocese.

"I really enjoyed our time in London; I definitely want to go back and see more of London," recalled Kimberly Santikian.

In Armenia, the group stayed at the Yerevan State University Guest House, located on Mashtots

Street, in the heart of the capital, Yerevan.

Once in Armenia the group began touring immediately, visiting many of the country's most historic and religious landmarks. These included the temple of Garni, the monastery of Geghard, Khor Virap, the site of St. Gregory the Illuminator's imprisonment, and many of the other churches and monasteries Armenia is so famous for.

The group also visited Holy Etchmiadzin for Sunday service and had a special tour of the Alex and Marie Manoogian Museum

The group took numerous trips to various regions of Armenia, outside the city of Yerevan, including Lake Sevan, Gyumri, and the Lori region. "The road trips we took in Armenia were the highlight of the trip," recounts Tamar Karkazian. "The scenery was beautiful and breath-taking. Not to mention how much fun the group had talking, and laughing on the bus rides."

After one particularly long day, students were given a surprise opportunity to visit a cultural program organized by the Nork Youth Center in Yerevan. His Holiness Karekin II, Catholicos of All Armenians, was a special guest at the performance by children of various ages.

A unique opportunity the Fresno State Students had was to spend time at Yerevan State University, the leading public university in Armenia. They met with the executives of the student council to discuss a wide array of topics—ranging from politics, classes, sports, and Oprah Winfrey. Dr. Kristine Antonyan, professor in the Faculty of



Photo: Barlow Der Mugrdechian

L. to R.: Heidi Lea, Denise Altounian, Phillip Der Mugrdechian, Ann Soghomonian, Andrew Khasigian, Michael Rettig, Zach Gavroian, Kyle Gaede, Sarkis Manavazian, Tamar Karkazian, Nishan Karagozian, David Tataryan, Kimberly Santikian, and Kristina Koroyan at St. Hripsime (618AD).

Economics at Yerevan State University, educated the group on the past and present economy of Armenia. Dr. Antonyan was a Junior Fulbright Scholar who had spent the Spring of 2010 at Fresno State, hosted by the Armenian Studies Program.

Visiting the southern region of Armenia was memorable, including a stop at the monastery of Noravank, wine tasting at the Areni Winery, and a visit to Karahunj in Sissian. The culmination of this trip was a ride on the new aerial tramway to the historic monastery of Tatev.

In the region of Ashtarak the group visited Ambert and the monastery of Saghmosavank. A stop in Oshakan included a visit to the tomb of St. Mesrop Mashtots, who created the Armenian alphabet.

The trip concluded on an especially high note; the group

was given the honor of planting a tree at Tsitsernagapert, the Armenian Genocide Memorial. "That was my favorite part of the trip," exclaims Arpy Soghomonian "I can't wait to go back and see how our tree has grown." This marked the first time university students have planted a tree in the memorial grove, as this honor is usually reserved for dignitaries. Prior to planting the tree, students had visited the Armenian Genocide Museum and met with director Dr. Hayk Demoyan, who arranged for the planting ceremony.

The trip was full of busy days, exciting nights and a few unexpected surprises, overall making for both a rewarding and fun trip of a lifetime. The students had a great experience, seeing much of Armenia, experiencing the culture, and creating some unforgettable memories.

Ara Oshagan Presents “Father Land” in Fresno

EVELYN DEMIRCHIAN
STAFF WRITER

September 14 marked the beginning of the Armenian Studies Program Lecture series for Fall 2011. Ara Oshagan presented excerpts from *Father Land*, a compilation of his photography, as well as commentary from Oshagan and his father—acclaimed writer and literary critic Vahe Oshagan. The book recounts the father and son’s visit to Nagorno-Karabakh.

Prof. Barlow Der Mugrdechian, Director of the Armenian Studies Program, introduced Oshagan to the packed audience of students and community members in the Alice Peters Auditorium of the University Business Center.

It took a decade of commitment until the completion and then publication of Ara and Vahe Oshagan’s photojournalistic expeditions into Nagorno-Karabakh in *Father Land*. The younger Oshagan spent much of this time accumulating nearly 10,000 photos that he spent over two years editing down.

