

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.

Vrej-Armen Artinian, St-Laurent, Québec, Canada, for a copy of his new book *Im Oughebadoumuh* (My Travelogue/Mémories) (Montreal, 2013), 317pp., in Armenian.

Dr. Vahé Baladouni, Falls Church VA, for a copy of the book *Hmayeak Shems: An Anthology* (Yerevan, Armenia: Literary and Art Museum, 2013), 302pp., in Armenian. An anthology of poems and other works by Diasporan author, teacher, community organizer, and literary critic Hmayeak Shems.

Haig & Elza Didizian, England, London, for the gift of the book *Religious, Theological, and Armenian Studies Works*, by Karekin I, Catholicos of All Armenians, Vol. 10 (Armenian Series) (London, England: Haig & Elza Didizian Fund, 2013). Edited by Vazken Ghougassian. 292pp., in Armenian.

Sergio La Porta, Haig & Isabel Berberian Professor of Armenian Studies, Fresno State, for a copy of his new book, *Negotiating Co-existence: Communities, Cultures, and Convivencia in Byzantine Society* (Bochumer Altertumswissenschaftliches Colloquium, 2013) eds. Barbara Crostini and Sergio La Porta, 299pp. The book includes an article “Re-Constructing Armenia: Strategies of Co-Existence amongst Christians and Muslims in the Thirteenth Century,” authored by La Porta.

Knar Manjikian, Studio City, California, for a copy of the book *Defying Fate*, the memoirs of Aram and Dirouhi Avedian (California: H. & K. Manjikian Publications, 2014). 30pp., in English. This is Volume 5 in the Genocide Library series of Manjikian Publications. Aram and Dirouhi Avedian were survivors of the Armenian Genocide and the memoir details their difficult journey and eventual survival of the Genocide. The book was edited, annotated, and with an introduction by Knar Manjikian.

Malia Mooradian, Fowler, California, for a CD of an oral interview conducted with her husband Thomas Mooradian’s grandmother, Oghda Boghosian, who was a Genocide survivor.

Helene Pilibosian, Watertown, MA, for the gift of her new book, *My Literary Profile: A Memoir* (Watertown, MA: Ohan Press, 2010), 311pp., in English. This is an account of the author’s Armenian immigrant parents, their life in historic Armenia, as well as their journey to America. It is the highly personal account of the author’s own life journey.

Serina Babigian Rosenkjar, Simi Valley, California, for the biography of her grandmother Serpoohi Babigian, as well as for a variety of Armenian language books.

Kloian Armenian Genocide Collection
Available in Special Collections

Staff Report

The Armenian Studies Program and Special Collections of the Henry Madden Library announce the launching of the Kloian Armenian Genocide Collection.

Richard Kloian (1937-2010), whose passion for learning and teaching about the Armenian Genocide arose after his father’s death in 1976, was the founder of the Richmond, California-based Armenian Genocide Resource Center (AGRC). Kloian discovered his father’s diary, which told a harrowing tale of genocide survival. It was then that Kloian’s life mission became to bring light on the Armenian Genocide. Kloian spent a good part of his lifetime collecting newspaper articles, book chapters, and other materials related to the Armenian Genocide.

The focus of the AGRC was on Armenian Genocide documentation, education, and recognition. Through the AGRC, Kloian collected a vast amount of documentation on the Armenian Genocide, helped get long-lost memoirs and documents published, and developed many useful materials for helping locate and acquire historical and current works. He also found films about the Armenian Genocide from around the world and got permission to reproduce

them for the general public. Kloian published *The Armenian Genocide: News Accounts from the American Press, 1915-1922*, an important work in bringing together the important documentation of the Genocide.

The Kloian Armenian Genocide Collection was initially donated in 2012 to Fresno State’s Armenian Studies Program, a widely recognized center for research on the Armenian culture. Richard Kloian’s widow Antonia donated to the Armenian Studies Program because she wanted his legacy to be continued in an academic setting.

The Kloian Armenian Genocide Collection measures 7 linear feet and dates from 1889 to 2003. The collection is arranged in eight series: *The Armenian Genocide*, containing articles and chapters from books, newspapers clippings from various newspapers, memoirs from Genocide survivors, case studies, and official government documentation of the Armenian Genocide; *Kloian family*, with materials from Richard Kloian’s family; *Genocide and Holocaust comparisons*, providing various articles documenting the correlation between the Armenian Genocide and the Jewish Holocaust; *Teaching*

California State University, Fresno

Armenian Studies Program

Fall 2014 Schedule of Courses

Course	Units	Time	Day	Instructor
• Arm 1A-Elementary Armenian (Class #71267)	4	10:00A-11:50A	MW	B Der Mugrdechian
General Education-Breadth, Arts, Area C1				
• ArmS 20-Arts of Armenia (Class #72094)	3	11:00A-12:15P	TuTh	B Der Mugrdechian
Upper Division Armenian Studies Courses				
• ArmS 108A-Arm History I (Class #71269)	3	9:30A-10:45A	TuTh	B Der Mugrdechian
General Education-Breadth, Area D3				
• ArmS 10-Intro Arm Studies (Class #71268)	3	12:00P-12:50P	MWF	Staff
• ArmS 10-Intro Arm Studies (Class #79404)	3	3:30P-4:45P	MW	Staff

For more information call the Armenian Studies Program at 278-2669 or visit the ASP office in the Peters Business Building, Room 384.

Get a Minor in Armenian Studies. Check on requirements for the Minor in Armenian Studies in the current catalog:
<http://www.fresnostate.edu/catalog/subjects/armenian-studies/armenia-mn.html>

HYE SHARZHOOM

ՀԱՅ ՇԱՐԺՈՈՄ

Editor

Marine Vardanyan

Layout

Barlow Der Mugrdechian

Photographers

Vartush Mesropyan
Barlow Der Mugrdechian

Advisor

Barlow Der Mugrdechian
barlowd@csufresno.edu

Staff Writers

Denise Altounian
Menas Arisian
Andrew Esguerra
Tatevik Hovhannisyan
Tamar Melkonian
Suren Oganessian
Ruzan Orkusyan
Emma Shaljyan

Armenian Studies Program Faculty:

Barlow Der Mugrdechian, Coordinator, Armenian Studies Program and Director of the Center for Armenian Studies, ASO Advisor, *Hye Sharzhoom* Advisor (barlowd@csufresno.edu)

Sergio La Porta, Haig and Isabel Berberian Professor of Armenian Studies

Dickran Kouymjian, Berberian Professor Emeritus of Armenian Studies

Give Your Way

to the Armenian Studies Program

There are many ways to support the Armenian Studies Program.

1) A gift today could come through the donation of cash, stock, or goods.

2) The Armenian Studies Program can also be supported in the future in estate plans.

Regardless of how a donation is made, each gift impacts the lives of students and faculty at Fresno State.

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

Prof. Dickran Kouymjian Honored Twice in Paris



Photo: ASP Archive

His Excellency, Bako Sahakyan, President of the Republic of Karabagh (right), a member of the Friends of Karabagh (center), and Professor Kouymjian at the presentation of the Medal of Gratitude in Paris, October 12, 2013.

