

Hye Sharzhoom... Now in it's Twelfth Year

The Newspaper of the California State University, Fresno
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Volume 12, No. 1

Supplement to the Daily Collegian

Armenians Elect New President

By Jeff Ahronian
Editor

Indeed, t'is the dawning of a new era.

The Berlin Wall has come a-tumbling down. The dictatorships in Romania and Checkoslavia have been ousted. And amazingly for the first time, countries all over this world are finally learning how it feels to elect their leaders in a democratic process.

History was made in Armenia not too long ago as the first ever non-Communist was elected President of the Soviet Republic. It marked the first time in the republic's history that its citizens were able to democratically elect their president by way of a

popularly chosen parliament.

Levon Der Bedrosian, who was born in Aleppo, Syria in 1946, was elected by the Armenian Parliament to become the President of the Presidium of the Armenian Supreme Soviet, defeating the Communist Party Chief Vladimir Movsisyan. Der Bedrosian captured 140 votes against Movsisyan's 80 on the fourth ballot.

For the first time in nearly 70 years, Armenians were able to freely elect their representatives to the republic's highest legislative body. The Armenian Parliament, which consists of 260 total members (20% still pending election), is made up of 35% representation from the Armenian National Movement, 31% representation from the Communist Party,

and 14% representation from various other Armenian political groups.

Der Bedrosian was one of the leaders of the Armenian National Movement, which started as the Karabagh Committee in 1988, and which later turned into an all-Armenian national movement. His political activities were launched in the 1960's. While a student at Yerevan University, he participated in student movements, ran a campaign for the recognition of the Armenian Genocide, and was jailed in 1966 for ten days. In early 1989, while a member of the Karabagh Committee, he was again imprisoned with other members of the movement.

In May of 1989, Der Bedrosian was elected as a deputy to the Supreme Soviet of Armenia, as a member of its

Presidium in February of this year, and was re-elected to the Armenian Parliament in May.

Der Bedrosian has also served as a member of the governing body of the Armenian National Movement since November 1989 and later also as president of the organization.

What remains to be seen is if Der Bedrosian can finally settle all of the turmoil within Armenia. As the number of different political parties continues to grow, the citizens of Armenia begin to face yet another string of mounting problems. Der Bedrosian is faced with the mighty task of reuniting a country erupting with internal disorder and hereafter working towards the universal goal of national independence.

Students Visit Historic Homeland

By Hye Sharzhoom Staff

Four students; Armen Devejian, Phil Garo, Matthew Jendian, and Robert Vartabedian accompanied Barlow Der Mugrdechian of the CSU Fresno Armenian Studies Program on a twenty-five day educational trip to Armenia. This was the third such overseas visit organized by Der Mugrdechian, including a trip to Jerusalem in 1986 and a trip to Yerevan in June of 1988. This year's group was the guest of Yerevan State University and the Committee for Cultural Relations with Armenians abroad.

YSU Vice-Rector for International Relations Dr. Raffi Matevossian was the host for the group's stay in Armenia which included educational excursions throughout the length and breadth of Armenia. There also was the opportunity to meet with local students from the university.

As guests of the university the students were housed in the graduate dormitory which is used for foreign students, including Americans, on 52 Lenin Prospect, across the street from the Madenataran (State Manuscript Library). The dorm's central location was ideal and in addition, we had the opportunity to meet other Armenian students from different countries.

Excursions were taken to Leninakan, Lake Sevan, Khor Virap, Mt. Arakadz, Geghard, Garni, and an overnight visit to the Zangezur region where the group stayed in Goris, the regional capital.