“We went there together as two artists to work together, in parallel, to bring each others’ expression into one,” Oshagan said.

The photographer and his father first ventured into Nagorno-Karabakh on New Year’s Eve 1999 to begin their documentation of the lives and stories in the new nation. Vahe Oshagan, who passed away in 2000, was a famous poet and author, winning several prestigious awards for his lifetime achievements.

The title *Father Land* is a play on words. It acts as a symbol for the Oshagan family, the Armenian national heritage, and of the interconnectedness between the land and its people.

While Oshagan presented the photographs, he related several stories to the audience, adding greater interest to the presentation.



Ara Oshagan, center, with ASO members and ASP faculty, after the September 14 presentation.

Taken in black and white, each photo stands alone as a portrait of the individuals he encountered from Stepanakert (capital of Karabagh) to Shushi.

“I’m more attracted to the black and white because I’m more interested in shapes,” Oshagan said. “I’m very interested in composition within the frame and off the frame, so, black and white is more about shape and form and structure. I see better in black and white.”

Separated into several “pseudo-sections,” the book delves into themes of death, the aftermath of war, and of “the absence of a presence”—the void left by those who had died in battle. Virtually every home Oshagan visited had photos of the fallen soldiers or lost loved ones. Featured heavily in *Father Land* are such evocative images as children playing with leftover bombshells, or running among burnt-out ruins.

Yet, the book also contains as much about life as it does about death. Rebirth is also a recurring theme—images of weddings and playful children dot the narrative in contrast to the more serious realities of residents’ lives.

“The mountains and people are interchangeable realities

here,” said Vahe Oshagan in a quote from the book. Much of the presentation asserted the ruggedness of not only the region’s geography, but also the people and culture.

“People are rather more inclined to communicate by means of looks, or various forms of silence, in a nod or ceremonious pantomime, rather than speaking,” said Vahe Oshagan.

Years of instability in addition to the rough climate have hardened those living in Nagorno-Karabakh, and *Father Land* highlights the consequence of this—the endurance of their spirit.

Working under a de facto government, Nagorno-Karabakh has yet to be recognized as an independent state. Since the war for independence that lasted from 1988-1994, Karabagh and Azerbaijan have had a cease-fire agreement. A tense peace is continuing, but minor offences have upset whatever stability there is.

There is hope that with cultural and humanitarian works such as *Father Land* a route to peace and recognition will be reached. *Father Land* is a publication of Powerhouse Books of New York.

A Ghazal to a Mountain

SUREN OGANESSION
STAFF WRITER



The symbol of my grandfather’s homeland is a mountain.
What it means to be Armenian lies within this mountain.

They dangle it in our faces, at the edge of our border, a silent mockery.
It’s in your face but you can’t grab it, this mountain.

Its name is Ararat, with its two curving slopes, no longer part
Of Armenia, still dominate the land, this mountain.

For centuries a part of Armenia’s culture, heritage and folklore,
The *vishaps* still live there, ready to scorch those who disturb the mountain.

The empire of Urartu ruled Ararat before Armenia did.
Then Persians, Romans, Arabs, Mongols, until the Turks stole the mountain.

Because human beings happen to be such territorial animals
There is a border separating my people from their holy mountain.

The native Armenians only have a border between them and Ararat.
I happen to have an ocean and a continent between myself and the mountain.

I’ve seen its pictures many times, even its photos never fail to impress.
Everything Armenians suffered for centuries is encased in a mountain.

Everyone sings *Mer Hairenik* and I stand, a lost child in a church,
beneath flags
Of red, blue and orange, beneath a painting on the wall of that mountain.

All I have are the images, having been exiled from that land before my birth.
I am only a quarter Armenian, but I try not to lose sight of that mountain.

The meaning of Suren is shrouded in mystery, a memento from my grandfather.
I search the debris of my ancestor’s past for my identity, for my mountain.

ASO Assists ValleyPBS

TAMAR KARKAZIAN
EDITOR

Living in the Central Valley, we often find ourselves entertained and preoccupied with things special to the Valley, such as Fresno State football, agriculture, and ValleyPBS. So when the Armenian Students Organization was asked to help answer telephones to raise money for ValleyPBS on Tuesday, August 9, the students were ready to help—especially since it was a station they grew up watching—and because the evening’s programming was dedicated to the Armenian community.