STAFF REPORT

Last spring Prof. Dickran Kouymjian, Haig & Isabel Berberian Professor of Armenian Studies, Emeritus, was informed that the Scientific Council of the Academy of the Ambrosiana Library of Milan had nominated him to become a member. On November 11, 2013, at the Biblioteca Ambrosiana, Dr. Kouymjian was officially confirmed a member of the Academy by the President, Archbishop Franco Buzzi, upon the recommendation of the Grand Chancellor of the Accademia Ambrosiana, the Archbishop of Milan, Cardinal Angelo Scola.

The Biblioteca Ambrosiana was found just after 1600 by Cardinal Federico Borromeo (1564-1631), Archbishop of Milan, as a public library (the second in Europe after the Bodleian Library in Oxford) and

research center. At his death his vast collection of European and Oriental manuscripts and a library of more than 30,000 books, as well as his vast art collection, was given to the institution named after Ambrose, the patron saint of Milan.

Over the centuries, as the library and art museum grew, it became one of the most prestigious centers of research and learning in the arts and humanities in Italy and Europe.

The Academy is divided into seven sections or classes, most of them devoted to Italian art and classical studies, while two are reserved for Near Eastern and Far Eastern Studies.

Dr. Kouymjian was elected to the Near Eastern section, the second American member, and the first to be appointed to its Armenian Studies section. Out of the 250 current members of the Academy, there are now about

a dozen Americans. Members are chosen by the Council of scholars of each section/class and nominated by the President of the Academy, currently Archbishop Franco Buzzi.

Members of the Academy are personally appointed by the Great Chancellor and chosen among scholars of recognized scientific and cultural value within each Class and nominated by the Directing Council on the basis of recommendations provided by the Assembly of the Academics

The members of the Academy are appointed as life members. For his inaugural address, Prof. Kouymjian spoken on “Some Iconographical Questions about the Christ Cycle in Armenian Manuscripts and Printed Books,” which will be published in the *Journal of the Biblioteca Ambrosiana* later this year.

A month earlier, on October 12, 2013, at a private dinner-reception held at the Caviar Petrossian Restaurant in Paris, Dr. Kouymjian received the distinguished Medal of Gratitude of the Republic of Artsakh from the President of Artsakh-Karabagh, Bako Sahakyan.

The dinner was arranged by the Permanent Representative of the Republic of Karabagh in Paris, Hovhannes Gevorgyan, and the executive committee of the Friends of Karabagh in France.

The honor was bestowed for the bi-lingual book that Prof. Kouymjian co-edited with Dr. Claude Mutaflan (also honored), *Artsakh-Karabagh: Garden of Armenian Arts and Traditions Jardin des arts et des traditions arméniens*, Paris: Somogy Art Publishers, 2011.

Marchese Discusses New Research on Armenian Religious Textile and Metal Art of Constantinople

EMMA SHALJYAN
STAFF WRITER

The Armenian community of Constantinople at the turn of the twentieth century was estimated to be over 200,000, and together with the Greeks, they constituted a majority of the population of the city.

The Armenian Studies Program invited Dr. Ronald Marchese, Professor of Ancient History and Archeology, at the University of Minnesota-Duluth, as a guest on Thursday, January 30, to speak on the topic of “Art and Society in Armenian Constantinople.”

Dr. Marchese, together with colleague Dr. Marlene Breu, is the co-author of the critically acclaimed *Splendor and Pageantry: Textile Treasures from the Armenian Orthodox Churches of Istanbul* (Istanbul: Citlembik Publications, 2011) and is currently finishing work on a second volume devoted to the metal work produced by the Armenians of Constantinople.

The lecture focused on the textile treasures of Constantinople and the cultural context in which they were produced. Dr. Marchese developed his interest and research into the Armenian religious objects in Constantinople in the late 1990’s

and is fascinated by the diverse artistic work produced.

In Armenian material culture, textiles were considered to be a popular form of expression. This kind of art was gender specific; men produced the block printed fabric, while women did the delicate work of needle and lace embroidery. Because of the many new churches being built by Armenians in Constantinople in the 18th and 19th centuries, there was a greater need for religious items such as crowns, collars, and altar curtains. This led to the establishment of embroidery schools, with exclusively Armenian students.

The “Constantinople Style” of art, in textiles and in metal work, developed in the middle of the 18th century. The style included the incorporation of specific scenes, nature/floral patterns, metals, gemstones, and pearls in the artwork. All the work was delicate with very detailed craftsmanship. The “Constantinople Style” was a unique artistic style that became recognized for its delicacy, beauty, vibrancy, and complexity.

Dr. Marchese presented images of several distinctive art pieces that he had studied. He mentioned the importance of the Armenian inscriptions for an understanding of the social forces at work in the



Dr. Ron Marchese community.

Many of the artists who produced the Armenian manuscripts were clergymen, who worked either in monasteries or in very isolated areas, while artists who dealt with gold, silver, bronze, and other metals worked in villages or in urban environments.

Most of the objects discussed during the evening were examples of religious art created from gold and silver threads, representing the images in the richest and most vivid colors possible. The majority of these works are kept in the Armenian churches of Constantinople, with limited access for safekeeping.

Dr. Marchese shared his knowledge and understanding of the history and the significance of these artworks with the Fresno audience in his fascinating lecture.

Armenian Cross-Cultural Ties Subject of New Book by La Porta

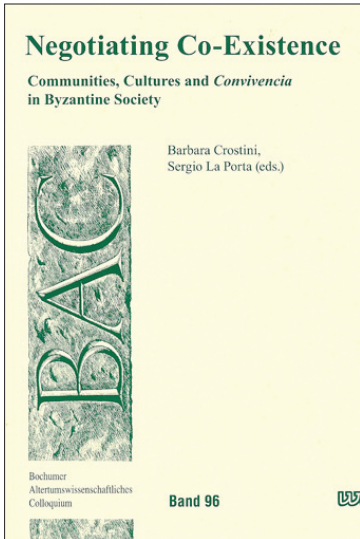
ANDREW ESGUERRA
STAFF WRITER

The Armenian Studies Program of Fresno State is pleased to announce the publication of a volume entitled, *Negotiating Co-Existence. Communities, Cultures and Convivencia in Byzantine Society*, co-edited by Haig and Isabel Berberian Chair of Armenian Studies, Dr. Sergio La Porta.

The volume is the result of a conference convened in 2010 by Dr. Barbara Crostini in Dublin, which aimed at accentuating the cultural diversity of the Byzantine Commonwealth and exploring modes of cultural interaction between its members. At the conclusion of the conference, Dr. Crostini asked Dr. La Porta whether he would be willing to co-edit the papers for a volume.

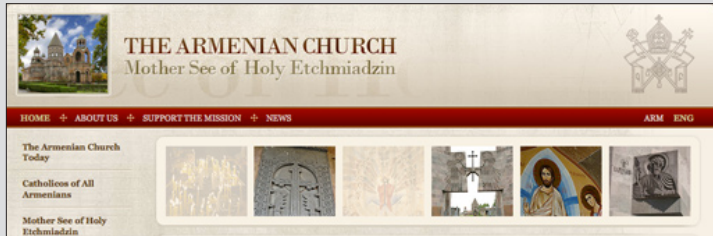
The volume contains thirteen essays that address issues of the definition of Arabs and Islam in Byzantium, exchanges of material culture, translations of texts and visual images across borders, and the dynamics of co-existence.