Arriving just after the May 27 shooting of Armenians at the central train station of Yerevan the students were eyewitness to the destructive remnants of that battle as they visited

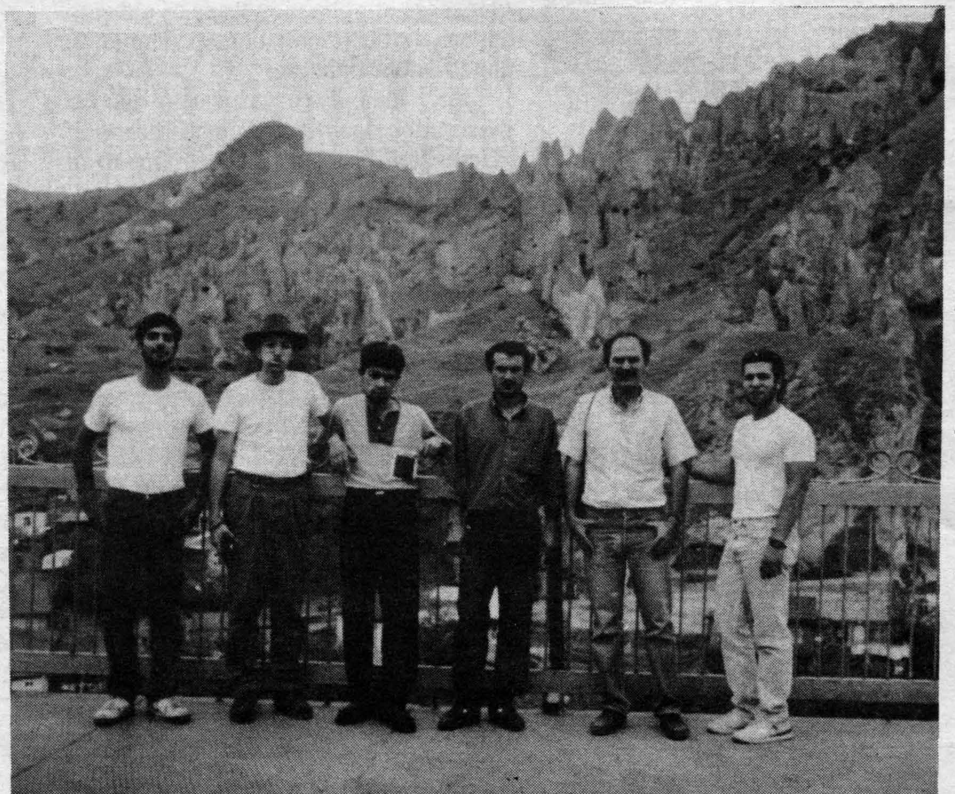
both the train hall where the killing took place and also the square in front of Erebuni museum which has been transformed into a vast memorial of flowers and photos of the dead.

The biggest obstacle to overcome was the chronic gasoline shortage which plagued the country throughout the stay, depending on the whims of the central government in Moscow, or on the conditions of the blockade. The shortage was critical and lines were common sights at the few functioning gasoline stations in the city.

While bread was plentiful in June, beef was in short supply and available only for the right price. Many staples such as sugar and butter were rationed. There were private cooperative restaurants where the students ate the majority of their meals.

A visit to the Martyr's Monument for the Genocide of the Armenians brought into focus the harsh realities of both past and present in Armenia. The freshly dug graves of Armenian *fedayees* (freedom-fighters) lined the long promenade which leads to the entrance of the Monument. It was not difficult to feel the intensity with which the nation mourns its dead.

An overnight trip to Goris and the Monastery of Datev was one of the highlights of the trip. Traveling through the rugged hills and mountains of Zangezur was a vivid reminder of the dangers facing Armenia as special permission was needed from the Interior Ministry and from the Committee on Cultural Relations to travel to the area because it was a military zone. Soviet Army checkpoints were common on the road, with tanks and machine gun batteries trained on passing cars. (The



(Left to right) Phil Garo, Armen Devejian, Alex (tour guide), Mischa (driver), Barlow Der Mugrdechian, Matthew Jendian in front of the old city of Goris.

Photo By Nika Babayan

checkpoints had been established in order to enforce a Moscow directive for popular militias to disarm.)

Goris itself, nestled in a small valley, was a picturesque town, filled with proud Armenians who related how they took turns protecting their families and town.