Hosted by Professor Barlow Der Mugrdechian of the Armenian Studies Program and KSEE24 anchor Stefani Booroojian, the broadcast featured two films, *Armenian Minstrels* and *Armenian Exiles*, reflecting Armenian culture and history.

ValleyPBS relies heavily on financial support from the local community, which is why it hosted this event. The ASO manned the phones for the second half

of the evening. “I was nervous at first, but once I started taking the phone calls and witnessed the enthusiasm, I grew really excited,” stated Armen Arikian.

As the students arrived they were briefed on the correct procedures for answering the telephone, as well as the set up for the night. Working together, their goal for the night was to get 15 new membership pledges, which they easily accomplished, thanks to the generous donations of the Armenian and Fresno community. “I had a lot of fun,” recalls Sarin Karamanlian. “And I was happy to do good for the community.”

Armenian Minstrels explores the efforts of Yerevan-based Professor Tovmas Poghosyan in reviving ancient Armenian musical traditions. The film followed Poghosyan in his mission to revitalize the *ashough* (minstrel) tradition, as well as his success directing the Sayat-Nova Minstrel Song Ensemble.

Armenian Exiles, produced and directed by Hagop Goudsouzian, delved into the question of Armenian identity. The story



ASO members manned the telephone lines at ValleyPBS on Tuesday, August 9.

Photo: ASP Archive

recounts Goudsouzian’s first journey to Armenia in search of the ultimate connection with his forgotten and sometimes ignored identity.

ValleyPBS followed up the successful evening with the screening of another Armenian film, *Screamers*, on Friday, August 12. Director Carla Garapetian was the special host for the screening, assisted by Leslie Davis of ValleyPBS, and Prof. Der Mugrdechian.

Screamers features the Armenian band “System of a Down,” and focuses on the recognition of the Armenian Genocide and the crime of genocide in general.

All the films were re-broadcast several times in the succeeding weeks, bringing Armenian culture to the San Joaquin Valley.

Due to the great support, ValleyPBS plans to continue their efforts to reach out to the Armenian community by screening more Armenian-themed films.

International
Education Week and
the Armenian Studies
Program
present

“Discovering Armenia:
A Student and Faculty
Perspective”

By Prof. Barlow
Der Mugrdechian
and students
who participated in the
Armenian Summer
Studies Program 2011

Wednesday,
November 16, 2011
7:30PM

University Business
Center,
A. Peters Auditorium,
Room 191

Free admission
The public is welcome.

Review-System of A Down Reunites-But What Might the Future Hold for the Armenian Band?

SUREN OGANESSIAN
STAFF WRITER

For fans of alternative rock, perhaps the most anticipated news of 2011 was that the band “System of a Down” was going to reunite for a world tour. The band had disbanded in 2006, at what may have been the very height of their popularity to pursue other endeavors. Fans instead had been quenching their thirst for more “System of a Down” by following the group’s separate projects since the split-up. Guitarist and vocalist Daron Malakian and drummer John Dolmayan went on to form “Scars on Broadway,” and Serj Tankian released two solo albums. Although critically acclaimed, their solo efforts never made quite the dent that “System of a Down” had made on the mainstream rock scene, like the five albums they had produced together since 1998.

“Scars on Broadway” had a somewhat different sound from “System of a Down,” with Malakian on vocals. He did provide background vocals on “System of a Down’s” last two albums *Mesmerize* and *Hypnotize*, making “Scars on Broadway” more reminiscent of their later work.

Serj Tankian’s two solo albums, *Elect the Dead* and *Imperfect Harmonies*, have, on the whole, a more melodic sound than most of



Photo: ASP Archive

“System of a Down’s” work, while still containing some fast-paced tracks as well. More notably, his work lacks the absurdity of many of “System of a Down’s” tracks. His songs often touch upon deeper and more serious topics, such as “Borders Are,” a song about the territorialism humanity engages in, and “Yes, It’s Genocide,” a song done completely in the Armenian language dedicated to the Armenian Genocide.