The volume includes a contribution by Dr. La Porta on “Re-Constructing Armenia: Strategies of Co-Existence amongst Christians and Muslims



in the Thirteenth Century.” Although the territory of Armenia was not within the Byzantine Commonwealth in the thirteenth century, the essay provided an analogy of the complexities of inter-communal relations and of the construction of communal identity in a neighboring society. In the essay, Dr. La Porta examined how the removal of the older established Armenian noble houses (the *naxarar*-s), as well as the lack of a single dominant political power, enabled the rise of new social and political classes as well as how interactions between Armenian, Georgian, and Turkic peoples produced a shared cultural environment.

● Armenians on the Internet ●



TATEVIK HOVHANNISYAN • STAFF WRITER

**The Armenian Church
Mother See of Holy Etchmiadzin**

www.armenianchurch.org

Main Categories: The Armenian Church Today, Catholicos of All Armenians, Mother See of Holy Etchmiadzin, “Etchmiadzin Monthly,” Origins of Christianity, Education, Just for Youth, Services, Video Gallery, Feature Video and Feature Story

Summary: Do you ever have questions about the Armenian Apostolic Church? Do you want to be up to date about all the activities and news from the Mother See of Holy Etchmiadzin? If you answered yes, then this web site is for you.

Dating back to 301 AD, the Armenian Apostolic Church is an incredibly ancient institution. Because of its great history, many may not be aware of all the different aspects of the Church. The cultural and traditional aspect, the liturgy, along with institutional information may educate many people who choose to visit the website.

Armenianchurch.org is a means through which members of the Armenian Apostolic Church, or any interested individual, can stay connected with the important happenings at Etchmiadzin. The website also provides educational information for those wishing to become more knowledgeable about the Church. Visitors to the website can learn about the history of the Church, about the leaders of the Church, such as the Armenian Catholicosates and Patriarchates, explaining the importance of the ranks and forms of address. Brief information is also provided about the different seminaries students can attend. It is interesting to learn of the seminaries around the world.

The informative website answers all the questions one may have about the Armenian Apostolic Church. Created by the Catholicosate of All Armenians, the website can be viewed in English or Armenian.

Dr. Arslanian Explores How British Promises to the Armenians After World War I Were Unfulfilled



Prof. Artin Arslanian

Photo: Vartush Mesropyan

SUREN OGANESSION
STAFF WRITER

For much of its history, Armenia has been a pawn or a bargaining chip for larger empires, and during the First World War, one of the most tumultuous times in Armenian history, the Armenians, as well as other peoples in the Middle East, naturally came to be used by the Allies, specifically Great Britain, for their own ends.

Dr. Artin Arslanian gave a lecture on this subject, titled “The Armenians, Georgians, Azerbaijanis, Arabs and Jews: The British Colonial Ethos After WWI,” during his visit to Fresno State on February 20, 2014. Dr. Arslanian is a professor of History and International Relations at Marist College in New York, specializing in British and modern Middle Eastern history as well as U.S. missionaries in the Middle East, and has published books on each of these subjects.

Dr. Arslanian was initially more interested in studying the Russian Civil War, but as he dug deeper, the plight of the Armenians and their betrayal at the hands of the British during and after their occupation of Transcaucasia caught his attention.

Dr. Arslanian began his lecture by explaining the context in which

England entered World War I. The generals who led the War had little idea what they were getting themselves in for when it came to the deadlock at the Western front, trench warfare claiming the lives of thousands just to advance a few yards. Soldiers who promised their loved ones they would be back by Christmas were sorely mistaken.

England knew it would need help to win the War, and was depending on their ally Russia, to defeat the Ottoman Empire. To do this, the British promised the Arabs their own, independent kingdom if they overthrew the Ottoman government and helped bring supplies to Russia. When this caused concern to France, as this arrangement would leave England with a lot of power after the war, England promised France that the two countries would divide the Middle East between themselves, contradicting what they’d promised the Arabs. As Dr. Arslanian put it, quoting an old Arab proverb “the drowning man will grab for a snake.” England was only telling its allies what they wanted to hear so that they’d serve their interests.

The Armenians became of interest to the British when the Bolshevik uprising took Russia out of the war in 1917-1918. Knowing that it would be disastrous if the

Ottoman Turks advanced into Baku and gained access to its oil, the British offered aid to the Armenians, who suddenly had to fend for themselves in Russia’s absence.

England promised the Armenians an independent state, with all of its historical territories intact, if they prevented the Turks from reaching Baku. England also wanted to station its troops in the Caucasus in order to fight against the Bolsheviks in the Russian Civil War. Georgia and Azerbaijan both had allegiances with the Central Powers, so Armenia was the only nation in the area that welcomed British aid. While in control of the area England did not interfere in the territorial disputes which plagued the area, promising that all border disputes would eventually be solved at the end of the war.

Unfortunately, however, once the Bolsheviks won the Russian Civil War, the Caucasus ceased to be very strategically important to the British Empire. With problems brewing in India, Egypt, Palestine and Ireland, England pulled out of the Caucasus and focused its attention elsewhere; many British generals rationalized their broken promises to the Armenians, Arabs and others with racist attitudes, saying they no longer wanted to waste money “trying to civilize people who did not want to be civilized,” claiming that all the people in the Middle East were not worth the life of one Englishman. Soviet propaganda would exploit this when eventually annexing Armenia, saying that capitalist nations were untrustworthy and that Armenia now had to rely on the Soviet Union.

Dr. Arslanian’s lecture was an eye-opening look at World War I and its aftermath from a perspective we don’t often get from history textbooks and the media; how promises made by a desperate British Empire influenced the war’s outcome, but did not come to fruition once the war was over.

important for people to understand that,” said Elena Sarmazian. As April 24 approaches, the committee promises to bring a successful program to our campus and the community.

To unwind from the demanding semester, the ASO executives planned an entertaining day at Laser Quest on January 8, 2014. Geared up in flashing vests and heavy laser guns, students maneuvered around the dark arena filled with fog and beams of light, attempting to avoid getting shot while scoring as many points as possible.

The “space cadets” worked up a sweat as they played two whole games, some teaming up into groups and others entering the arena as lone wolves.

Zhor Pogosyan, a lethal opponent, played under the name of “Z” and managed to score first place in the games. “I had a great time wearing the suit and shooting at players I couldn’t see. Since it was a dark room, I just followed the red lights, moved around, and



Left to right: Armen Simonyan, Simon Simonyan, Menas Arisian, Vachagan Vardanyan, Ben Tanielian, Marine Vardanyan, Aramais Orkusyan, Michael Rettig, Lilit Grigoryan, Ani Grigoryan, Ovsanna Simonyan, and Noel Lenard. Front row: left to right Vartush Mesropyan, Zhor Pogosyan, and Alek Khatchigian.

had fun,” said Pogosyan.

Upcoming plans for the ASO include rock climbing and a trip to San Francisco during Spring Break. The ASO continues to

Hye Sharzhoom Editors Reflect

HYE SHARZHOOM, FROM PAGE 1



Bill Erysan

There were several of us who were journalism majors here at Fresno State when the first issues of *Hye Sharzhoom* were published in the late 1970s. We were also active in the Armenian Students Organization. Launching an Armenian students newspaper just seemed like the logical thing to do. We had the resources, the writing skills, and the desire to bring contemporary issues and debate within the Armenian community to the forefront, particularly those topics which affected Armenian students around the world.

How did your experience with Hye Sharzhoom impact your life?