Goris is in southeastern Armenia, not far away from the Monastery of Datev, a monument to Armenian faith and ingenuity. The monastery was a religious center and also a medieval

university, later serving as a defensive bulwark against the intrusion of the Mongols and Turks. The Monastery towers over the entire area and is the site

See Armenia, Pg. 8

For the student's
reaction to their trip
to Armenia ...
please see page 5

Fresno vs. Watertown: A Comparison of Two Cities

by Jeff Ahronian
Editor

Fresno, California, population 350,750, is known throughout this country for many a splendid thing. Its rich, vast, agricultural land regions. Its raisins. Its degrading mini-series.

Watertown, Massachusetts, on the other hand, approximately five miles away from downtown Boston, with a population of roughly 36,000, isn't known for much.

Yet, why would the author of this piece mention Fresno and Watertown in the same breath and what possibly could these two juxtaposed cities have in common? Their stylish downtown skylines? Their zest for more Cadillac dealerships?

On the contrary. Each is supported by a strong Armenian-American population. Fresno boasts over 35,000 Armenians while Watertown approximately 3,600.

Hence, nearly 10% of each city's population is of Armenian descent. Therefore, one in every ten people you pass on the street can understand the word *parev* (that is, if spoken slowly). And one in every ten people you pass on the street has eaten *keyma* at least once (well, maybe *keyma* is a bad example).

They are two entirely different cities on opposite coasts of the United States-- thousands of miles away from each other.

Yet, upon first glance, the people appear to be nearly the same. The churches, though not as abundant in

Watertown, are relatively the same.

The names, the faces, the clothes... Armenian grocery stores, butchershops, funeral homes...

All the same...

I had the pleasure of visiting Watertown this summer. Much to my surprise, the people I met were very much like your typical Armenian you'd find anywhere. They spoke Armenian, ate Armenian food (including crackerbread imported from Fresno), listened to Armenian keft-time music (also imported from Fresno), and even had their own gardens (which, by far, was their own pride and joy).

Was it a coincidence that the very same week I was in Watertown, its Holy Trinity Church was having their annual grape blessing picnic-- the same week the Fresno Holy Trinity Church was

having theirs?

Was it a coincidence that the very night before I had a bountiful "keyma and lamajoon" dinner with friends in Watertown, I was having a "keyma and lamajoon" meal with family in Fresno?

And was it a coincidence that I just started my last three paragraphs with "was it a coincidence"?

It is a known fact that before settling down in Fresno, many Armenians came through Watertown first, or Boston for that matter. To many, Fresno is often viewed as the most important and most prosperous Armenian-American community of all time. If this holds true, then Watertown, Massachusetts, can perhaps be thought of as a microcosm of its distant neighbor, a city waiting in the wings-- anxiously anticipating the actions of its faraway counterpart.

Human Rights and Armenians

By Barlow Der Mugrdchian
Advisor

Human rights is a slogan which has become trite and insincere when used by governments; but when a concern about human rights comes from individuals it can be powerful. The declaration issued by over one hundred scholars and leaders, "An Open Letter on anti-Armenian Pogroms in the Soviet Union" (New York Review of Books, September 27, 1990) (see accompanying box) is perhaps the most eloquent testimony to the continuing tragedy of Armenia today.

These actions are part of a larger context of anti-Armenian activities, including the shutting off of oil and gas supplies to Armenia and the continuation of a blockade which, as the open letter states, "amounts to a strangulation" of the country.

Elena Bonner, wife of the late Andrei Sakharov, wrote a moving piece entitled, "The Shame of Armenia" (New York Review of Books, October 11, 1990) which very precisely and accurately portrays the events which have taken place in Armenia over the last two years.

See HUMAN RIGHTS, pg.8

An open letter on Anti-Armenian pogroms in the Soviet Union

An era which we all thought had ended, the era of pogroms, has resurfaced. Once again this year, the Armenian community of Azerbaijan has been the victim of atrocious and intolerable premeditated massacres.

As scholars, writers, scientists, political leaders and artists, we wish, first of all, to express our profound indignation over such barbaric acts, which we wanted to believe belonged to humanity's past.

We intend this statement as more than an after-the-fact condemnation. We want to alert international public opinion to the continuing danger that racism represents to the future of humanity. It forebodes ill that we are experiencing the same powerlessness when faced with such flagrant violations of human rights a half century after the genocide of the Jewish people in Nazi concentration camps and forty years after the United Nations Declaration of Human Rights. It would be inexcusable if, because of our silence now, we contributed to the suffering of new victims.