In late 2010, “System of a Down” finally announced its reunion tour to great fanfare; over the past summer they toured Europe and western North America. Currently, they are touring South America, having attended the famous Rock in Rio festival on October 2, 2011.

But, is the reunion permanent? The band has been very secretive about its future plans, and has been silent on the question of whether or not they might release a new album.

“We have no master plan of sorts,” said a statement on their website, “we are playing these shows simply because we want to play together again as a band and for you, our amazing fans.” As it is, Serj Tankian has claimed in interviews to have already penned songs for future albums for his solo project, and recently contributed a song to the soundtrack of *Batman: Arkham City*. So the future of “System of a Down” after the tours is still a mystery to everyone, except for perhaps its members.

Opinion-What Defines Being an Armenian?



Photo: ASP Archive

TAMAR KARKAZIAN
EDITOR

On a recent trip to Armenia I found myself gazing out the window, watching the beautiful terrain of my homeland, and reflecting upon the question: what does it mean to be an “Armenian”? I couldn’t quite come up with one definition, one set of guidelines, one concrete answer.

Looking around the bus, I was surrounded by 14 unique individuals, all with different personalities, interests, and hobbies, but with one common link—being Armenian. It was at that moment that I decided that there isn’t just one way to prove how Armenian you are. There isn’t one characteristic that defines your Armenian identity but rather it’s an attitude that envelopes you.

Being Armenian isn’t necessarily how well you can speak the language, how well you can read or write Armenian, how involved you are, or how traditional your family is but rather why you do those things. It’s the effort you make to maintain your sense of Armenian identity. For some people, maintaining that sense of culture comes from the language, for others it comes from their involvement. Neither is right or wrong; it just depends on you, the individual, and how you want to define yourself as an Armenian.

For me personally, I defined my sense of Armenian identity with my involvement in the Armenian community. For my friend, it was her sense of family, and yet for others it was how well they have

preserved the language.

Working with various Armenian organizations over the past several years, this question of identity not only sparked my interest but also my concern. In our attempt to strengthen and unify the Armenian people, are we instead further dividing ourselves?

To gain a better understanding of other people’s opinions on this topic I asked members of different organizations—ASO, ACYO, and AYF—what their thoughts were about being Armenian. I found that despite the differences in details they all shared the same idea. In nearly every response I got I found a common thread—a sense of activeness in being Armenian. Some groups felt this “activeness” was expressed in attitude, others in participation, and yet others in the type of work.

To me, it seems that often times the Armenians, as a culture, try so hard to define what it means to be Armenian, to create guidelines, that they fail to realize that by doing so they are closing themselves off from different Armenians. We are often too caught up in the details that we forget the bigger picture; we are all Armenian, we all love our culture and our history, and we are all trying to preserve and maintain our culture.

My hope is that in the near future, we can put these definitions aside and realize that we all want the same thing, and in order to reach those goals we must come together, as a people, and help each other thrive.

Eench Ga Chga?

Before taking an Armenian Studies course, what did you know about Armenia or the Armenians?

MARINE VARDANYAN • STAFF WRITER



Henry Minh
Freshman
Armenian Studies 20-
Arts of Armenia

Before taking an Armenian Studies course, all I knew was that Armenia is a Christian country, near Turkey. Now I have learned about Armenia’s ancient history and I know that they were one of the first Christian nations and they have some of the first Christian churches.



Bryanna Becerril
Freshman
Armenian Studies 20-
Arts of Armenia

I had a friend in high school who was Armenian but I honestly didn’t know much about Armenians until taking an Armenian Studies class. The information I’ve learned is completely new to me, for instance how Armenian art and architecture have great detail is very amazing.



Maggie Srmayan
Sophomore
Armenian Studies 10-
Intro. to Armenian Studies

I am Armenian, and I already knew about modern Armenia, but there’s still a lot of information about the ancient

history that I never really knew about. One interesting thing I learned was the details of the conversions of the Armenians to Christianity.



Cody Rodriguez
Freshman
Armenian Studies 10-
Introduction to Armenian
Studies

Before taking the course, all I knew was that Kim Kardashian was Armenian. Now that I’ve taken an Armenian Studies course, I’ve learned about the Armenian Genocide and the strategy the Ottoman Empire used to attempt the elimination of the Armenians.