Mostly it taught me that producing a newspaper, however limited in size, is a huge undertaking and involves a great deal of responsibility, not only to uphold the principles of journalistic integrity (at least those principles that existed some 30 years ago), but also the painstaking task of physically designing each issue. Desktop publishing was only in its infancy back then.

What were some lessons you learned by being on the staff?

As a former editor, it taught me the importance of encouraging others to write. I also learned about the importance of working as a team, particularly on projects which sometimes prompted strong opinions and emotions with my contemporaries.

What was your favorite part/best memory from writing for Hye Sharzhoom?

Literally spending late nights

‘cutting and pasting’ by hand each article of the newspaper only hours ahead of the early morning deadline set by the company that printed our issues.

In what ways has Hye Sharzhoom changed since your time as editor?

It has become a publication with more pages per issue. Hye Sharzhoom also went color at some point in the past. That was a great leap forward. Also, it has developed a consistency in design and presentation, which is important for any publication, especially one that has lasted this long.

In your opinion, what does it take to be an effective editor?

Strong writing skills, the ability to identify what is newsworthy and having patience.



Vahe Messerlian
Editor: Fall 1984-Spring 1985

How did you become interested in joining the staff of Hye Sharzhoom? Why did you decide to become editor?

As a freshman in 1983-1984, I was very involved with the ASP and ASO. By the beginning of my sophomore year, Hye Sharzhoom hadn’t been published for a year and a half. I remember thinking about the value of the Armenian Studies Program in the Fresno community, and how its contributions and potential went largely unrecognized. Hye Sharzhoom was a forum to communicate what we had to offer and it was unacceptable

SEE **HYE SHARZHOOM** PAGE 7

KLOIAN, FROM PAGE 2

aids, compiled to provide a structured way of teaching students the various facets of genocide education, as well as the Armenian Genocide; *Genocide denial*, containing several articles documenting the Turkish government’s position of denial of the Armenian Genocide; *Armenian Genocide Research Center* (AGRC), containing documents from the AGRC, which Kloian founded; *The Armenian Genocide: News Accounts from the American Press, 1915-1922*, materials related to the book; and Audiovisual materials.

The Collection was organized by Fresno State history graduate student Paulette Alatraste, under the supervision of Tammy Lau, director of Special Collections, and Prof. Barlow Der Mugrdchian of the Armenian Studies Program. The Collection will be available to students and scholars in the Special Collections section of the Henry Madden Library.

ASO, FROM PAGE 1

we are all working as a team,” commented Haverj Stanbouljian. With the commemorative events as an important priority, students participating in the planning committee are generating several unique approaches for educating the campus community and memorializing the 1.5 million lives lost.

Brainstorm sessions are currently taking place for t-shirt designs, program outlines, and for organizing the various activities that will take place throughout the week, including a movie screening and a vigil.

This year, the dedicated committee members are taking a triumphant approach to the Genocide, choosing to emphasize the resilience and strength of the Armenians that has allowed them to continue to survive, multiply, and prosper despite the attempts of extermination by the Ottoman Turks.

“The Genocide essentially shaped our culture today, and it is

Armenian Art of the Crimea/Romania Discussed



L. to R: Tatevik Hovhannisyan, Vachagan Vardanyan, Prof. Levon Chookaszian, Marine Vardanyan, and Ovsanna Simonyan at the February 12 lecture.

Photo: Vartush Mesropyan

TATEVIK HOVHANNISYAN
STAFF WRITER

An important facet of the history of the Armenians includes their fascinating activities in the Diaspora. To be able to prosper, invent, and progress outside the boundaries of ones nation shows the true diligence of the Armenian people.

The work of Armenian artists from the Crimea and Romania was the focus of a lecture on Wednesday, February 12, presented by Dr. Levon Chookaszian, UNESCO Professor of Armenian Art History at Yerevan State University, and one of the leading authorities in the world on Armenian art.

Dr. Chookaszian’s lecture, entitled “The Armenians of the Crimea and Romania as Seen Through Their Art,” was organized by the Armenian Studies Program as part of its Spring Lecture Series. The lecture was co-sponsored by the Virginia-based Ararat Foundation, which was founded in 1985 and promotes Armenian culture and Christian faith, through lectures on Armenian subjects, seminars, literature distribution and research.

The presence and impact of Armenians in Crimea and Romania is a unique subject, and it is indeed surprising to learn about the extensive influence of

Armenians in the Diaspora. “When dealing with the Armenian legacy of Crimea and Romania, we are dealing with the Diaspora of Armenian artworks,” stated Dr. Chookaszian. Armenians have established many communities and left their marks on the history and culture of foreign lands. The Armenian community in Crimea was established in the beginning of the 11th century, and Armenians brought with them their exceptional artworks and manuscripts.

Armenian art, such as manuscripts and architecture, was featured in the lecture. Dr. Chookaszian displayed images of the unique artworks and described their background and details. In particular, he shared his knowledge on the churches built in Kaffa, currently Theodosia: St. Sargis, St. Gevorg, St. Arakelots’ and St. Hovhannes, all built in the 14th century. Many of the Armenian churches were built originally with wood, but after many of them burned, stone was used as the preferred material for construction.

Kaffa was one of the most important centers of Armenian culture, where Armenian communities existed until the 20th century. One of the most extraordinary and well-known natives of Kaffa was the note seascape painter Hovhannes

Ayvazovski. Another city of focus was Surkhat, possible a corrupted version of the word *Surb Khach* (Holy Cross).

Dr. Chookaszian explained how manuscripts were transported from Cilicia, including works such as the Gospel of 1260 by Toros Roslin, the Gospel of Eight Miniaturists, the Gospel of Smbat the Constable (13-14th century), and the Bologna Bible.

The city of Gherla, located in close proximity to Hungary, was established by the Armenians 300 years ago. Designed, planned, and built like a genuine Armenian city, the buildings in Gherla shared strong similarities with those in Armenia. With only 200 Armenians living in Gherla, today most consider themselves Hungarians, with Armenian origins, and are unable to speak the Armenian language. However, a wonderful tradition exists in the region that has been preserved throughout time. Every year, on the name day of St. Gregory the Illuminator, the Armenian people who once lived in Gherla, scattered around the world, return to Gherla and celebrate their history.

The amazing history of Armenians in the Crimea and Romania is little known, which is why this was such a wonderful experience for the audience. The amount of architecture and art that Armenians have developed in the Crimea shows how wherever an Armenian goes, their talents, skills, and values follow.

“I never knew that Armenians had moved to Eastern Europe and established so many cultural centers in the Middle Ages. It was interesting to learn that some of the architectural structures are still standing,” commented fine-arts student Margaret Srmayan.

Many agreed that one of the highlights of the evening was seeing the reproductions of illuminated manuscripts on display, brought by Dr. Chookaszian. The audience was able to see first-hand the intricate details and meticulous work in each piece of art.

“Ararat Market” Deli Opens in Clovis, California

SUREN OGANESSIAN
STAFF WRITER

Fresno is famous in the American Diaspora for its Armenian cuisine, with plenty of restaurants and delis to choose from. But it has always been harder to find a good Armenian deli in neighboring Clovis; that is until recently, when on October 2, 2013, the “Ararat Market” opened. Located in a shopping center at the corner of Herndon and Clovis, near Wal-Mart, the deli offers not only imported Armenian and international foods, but fresh hot meals prepared when you order them. The choice of meals includes beef *lule kebab*, chicken *kebab*, and barbecued pork marinade, among other selections, served with rice pilaf, pita bread, and onions.