The situation of Armenians in the Caucasus is, in fact, too serious for us to remain silent. There are moments when we must assume the moral obligation to assist a people in peril. Our sense of obligation leads us today to appeal to the international community and to public opinion.

More than two years ago, active persecution against Armenians began in Azerbaijan. The pogroms of Sumgait in

February 1988 were followed by massacres in Kirovapat and Baku in November 1988. As recently as January 1990, the pogroms continued in Baku and other parts of Azerbaijan. The mere fact that the pogroms were repeated and the fact that they followed the same pattern lead us to think that these tragic events are not accidents or spontaneous outbursts.

Rather, we are compelled to recognize that crimes against the Armenian minority have become consistent practice--if not official policy--in Soviet Azerbaijan. According to the late Andrei Sakharov (New York Times, November 26, 1988), these pogroms constitute "a real threat of extermination" to the indigenous Armenian community in Azerbaijan and in the autonomous region of mountainous Karabagh, whose inhabitants are 80 per cent Armenian.

Horror has not limits, especially when we remember that the threat is against Armenian people who in 1915 paid dearly for their right to be different in the Ottoman Empire. There, the Armenians lost half their population to genocide, the worst consequence of racism. Furthermore, if the recent pogroms have revived nightmares of extermination not yet overcome, the current total blockade of Armenia and Mountainous Karabagh and 85 per cent of those into Armenia pass through Azerbaijan; it would not be an exaggeration to maintain such a blockade amounts to the strangulation of Armenia. In a land devastated by the earthquake of December 7, 1988, the blockade has paralyzed the economy and dealt a mortal blow to the reconstruction efforts.

It is our sincere hope that perestroika will succeed. But we also hope for the success of glasnost and democratization. We recognize that the passage from a totalitarian state to a rule of law can not be achieved overnight. It is nonetheless necessary that in the process of transition, the government of the Soviet Union promote, legalize and institutionalize such critical forces for democracy as human rights, the principle of toleration, and democratic movements. There is no better defense

and demonstration of democracy. At any rate, that is the only way to avoid the worst. In the case of a multi-national state, the worst may mean threats to the right of a people or a minority to exist. It is during periods of transition and uncertainty that rights of people--today Armenians, tomorrow another people or minority--are threatened or denied. In this respect the ease with we see today the development of the USSR of racist movements, especially the anti-semitic movement known as *Pamyat*, is for us cause for grave concern.

In the name of our duty of vigilance, we demand that Soviet authorities as well as the international community condemn unequivocally these anti-Armenian pogroms and that they denounce especially the racist ideology which has been used by the perpetrators of these crimes as justification.

We ask from the Soviet authorities and the international community that all necessary measures be taken immediately to ensure the protection and security of Armenians in the Caucasus and other parts of the Soviet Union. This can begin by bringing about the definitive lifting of the Azerbaijani blockade.

It should be clear that the forceful deportation of Armenians is not the solution to the problem of Mountainous Karabagh which, in essence, is a problem of human rights.

Because the genocide of 1915 began with pogroms and massive deportations, and because that painful memory still endures, Armenia lives today in anguish and despair.

It is in such circumstances that the international community of states under the rule of law must prove the authenticity of its commitment to human rights in order to ensure that, due to indifference and silence bordering on complicity, a second genocide does not occur.

**This is a joint initiative of the Helsinki Treaty Watchdog Committee of France and intellectuals from the College International de Philosophie, Paris, signed by over 130 writers, scholars, artists, and scientists.*

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Hye Sharzhoom welcomes prose, poetry, articles, manuscripts, and other material from its readers. For further information concerning the newspaper or the Armenian Studies Program, call the ASP office (209) 278-2669.