Photos: Barlow Der Mugrdachian

AG TRAINING, FROM PAGE 1

with an extensive overview of fundamental agriculture issues in Afghanistan.

“This training provides U.S. government personnel with agricultural knowledge and country-specific issues that will allow them to better implement their mission of helping create a more stable Afghanistan through economic development, governance and agricultural sustainability,” explained Dr. Erysian. “The ADAPT program supports an emerging U.S. foreign policy paradigm that promotes the three D’s, namely defense, diplomacy, and development.”

Since 80% of Afghanistan’s population is dependent upon agriculture for its economic livelihood, agricultural development is essential to establishing stable rural

communities, creating employment opportunities, and reducing the threats of insurgency. Anticipated trainees will include the National Guard Agribusiness Development Teams (ADT), U.S. Army Civil Affairs, the Marine Corps Civil Affairs detachments, and USDA and USAID personnel preparing for deployment to many parts of Afghanistan.

Central California has nearly identical agro-climatic characteristics as Afghanistan and therefore represents the perfect location for this type of training. Nearly all crops grown in Afghanistan are also grown in the San Joaquin Valley.

The workshops are designed to be an integral part of a broader training that all U.S. government personnel receive in preparation for serving in an agricultural assistance capacity in Afghanistan.

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ASO, FROM PAGE 1

interesting activities for the year, stated ASO President Vartush Mesropyan.

The first event of the year took place Saturday afternoon, October 1. Members and friends joined together for a fun-filled “Game Day,” which was a way to get all members and students who are interested in the club to get acquainted with one another and meet the executives. “Game Day” included a variety of games such as “Water Balloon Toss,” “Marshmallow Whipping Cream Game,” and a “Toilet Paper Wrapping” contest.

“Game Day was our first event and since we had a lot of freshmen it was the perfect way to get everyone to mingle and get to know each other,” said Mesropyan. “We had a good turnout, everyone had a good time, and it was quite successful.”

“This year there were more interesting games planned than there were in previous years, more participation, and it was really fun to feel like a child again,” said ASO member Lilit Grigoryan.

“The Marshmallow Whipping Cream game was a bit too messy,” said Mesropyan with humor.

“What I really enjoyed about ‘Game Day’ was being able to socialize with the ASO outside of school. I am also glad I went because I met a lot of new people that day,” stated Armen Arikian.

With such a successful turnout for “Game Day,” ASO is excited to announce other activities they

have planned for the months to come. Along with hosting fun events, ASO also takes pride in their involvement in volunteer work. On Saturday, October 15, ASO participated in the 2011 Walk of Life for the Armenian Bone Marrow Donor Registry. In addition, on Saturday, November 5, members are encouraged to take part in assisting at the Charlie Keyan Armenian Community School Banquet. These volunteer opportunities give members and interested students the ability to interact with the Armenian community.

ASO is also proud to announce their upcoming Annual Car Wash to be held from 11:00AM-4:00PM on Saturday, October 22, at the Viktoria’s Place restaurant parking lot.

In addition, ASO will proudly participate in Fresno State’s International Culture Night to be held on Sunday, November 1, where the ASO will present a program of Armenian cultural dancing and music, wearing traditional costumes.

There are a lot of activities planned to make a successful year and students are encouraged to take part in ASO. Take the opportunity to meet new people, learn about the Armenian culture through Armenian cultural based events, and enjoy a good time.

“There are many new people and we just have a lot of fun together” shared Ani Grigoryan. So don’t miss the opportunity to join the fun at the next event.

MAMIKONIAN, FROM PAGE 1

School of Music, continuing to the Moscow Central Music School, the prestigious Tchaikovsky Conservatory, and the Piano Academia in Imola, Italy.

He was the winner of the World Music Masters Competition in Monte Carlo in 1992—a prize reserved only for previous winners of international competitions. He has performed at countless prominent venues around the world including the Musikverein (Vienna), Carnegie Hall (New York), Wigmore Hall (London), and the Kennedy Center (Washington D.C.). He has appeared with countless world-renowned symphonies, and has recorded extensively for radio and television. He has gained worldwide attention and recognition for his “elegant technique and superb musicianship.”