“Ararat Market” is family-owned by an Armenian family. Heggine Aydynyan, cashier at the



Owners Ara and Heggine Aydynyan at the “Ararat Market” in Clovis, at the corner of Clovis & Herndon.

deli and wife of the owner Ara, says that the “Ararat Market” was opened because Clovis lacks Armenian delis and restaurants, despite a growing Armenian-American population there.

So it was only natural, that eventually the void needed to

be filled so that Armenians from Clovis would no longer have to drive long distances to get traditional Armenian food.

Aydynyan also hopes the market will give non-Armenians from Clovis the chance to try something new, and while there I

Major Facets of Identity Explored in Armenian Studies Class



Dr. Sergio La Porta, standing, center, with students from his Introduction to Armenian Studies course.

Photo: ASP Archive

ANDREW ESGUERRA
STAFF WRITER

The Armenian Studies Program has energized the San Joaquin Valley Armenian community by being a staple for armenology in the region. The Program highlights Armenian culture through guest speakers, publications, study abroad opportunities, and courses, and there are very few aspects of Armenian identity with which the Program is not involved.

One such example is the introductory course to the Program, Armenian Studies 10, Introduction to Armenian Studies, which delves into the subject areas that many Armenians consider fundamental to their heritage—and therefore it is a class that Armenians and non-Armenians alike should take during their tenure at Fresno State.

The class focuses around five major facets of Armenian identity: language, history, faith, literature, and the Genocide and Diaspora.

According to Professor Sergio La Porta, who taught the course in Fall 2013, the class discusses the life of Tigran the Great and then moves through history touching on significant historical events, leading to the Armenian identity that has developed in the modern era.

Students in the class experience a “holistic view of Armenian-ness,” according to Prof. La Porta. The class weaves through the historical importance of Christianity to the Armenian people, a fundamental idea of geography, and the acculturation of Armenians into American life.

This overview of the Armenian cultural identity is designed to encourage all students, Armenian and non-Armenian alike, to think about their own cultural

background—the language they speak at home, their beliefs, and their family history.

This class is offered as the first step for those who may be interested in further expanding their knowledge of the Armenians, with many topics in the course serving as a lead-in to other courses offered by the Armenian Studies Program.

The class is also important to the Program because “It explains the identity of the Armenians through its history and culture,” stated Menas Arisian, a student in the course. “It also strengthens one’s perceptions, views, faith, morals, and values.”

The course is important even for Armenian students who may already be aware of some aspects of Armenian culture.

Armenian Studies 10 relies on readings from various sources to capture the full perspective of the Armenian culture from ancient times until today. From the Christianization of Armenia in the fourth century, to the creation of the alphabet by St. Mesrop Mashtots in the fifth century, and the literary tradition that then ensued, there is a tapestry of rich historical culture shaped by faith, language, and literature that eventually resulted in the current day Armenian culture.

Understanding who the Armenians are and their background is useful whether or not you are Armenian.

Learning about the essential aspects of Armenian identity may better connect you with your own background, and that is why this class welcomes all students and is offered as a general education course at Fresno State.

Armenian Studies 10 is offered both in the Fall and Spring semesters.

saw customers who were perhaps setting foot for the first time in an international deli, curious about the exotic food within. Aydynyan says that the name “Ararat” was chosen to appeal to Armenians no matter where they are from, because it is such a universal symbol of the Armenian people.

Having heard talk of this new deli in town, I promptly tracked it down to see what it was like, and it has quickly become my favorite deli in the Fresno/Clovis area. “Ararat Market” sells food that is hard to come by even at other delis in Fresno, like *chi kofta* (steak tartare).

The option to buy hot meals

really sets it apart from most other Armenian delis in the area. Because the hot food is made-to-order there was a bit of a wait, but it pays off because the food is fresh.

The food is very affordable, with a beef *lule kebab* meal for only \$6.99—quite a satisfying meal. The workers were friendly, and the market maintains a nice family atmosphere within.

So if you live in Clovis or are just in the area, I would highly recommend “Ararat Market,” located at 457 N. Clovis Ave. Ste 205, Clovis, California.

Their phone number is (559) 324-9999.

“On the Wings of Song”-Oud and Guitar Music Provide Accompaniment to Traditional Lullabies



Photo: Vartush Mesropyan

L. to R.: Raffi Semerdjian, Hasmik Harutyunyan, and Richard Hagopian.

RUZAN ORKUSYAN
STAFF WRITER

“On the Wings of Song,” we traveled to our ancestral lands, captivated by the haunting beauty of the glacial melodies, the impeccable blending of luminous voices and instruments, and the delicate fusion of art and history. Traveling back in time, we escaped the toils of everyday life to witness the gentle love of Armenian mothers and the inextinguishable patriotic flame persistently raging generation after generation.

The stirring concert held on Sunday, February 23, sponsored by the Holy Trinity Armenian Apostolic Church and a number of local patrons and businesses, featured unforgettable songs from three generations of Armenian musicians.

Hasmik Harutyunyan, world-renowned folk singer, member

of the acclaimed Shoghaken Ensemble, and Meritorious Artist of the Republic of Armenia, cradled the audience with her poignant lullabies and love songs. Together with budding singer, songwriter, and musician Raffi Semerdjian, they roused the audience with patriotic songs of the Armenian homeland and Karabagh.

Throughout the program, the great Armenian *oud* master, Richard Hagopian, accompanied Harutyunyan. According to Harutyunyan, it was a dream come true to perform on the same stage as Hagopian, who is a Central Valley native and America’s foremost player of the *oud*. It was a great privilege to hear Hagopian, recipient of the National Heritage Fellowship, the nation’s highest honor for traditional artists, perform timeless folk songs.

Highlights from the diverse program included a

lullaby medley performed by Harutyunyan and Hagopian that chronicled a geographical journey through Moush, Dickranagerd, Taron, Talish, and finally Kessab. Harutyunyan’s soft and flowing voice rocked the child to sleep as the audience listened, mesmerized by the slight changes in intonation and story that marked the transition from one region to the next.

Harutyunyan and Hagopian continued with songs such as “Koon Yeghir Palas,” “Yeraz,” “Bingyol,” and “Dark Black Clouds.” Raffi Semerdjian presented several solo numbers including “Karabagh im” and “Zartir vordya.”

The program closed with the trio performing “Tsayn mu hnhchets,” a popular song among the audience who actively clapped and sang along, and finally “Hele, Hele.” During this last song, two lines quickly formed to dance the “shoorchpar” or “circle dance” around the hall.

Overall, the concert was a success. Over 150 people, much more than anticipated, attended the lively event. According to Harutyunyan, our ancestors lost everything – family, home, and love; never-the-less, they preserved their songs, using them as vectors to transmit Armenian culture around the world and unite Armenian communities worldwide.

And indeed, against the backdrop of unique Armenian folk songs, the event on Sunday served as a platform for reconnecting with old friends and creating new friendships.

What’s New in the Armenian Studies Library? Rare 1916 Book on the Armenian Volunteers

STAFF REPORT

The Armenian Studies Program’s collection includes rare books that are difficult to find in libraries around the country, even around the world. One such work is a remarkable album of reproduced photographs entitled *Hay kamawornner* (Armenian Volunteers). Published in 1916 in Tiflis, the book offers a pictorial glimpse of the volunteer units training and fighting against the Ottoman Empire, with introductions and captions in Armenian, Russian, and French.