Inside This Issue

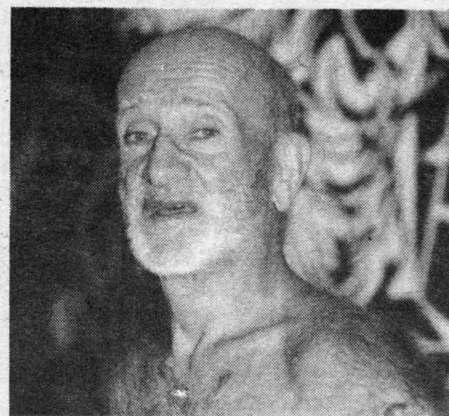
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Monument



Varaz Samuelian

Photo by Jon Philip Maroot

A.S.O. Corner

By Janice Caprelian
A.S.O. President

I am delighted to be serving as your Armenian Student Organization President for this semester and would like to welcome all new members and old members back to school. The new executive officers of the A.S.O. are: Vice President, Sato Ohannessian; Secretary, Sonia Devejian; Treasurer, Christine Caprelian; and Historian, Laura Kandarian.

We had our first get together with a barbecue at the Armenian Cultural Foundation in Sunnyside, on Sunday, September 9. There was a successful turnout of both old and new members. We had many activities including billiards, swimming, and volleyball. Everyone ate, got an opportunity to meet one another, and had a great time!

On September 19, we held our first A.S.O. meeting at Popolo's Pizza on Blackstone. We discussed upcoming events and voted on candidates to represent the A.S.O. at the Homecoming football game this year. This year's candidates were Matthew Jendian and Gail Antranikian. Matthew was then selected through his interview as this year's Homecoming King. Congratulations Matt!

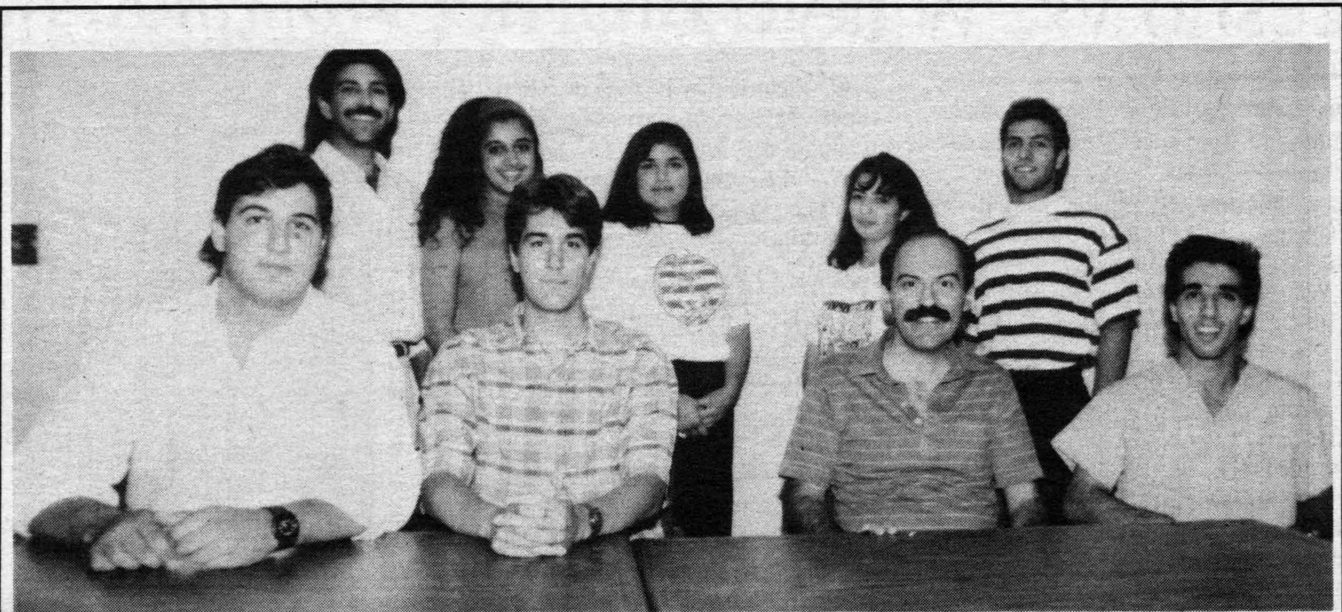
Matthew Jendian has also put

together three intramural volleyball teams consisting of members from the A.S.O. There is a women's team, a men's team, and a co-ed team. Come out to the North gym and cheer us on. Dates of games will be announced.