The audience watched with great pleasure, as Mamikonian skillfully played each note. The music seemed to consume him at times, tower over him, and proclaim its victory. At other times, Mamikonian seemed to be the master, commanding the notes to play. Nowhere was this clearer than in Bach’s “Chaconne in D Minor.” Struggles manifested themselves with clear crescendos, a battle between good and evil, and in the next instance the music would decrescendo to a soft murmur.

Following his final number, a standing ovation congratulated and praised the talented musician, and he humbly indulged the audience with two encores, the last of which was a new rendition of Aram Khachaturian’s “Sabre Dance,” that Mamikonian himself had arranged.

Lost in the dynamic world of Mamikonian’s music, it was easy to forget about the real world, to lose oneself in the colorful images created by the fluttering notes.

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

www.armenianstudies.csufresno.edu

New Principal at Keyan Armenian Community School

ANDREW ESGUERRA
STAFF WRITER

As the Charlie Keyan Armenian Community School continues to thrive and expand, active Armenian community member and former educator in the Fresno Unified School District, Zaroohi Der Mugrdechian, took the reins as principal from former principal Sophie Mekhitarian this summer. As an Armenian Community School graduate, I talked with Principal Der Mugrdechian about the school and about her plans for the coming year.



Photo: Alain Ekananian

What is your vision for the school?

I would like to see the school gain accreditation from the Western Association of Schools & Colleges (WASC). We already have scheduled an initial visit [by the WASC committee] to the school for early 2012. Gaining accreditation will help get the school’s name out in the community for the quality of the education it delivers and help earn grants to cover operating costs and special projects or programs unique to the Charlie Keyan Armenian Community School. Increasing the school’s recognition and offering quality programs are also goals of mine.

How do you plan to achieve these goals?

Our teachers are going to go through training, in-services, conferences, and various classes provided by Clovis Unified

L. to R.: New CKAS principal Zar Der Mugrdechian, with pre-Kindergarten teacher Annette Agulian, right, and student Julie Sabiljian, center, ringing in the new school year.

School District to help improve their teaching skills.

I would like to get the students more involved with outreach projects with the community. Some examples would be wrapping presents for needy children during Christmas time, or participating in the Armenian Bone Marrow Donor Registry (ABMDR) Walk of Life in October.

I would also like to encourage parents to be more involved in the activities with the school [and their child’s education] that will in turn make the school an even better place.

What important information do you think people should know about the school?

This is a private school completely independent of

government funding that gives students an excellent education and also prepares them for success in continuing education and life beyond that. It also provides a strong emphasis on the Armenian culture, language and heritage.

How can the public support the continuation and growth of the school?

The public is welcome to participate in our activities and programs, which are excellent and engaging for all. We always welcome donations, contributions of property, or voluntary service and we put on great fundraising functions such as our banquet in November and our Crab Feed in February. Every dollar contributed to the school is tax deductible and goes to the sole beneficiaries, the students.

Thirteenth Annual Armenian Film Festival

Spring 2012
(Date to be Announced)
Sponsored by the Armenian Students Organization
and Armenian Studies Program

First Call for Entries

Entries are being sought for the Thirteenth Annual Armenian 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 (with subtitles), English preferred.
Films may be on any topic, Armenian theme preferred.
Film must be in video (NTSC)/DVD format.

Please send the video/DVD to:
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c/o Armenian Studies Program
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Hye Oozh - Saturdays 9:00 AM - Noon

90.7 FM-KFSR

Hye Oozh is 90.7 KFSR’s weekly program dedicated to contemporary and traditional Armenian music and culture.

Current Hye Oozh DJs:

Tatevik Ekezian • Vartush Mesropyan • Marine Vardanyan

New ASO Executives Ready to Serve



Left to Right: Ruzan Orkusyan, Vice President; Andrew Es- guerra, Treasurer; Marine Vardanyan, Secretary; Vartush Mesropyan, President; and Noel Lenard, Public Relations.

EMMA SHALJYAN
STAFF WRITER

New ASO executive officers, were elected at the first ASO meeting on September 9. The officers are enthusiastic and have many ideas for the new year. Below is an interview conducted with the executive officers.