A range of experience is captured in the album: portraits of Generals Andranik Ozanian and Smbat Boroyan presented in formal portrait and alongside their troops; the pageantry of the blessing of a volunteer unit at Etchmiadzin and funerals for the fallen; the routine of ranks at rest while meals are distributed; and battalions moving on horseback and marching on foot.

According to the introduction, the proceeds from the sale of the Album were originally intended to help the wounded fighters and the families of those killed in conflict. The Album must have been quite popular, as the copy the Armenian Studies Program has in its collection is already the



General Andranik, center, with volunteers.
Photo from *Armenian Volunteers* (Tiflis, 1916).

second edition; the first had been compiled in just a few months and must have appeared earlier in the same year, 1916.

It is interesting to note that a search of the WorldCat cataloging system, which includes the collections of over 70,000 libraries internationally, yielded just four copies of the album: two in the Library of Congress, one

at the University of Michigan at Dearborn, and one in the British Library system. A facsimile of the 1916 edition, slightly smaller in size and with an additional preface and afterward, appeared last year in France under the title “Volontaires arméniens, 1914-1916,” and is available through the publisher, La Bouquinerie (<http://www.labouquinerie.com>).

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 Ekejian • Vartush Mesropyan • Marine Vardanyan

Eench Ga Chga

MENAS ARISIAN • STAFF WRITER

What touches your heart about the Armenian culture?



Elizabeth Gentile
Senior
Major: Business Administration

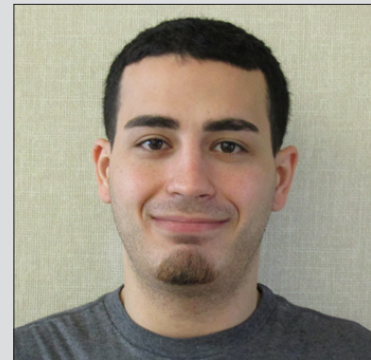
Ever since I enrolled in Armenian Studies 108A (Armenian History I) with Professor Der Mugrdechian, I fell in love with Armenian history. One part of Armenian history that speaks to my heart is that Armenia was the first nation to declare itself entirely a Christian nation.



Arnold Muradyan
Junior
Major: Biomedical Physics

Armenian culture is one of the most ancient cultures in the world. Today, Armenian culture is part of my own history. My parents always tried to preserve Armenian culture in my life. I was exposed to an Armenian community in Russia and now I am exposed to the Armenian community in Fresno. The unique language,

history, and literature will always be part of the Armenian culture that I will value, cherish, and be proud of as an Armenian, for the rest of my life.



Aram Hajian
Senior
Major: Business Administration

The close-knit relationship a lot of Armenians share in this area (or almost anywhere in the world) is touching. Armenians treat each other like family, even if they have never even met before. Although the Genocide did tear us apart, it also brought us closer together.



David Gevorgyan
Junior
Major: Kinesiology

I love the fact that Armenian culture contains good moral principles, and would love to see those values engraved on every Armenian’s heart.

Photos: Barlow Der Mugrdechian

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

559-278-2669

<http://www.fresnostate.edu/artshum/armenianstudies/>

PETERS GIFT, FROM PAGE 1

ethical standards. He cherished his community and considered its well being his personal responsibility.

Leon Peters and his brother, Pete Peters, established Valley Foundry and Machine Works, a world-recognized supplier of agricultural equipment, and it became one of the region’s most successful businesses, allowing them to start the foundation in 1959.

Since then, the Peters Foundation has become one of the community’s biggest benefactors, giving to higher education,

hospitals, and arts organizations.

Gifts from the Peters Family and their Foundations include naming of the Leon S. Peters Business Building and the auditorium of the University Business Center that was named for Alice Peters in 1988.

Since the early 1980s, the Peters family has provided numerous gifts to Fresno State including the Pete P. Peters Endowment in Armenian Studies, the President’s Fund, Ag One Foundation, the Henry Madden Library, the Bulldog Foundation, the Leon S. Peters Honors Scholars, and the Business Associates Program.

Thank You Annual Fund Donors
(received as of February 28, 2014)

Benefactors

Leon S. Peters Foundation

Patrons

The Ararat Foundation,
Dean V. Shahinian
Alice & Berge Bulbulian
Anne Elizabeth Elbrecht

Friends

Varouj & Lena
Altebarmakian
Vartkess & Rita Balian
Family Foundation,
Mrs. Rita Balian
Jean Barsam
Armen & Nora Hampar
George Ignatius
Foundation, Trustees:
George Phillips, Esq.,
Michael Amerian, Esq.,
and Walter Karabian, Esq.
Oscar & Jan Kasparian

Sponsors

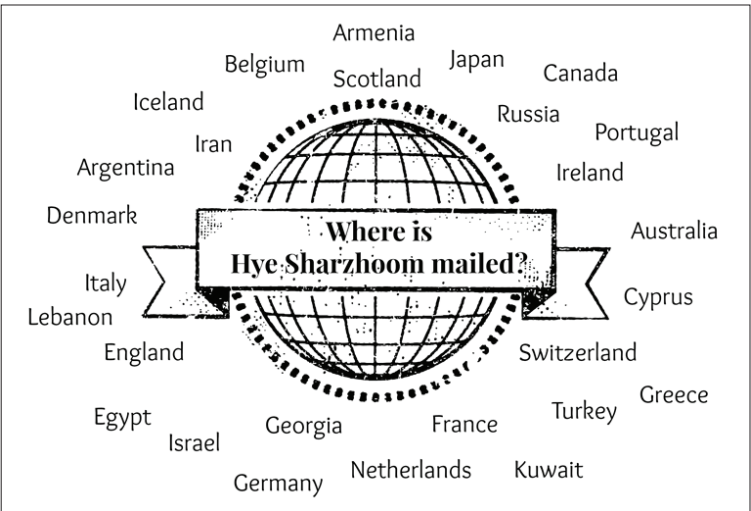
Dr. Douglas Gilio, D.D.S.
Dr. Vartan Gregorian
John & Alice Ipjian
Vatche Soghomonian &
Jane F. Kardashian, M.D.
Jacob & Susan Khushigian
Karnic & Ita Kouyoumdjian
Janice Maroot
Roxie Moradian
Mildred Shirin
Barbara Vartan

Supporters

Beverly Achki

Dr. Zaven Adrouny
Dr. M. Wayne Alexander
Dr. Joseph Alexanian
Dolores Armo
Armen C. Avakian
Arten J. Avakian
Elizabeth Ayvazian
Richard G. Barberian, RPH
Mr. & Mrs. Jack Bedoian
Harriet Boghosian
Martin & Barbara Bohigian
Arsen E. Charles
Dr. Carolyn Chooljian
Leon & Siran Chopourian
Dr. Shavarsh Chrissian, MD
Vicki Marderosian Coughlin
Dr. Nazareth E. Darakjian
Levon Der Bedrossian
Zar Der Mugrdechian
Ted & Arpie Dick
Mrs. Armen (Margaret)
Dildilian
Peter & Raffi Dorian
Dr. Ara Dostourian
Mike & Lesta Ekizian
Gloria Erganian
Dr. & Mrs. John Farsakian
Sam Farsakian
Kathleen Friebertshauser
David Gabrielian
Jane Gamoian
Aram & Barbara Garabedian
Margaret Giragosian
Fr. Vahan Gosdanian
Antoinette Hagopian
Edward Hagopian
The Hagopian Family
Arthur Hampar