During the weekend of September 21-23, the A.S.O. sold shish kebabs, pilaf, salad, and peda bread at the Fresno International Food Expo on the

Fulton Mall. An Armenian picture display and copies of the *Hye Sharzhoom* were made available for people to look at or take home. I would like to thank all of those who worked that weekend and contributed their time to the A.S.O. program. I would also like to thank the following people: Allan Jendian, for organizing the Armenian section at the mall and

helping us out also; Sam's Party Rental for donating the use of their barbecue; and the Maroot family at Jon Jon's restaurant for the use of their equipment. The A.S.O. wouldn't have been able to function that weekend without the assistance of these fine individuals. Again, I would like to thank everyone who graciously contributed their time.



Hye Sharzhoom Staff: Seated (left to right) Jon Philip Maroot, Jeff Ahronian, Barlow Der Mugrdechian, and Armen Aghishian. Standing Scotty Abajian Asmar, Vina Kochounian, Janice Caprelian, Sato Ohannessian, and Matthew Jendian.

Photo By Jon Philip Maroot

Letters to the Editor

Dear Editor,

I have enjoyed receiving and reading your collegiate newspaper *Hye Sharzhoom*. Continue your valuable work. Enclosed is a check to help repay some of your postal expenses.

Sincerely yours,

Lois Varjabedian
Worcester, Mass.

Dear Editor,

I am very interested in the Armenian Studies Program you have and would like to receive a copy of your paper. I too am Armenian and

since moving to San Diego have been trying to find somewhere they might have picnics or functions to attend. When I mentioned to my niece about the Armenian Community in your area and the functions at Fresno State she was thrilled. She has one year of college left and might transfer to CSU Fresno. Thanks again for a great program!

Sincerely,

J.M. Chalik
San Diego, CA.

ASP Spring 1991 Courses

Armenian 1B-
Elementary Armenian
1310-1400 MTWTh 4
units

Armenian Studies 10-
Introduction to
Armenian Studies
1010-1100 MWF and
0945-1100 TTh

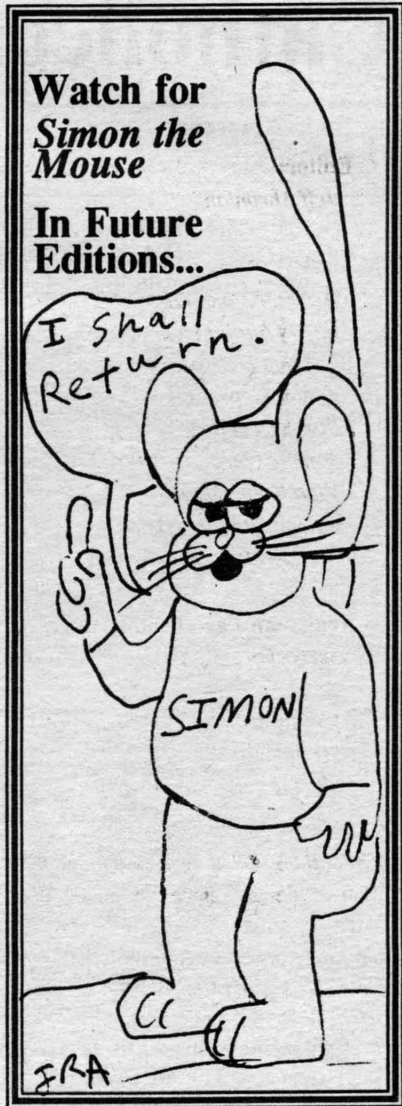
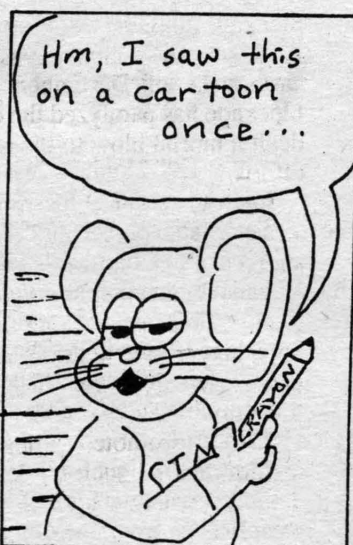
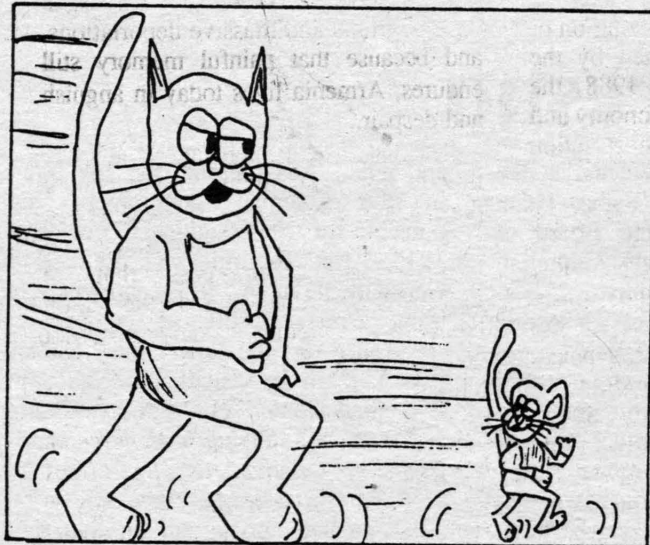
History 108B-
Modern Armenian History
12:10-13:00 MWF