Vartush Mesropyan
President-Junior
Pre-nursing-
Minor in Armenian Studies

When you think about ASO, what is the first thing that comes to mind?

When I think of ASO “unity” comes to mind; a group of individuals that are committed to their people. Students forming a union that has the strength and determination to discuss Armenian history, teach the Armenian language, and cherish the Armenian culture.

What are some of the most important goals you want to achieve?

One of my goals is to increase the participation in ASO, by encouraging everyone to attend our meetings, get involved in activities, and bond together as a group. I would like to organize cultural and educational events for everyone to enjoy and get a closer look of Armenia. And most importantly, I would like

to spread awareness on campus so our peers would know about ASO and recognize the Armenian Genocide.

Ruzan Orkusyan
Vice President
Sophomore
Biology-Minor in Spanish

When you think about the ASO, what is the first thing that comes to your mind?

I think of the famous saying, “We are few, but they call us Armenians.” I think this quote describes ASO perfectly. Our organization is not as big as others, but we are all proud of our heritage and dedicated to spreading awareness about our culture, and keeping the Armenian community alive and active.

What are some of the most important goals you want to achieve?

More than anything I want to raise awareness about the Armenian culture around campus and around the community. I feel like Armenia and the Armenian community have much to offer.

Marine Vardanyan
Secretary-Freshmen
Pre-Nursing-
Minor in Armenian Studies

When you think about the ASO, what is the first thing that comes to your mind?

A bright group of students who are interested in staying connected with the Armenian community, meeting other Armenian students, and learning more about what it means to be Armenian.

What are some of the most important goals you want to achieve?

Some important goals I would like to achieve are to teach the campus community about the Armenian culture and also to help the club become more active so others can learn about us and become interested in joining.

Andrew Esguerra
Treasurer-Sophomore
Business-
Minor in Armenian Studies

When you think about the ASO, what is the first thing that comes to your mind? The importance of active and unified Armenian students on campus. I also think of informative events and activities that we do, such as “Game Day” and movie nights.

What are some of the most important goals you want to achieve?

As treasurer, my most important goal is to manage club funds and make sure to fit fun things into the budget.

Noel Lenard
Public Relations
Sophomore-Graphic Design

When you think about the ASO, what is the first thing that comes to your mind? Armenian culture and fun. It’s a place where those who love the Armenian culture and those who are just learning about it can gather together, enjoy each others company, make new friends, and learn, all while having a great time.

What are some of the most important goals you want to achieve?

I want to work in tandem with my fellow executives, put on fun and fulfilling events for our members and the community, and put out promotional materials that will make people want to come to our awesome events.

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ARMENIAN POETRY, FROM PAGE 1

poet and author of 25 books of poetry and translations, whose earlier work, the groundbreaking *Anthology of Armenian Poetry*, appeared more than thirty years ago.

The works of 117 poets, all originally composed in Armenian, are presented in this anthology. The poets are themselves from either Armenia or live in the Armenian Diaspora.

There are excerpts of poems translated from the literary giants of the late nineteenth and early twentieth centuries: Daniel Varoujan, Siamanto, Vahan Tekeyan, Avedik Issahakian, Indra, and Bedros Tourian.

The works of noted Diasporan writers such as Vasken Shushanian, Zahrada, Nigoghos Sarafian, Antranig Dzarougian, Vahe Oshagan, and Zareh Melkonian are also included among the translated poems. Their works explore themes that are different from the earlier writers, as they were composed post-Genocide, but they reflect the pain of exile.

Some works, by poets from Armenia or Karabagh, have been translated into English for the first time.

Armenian Poetry of Our Time is a comprehensive volume that will introduce Armenian poetry to the non-Armenian speaking literary world. It is a valuable addition to the corpus of recent books that have begun to present the works of Armenian poets in translation.

Diana Der-Hovannessian was Fulbright professor of American poetry at Yerevan State University in 1994 and 1999. She is, according to former book editor of the *Boston Globe* Herbert Kenney, not only the foremost translator of Armenian poetry into English but also a striking and original poet herself. According to the *Times Literary Supplement* she is a brilliant poet who has opened up the book of her people to the English-speaking world.

Copies of *Armenian Poetry of Our Time* may be ordered by calling The Press at 559-278-3056.

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