Dr. Juliet Hananian
Rev. Patt Herdklotz
Mr. & Mrs. Ed Hokokian
Paul & Margaret Hokokian
Lucy Janjigian
Allan & Rosemary Jendian
James M. Kalustian
Deneb Karentz
Gregory & Alice Ketabgian
Jirair & Sossi Ketchedjian
Nancy R. Kolligian
Alan Koobatian
Siranouche Krikorian
Jackie Kurkjian
Charles Kurtmen
Mr. & Mrs. Robert
Manselian
Joseph Markarian
Maile Melkonian
Eliot S. Nahigian
David & Nikki Nalchajian
Jack & Melene Ouzounian
Mr. & Mrs. Richard
Papazian
Blanche Parton
Mrs. Armon Simonian
Danielle R. Shapazian
Jim & Anna Shekoyan
Edward L. Sornigian
Mr. & Mrs. Victor
Stepanians
Dr. Minas Tanielian
Dennis Torigian
Martin M. Tourigian
H. Harry Vartanian
Leon Yengoyan
David & Carri Young
John Zerounian
Fran & Stan Ziegler



HYE SHARZHOOM, FROM PAGE 4

that it wasn’t being utilized as such. The inimitable Dr. Dickran Kouymjian encouraged me to take on the project.

How did your experience with Hye Sharzhoom impact your life?

My parents and grandparents always encouraged civic participation and contribution to community. Hye Sharzhoom was natural extension of that foundation. It was a vehicle through which I could further explore my Armenian roots and collaborate with others who shared the same passion. Hye Sharzhoom allowed me-indeed, forced me-to develop a greater awareness and interest in history, politics,culture,people and events around me, which continues to the present.

What were some lessons you learned by being on the staff?

The most difficult lesson

was accepting that many people simply do not share the same interests or possess the same commitment as you. I learned to focus my efforts on getting the message out and trying to impart knowledge, instill awareness and encourage participation, and let the rest take its course. Also, it’s important to have a dedicated crew supporting your efforts. One person can’t do it all. Lastly, you can never proofread enough, as I learned from a few regrettable errors.

What was your favorite part/best memory from writing for Hye Sharzhoom?

My fondest memories are the late nights in the *Daily Collegian* office working to meet deadline. While those were exhausting evenings, we formed strong bonds with those who stood by our side. Randy Baloian was a constant

SEE [HYE SHARZHOOM PAGE 8](#)

HARUTYUNYAN, FROM PAGE 1

the Associated Students, Inc. at Fresno State. Participants experienced an outstanding variety of songs and dances representing various regions and cultures of historic Armenian communities such as Moush, Sassoun, Dickranagerd, Kessab, and beyond.

During the first hour of the workshop, Harutyunyan introduced and demonstrated enchanting lullabies such as “Ari, im sokhak” (Come, my nightingale) and upbeat songs such as “Hele, hele.” The afternoon culminated with a sampling of exciting folk dances including *Kochari*, *Tamzara*, and *Gyovand*.

Harutyunyan’s energy and enthusiasm, along with her stories and commentary, motivated the dancers to continue despite the seeming complexity and length of each succeeding song. Ani Grigoryan, veteran ASO member and third time participant in Harutyunyan’s workshop, was excited by the incorporation of “new songs and dances.” Specifically, she enjoyed the “Aghjikneri Par” (Girls’ Dance) that served as the grand finale of the afternoon.

ASO member Sosse Kendoyan, who participated and loved the workshop last year, returned again this year. “It was great! We need more people like Hasmik Harutyunyan,” commented Kendoyan. “Events like these

serve as avenues for Armenians from different parts of the world to come together.”

Intriguingly, this year, Harutyunyan’s workshop attracted a large number of non-Armenian participants. Carlos Lopez, who was enrolled in an Armenian Studies class last semester, thoroughly enjoyed the afternoon, stating it was “entertaining” and provided “a new perspective into a new world.”

Harutyunyan’s success stems not only from her excellent teaching and mastery of Armenian songs and dances, but also from her caring and passionate approach to each person and her love and pride of Armenian traditions, history, and customs. Perhaps most importantly, she artfully shares her passion and excitement for Armenia and life in general with those willing to listen and learn.

Shelby Jones, a geology major and member of the Fresno State Salsa Club, was fascinated by the Armenian culture as manifested through the songs and dances.

Despite the language barriers, she immersed herself in the new culture stating “I wish my culture had something similar to bring everyone together.”

Goodbyes are always bittersweet. For three years, Harutyunyan has united the Fresno Armenian community and Fresno State students and ASO members have impatiently awaited her visits. Sadly, Harutyunyan announced that this would be her last workshop as she is permanently moving to Armenia. However, she will always have a place in our hearts and minds.

Hasmik Harutyunyan not only taught us to sing and dance, but also inspired us to love and take pride in our culture and traditions. After all, she said, who will if not us!

Although her workshops will be missed, Harutyunyan has provided students with the passion, tools, and knowledge necessary to continue her mission of making Armenian songs and dances accessible to the public.

Correction from the December 2013 issue of HS on page 3.

The sentence beginning: “Landmine Free Artsakh Awareness (LFA) Campaign is a project initiated by the HALO Trust, ...” should have been replaced by, “HALO supports the LFA group by providing statistics, data, maps, information and by participation at their events when possible. However, the donation link on LFA website is directed to HALO and they process the funds and keep LFA posted of the detail. The LFA Campaign Awareness is a grassroot group effort with a mission to clear landmines of Artsakh one village at a time. These villages are located outside of the borders of traditional Nagorno Karabagh, in the liberated territory. LFA is raising community awareness and funds to help HALO in the mineclearance activity in Nagorno Karabagh.” www.landminefreeartsakh.com

MIDDLE EAST, FROM PAGE 1

and now offers a wide variety of classes as well as the opportunity to earn a minor. The course, “Introduction to the Middle East,” aims to demonstrate the diverse and rich culture of the region through history, art, music and literature.

“The Middle East is a very diverse place. There are so many beautiful and important ethnic groups in the Middle East, each with a rich cultural heritage. Each group has contributed in its own unique way to the region. These diverse communities have also lived together for centuries, exchanging ideas, learning from each other. Together, they have created a more interesting and beautiful place for all.”

“We wanted to make sure to do a lecture on the Armenians in the Middle East and Diaspora Communities, as an example of an ethnic group in the Middle that has made so many significant cultural and social contributions to the region,” stated Dr. Hooshmandrad, who emphasized the importance of highlighting ethnic diversity to break common stereotypes.

Although there were earlier established Armenian communities in the Middle East, the Armenian Genocide was the immediate cause for the formation of the large, dispersed Armenian population in the Middle East. Proximity to historic Armenia caused many survivors to settle in the Middle East.

An entire generation of Armenians saw their homeland destroyed, were forcefully

uprooted and had to begin a new life in a foreign land.

Despite tragic circumstances large communities quickly formed in Egypt, Lebanon, Iran, Syria, Iraq, Israel, and Cyprus. These Armenians were tasked with starting their lives over, all while preserving their culture, language and religion.