Armenian 120T-
The Armenian Genocide
A survey of the first Genocide of the
twentieth century

For more information call 278-2669

Simon the Mouse

By Jeff Ahronian



Cartoonist's Note:
Remember kids,
the power of
the crayon is
truly more
powerful than
the power of
the sword.

Hye Profile: Marvin R. Baxter

Name: Marvin R. Baxter
Occupation: Associate Justice, California Supreme Court (effective January 7, 1991)

Born: January 9, 1940, at Fowler, California

Marital Status: Married to Jane Pippert Baxter since June 22, 1963.

Children: Laura, 23 years old, is a student at Stanford Law School. Brent, 21, is an undergraduate student at U.C. Berkeley.

The purpose of my job is: To decide important legal questions and maintain uniformity in the law.

First job: Helped on the lube rack at my father's garage.

What I enjoy most about my job: Research and writing issues.

I realized I wanted to be involved in politics when: I served as Fresno State Student Body President in 1961-62.

My most embarrassing moment ever was: Joining the opposing team's huddle after being tackled hard in high school football.

The people who have had the most impact on my life are: My wife and my parents.

All favorite television show: The Bill Cosby Show

All time favorite movie: Presumed Innocent

Favorite Foods: Shish Kebob and pilaf.

Favorite vacation spot: Kona.

Favorite sport: Fresno State basketball-- as a spectator.

People who make me laugh are: Bill Cosby and Lucille Ball.