The Armenian communities in the Middle East were able to integrate almost seamlessly into their new homes and at the same time preserve their Armenian identity. They formed communities in the major cities and began to thrive right away.

Today, the Armenians that remain in the Middle East have an institutionalized minority status. They have political representation in some countries and maintain autonomy in schools and communal government. The Armenian Church also has maintained its importance and today you can find Armenian churches throughout the region.

“The Armenians have made a significant contribution in the host countries where they live. They have continued to enrich the region and are an important element in the religious and cultural diversity of the Middle East,” said Prof. Der Mugrdechian.

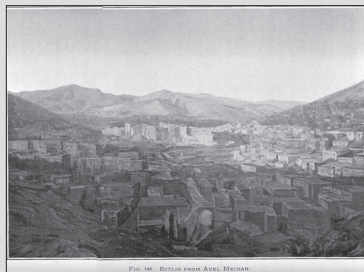
The future of Armenians in the Middle East remains in question. Years of war and civil unrest have caused the population to decrease significantly. The continuing trend is for migration from these countries to the United States.

The Armenian people have left an important legacy in the Middle East. Only time will tell the future of the community.

The Armenian Studies Program
in cooperation with the Gomidas Institute
and with the support of the Leon S. Peters Foundation
presents

“Remembering the Armenians of Bitlis”

An Exhibit of Photographs, Documents, and Maps
in the Henry Madden Library at Fresno State



“Bitlis from Avel Meidan.”

Fig. 146, from *Armenia*
by H.F. B. Lynch, vol. II,
Longmans, Green, and Co.,
1901.

Open-March 30-April 30, 2014

Sunday, March 30-3:00PM

Opening Reception

Sunday, March 30-4:00PM

“Remembering the Armenians of Bitlis”

by Ara Sarafian

and two guest speakers from Turkey

Henry Madden Library Room 2206

Free admission. Free parking.

HYE SHARZHOOM, FROM PAGE 7

companion and welcome critic, and Karen Deorian was a never complaining and always delightful workhorse. The camaraderie was special and some of those friendships endure to this day.

In what ways has Hye Sharzhoom changed since your time as editor?

From a production standpoint, technology has changed everything. Gone are the days of the typesetting machine, pulling strips of special photographic paper from an expensive washing machine-sized contraption and then cutting and pasting it all together on a lighted board. Back then we had to be draftsmen as well as journalists! Computer programs today allow for more creativity, better graphics, greater flexibility, easier editing.

Substantively, many factors have influenced its content—the growth of the Armenian Studies Program, the independence of Armenia, a larger, more diverse, and more involved Armenian student body, and of course, the availability of information with the advent of the internet.

In your opinion, what does it take to be an effective editor?

Vision. The editor should give balance to Hye Sharzhoom by presenting various aspects of the Armenian community, both on campus and off, to make the newspaper appealing to a greater audience. Strong writing. The newspaper should reflect the language competence, analysis and elements of style that are to be expected of college students. Poor grammar is inexcusable and lackluster prose will bore and disappoint the reader. Ability to

delegate. To focus on her duties as an editor, she must be able to bring the talents of many individuals together and allow their energy to be reflected in the publication.

One final note: I have followed Hye Sharzhoom’s evolution since my time there. Year after year, the editors and staff put together an excellent newspaper in which the Fresno community should take great pride. You have done an outstanding job of showcasing the successes of the ASP and ASO, keeping up with current events, and presenting the richness of our culture and heritage. I am very encouraged with the activism and energy of the Armenian students at Fresno State. Keep up the good work!

To be continued in the May 2014 edition of Hye Sharzhoom.

Garabedian Foundation Supports Armenian Studies Program with Grant of \$11,000

STAFF REPORT

Armenian Studies Program Coordinator Prof. Barlow Der Mugrdchian announced that the Bertha and John Garabedian Foundation has made a generous donation of \$11,000

to the Armenian Studies Program for the 2014.

The gift will be used for a variety of activities, including outreach activities and awarding scholarships.

The Garabedian Foundation has been a long-standing sup-

porter of the Armenian Studies Program.

Their grants have supported the development of the Armenian Studies Program website and the online “Arts of Armenia.”

HYE SHARZHOOM NEEDS YOUR SUPPORT

Hye Sharzhoom is sent without charge to thousands of people throughout the world. Although there is no subscription fee, we urge readers to support our efforts with donations of any amount. This request has assumed a special importance because of increased mailing costs.

Yes, I would like to support the **Hye Sharzhoom** mailing expenses with a donation of: \$ _____

Name: _____

Address: _____ City: _____ State: _____ Zip: _____

Please make checks payable to **Armenian Studies Program** and send to:

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

The California State University, Fresno
Armenian Studies Program
the Leon S. Peters Foundation
and the National Association for Armenian Studies & Research

present

“AN ARMENIAN ECCENTRIC: THE LIFE AND TIMES OF KARA DERVISH”

by

Dr. James Russell

Mashtots Professor of Armenian Studies, Harvard University

Kara Darvish (Hakob Genjian) was an Armenian Futurist poet who lived and worked mainly in Tiflis, Georgia, before and after World War I. He wrote several novels and manifestoes, but is best known for the “postcard” poems he distributed at cafés and outside cinemas which proclaim his cosmopolitan and revolutionary credo and experiment with odd typefaces and experiment with incantatory nonsense words in Armenian, dipping also into the Armenian mythological past.



Thursday, March 20, 2014 • 7:30PM

University Business Center •

Alice Peters Auditorium • Fresno State

Free admission.

ASO Campus Activities 99th Anniversary of the Armenian Genocide

Monday, April 21, 11am-1pm:

**Campus Awareness Activity –
“Genocides Around the World”**

Location: In front of the Kennel Bookstore

Tuesday, April 22, 6:30pm:

Film screening followed by Night Vigil

Location: McLane Hall, Room 161
and Free Speech Platform

Thursday, April 24, Noon: “Silent Protest”

1:00pm: Commemorative Program

Location: Free Speech Platform

David of Sassoun
Critical Studies on the Armenian Epic



Dickran Kouymjian
Barlow Der Mugrdchian

**David of Sassoun:
Critical Studies on the
Armenian Epic**

edited by
**Dickran Kouymjian and
Barlow Der Mugrdchian**

Available at the Press
[www.thepressatcsufresno.org/
Armenian_Series.html](http://www.thepressatcsufresno.org/Armenian_Series.html)

or by email at
press@csufresno.edu

Thank You Donors

Mr. & Mrs. Russell Adams	Fresno
Edward & Eleonore Aslanian	San Francisco
David Sarkis Barsamian	Pasadena
Richard Bedoian	Sanger
Louise Kamian Bedrosian	Rancho Palos Verdes
Raffi Demirjian	San Leandro
Armand Gougasian	Clovis
Shavarsh Hazarabedian	Moraga
Paul & Margaret Hokokian	Fresno
Holy Virgin Mary & Shoghagat Armenian Church	Belleville, IL
Rita Khatchikian	Fresno
Michael Kirkorian	Redwood City
Vartkes Mardirossian	Woodside, New York
Marie Ghazarian Nichols	Penticton, British Columbia, Canada
Leo & Marlene Pilibosian	Fresno
Chuck & Debbie Poochigian	Fresno
George & Nora Sahakian	Pacific Palisades
Jim & Anna Shekoyan	Fresno
Joyce Terzian	Sanger