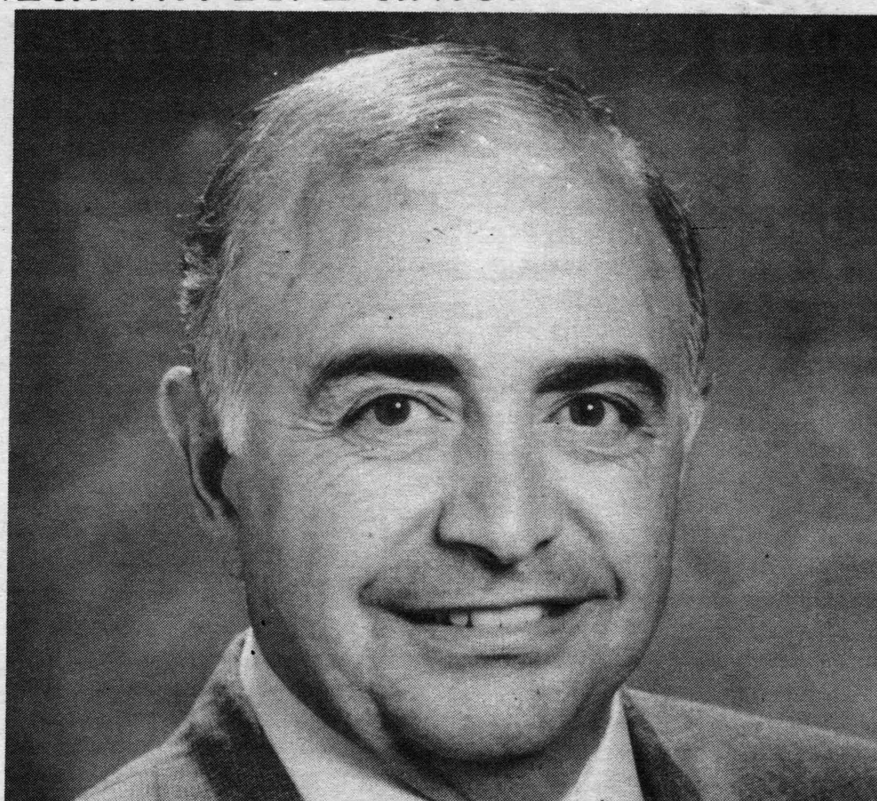
Biggest regret: Not having more time to spend with my family.

If I could change one thing about myself, I would: Be more outgoing.

Best gift I ever gave: When my brother and I were young boys, we gave our mother a popcorn maker for Christmas.

Best gift I ever recieved: Our children.

Fondest childhood memory: Growing up on the family farm in Fowler.



Favorite way to relax: Drive our 1958 red Corvette.

Biggest gripe: Not having the time to restore the Corvette.

I'm most proud of: Our children. Twenty years from now, I will be: Retired from the California Supreme Court and thoroughly enjoying life in Fresno.

Baxter's climb to success

By Cynthia D. Baxter
 Staff Writer

When Governor George Deukmejian was first elected to the California State Assembly, Marvin R. Baxter, who was a student at Fresno State, thought that the prospect of someone of Armenian ancestry being elected to such a high level position was a dream.

The same type of dream became nothing more than a reality for Baxter when he was confirmed August 28 to the California State Supreme Court becoming the first San Joaquin Valley native approved as a justice since 1855.

Baxter was sworn into office after a confirmation hearing by the state Commission of Judicial Appointments, and after running on the November ballot for voter approval, will join the court's six other justices including fellow Armenian, Justice Armand Arabian, who joined the court

earlier this year. Baxter's twelve year term will begin January 7, 1991.

Professionally, Baxter's accomplishments have been a climb from his Fowler childhood where he grew up with parents Ben and Margaret Baxter, older brother Russell and younger sister Pamela, working on the family ranch and automobile dealership.

Being of Armenian descent, Baxter finds that the culture provides him with the best of both worlds. "As is true with other members of ethnic groups... we are Americans who have a very special culture and background to relate to," he said. He also noted that since his background is significantly different compared to other members of the court, he can better understand the interests of those who live in the San Joaquin Valley.

Deukmejian announced the appointment of Baxter on July 28 to fill the bench of David Eagleson who

stated that he would leave the court in January. Deukmejian, who Baxter worked for from 1983-88 as appointments secretary, described Baxter in his weekly radio address as, "a fair but tough judge who respects the law and the principle of judicial restraint."

Baxter describes his years as appointments secretary as the experience which led to his becoming a judge and ultimately a high court justice. "That position involved managing the process under which the governor would make appointments to the executive and judicial branch," said Baxter, who added that his involvement led to his interest in the Appellate court, which he served on since December of 1988 in the Fresno 5th District Court.

Goals as a Supreme Court Justice are nothing that Baxter can set down as a specific agenda, but rather he aims to, "be as thorough and diligent as

possible." His final analysis about his goals is that the public must have confidence in the judicial system and he would strive to conduct himself with that in mind.

According to Deukmejian's radio address, Baxter possesses qualities that are important to being in the judiciary. "Justice Baxter understands the role of judges is to fairly interpret the law and that our judicial system should show as much compassion for the victims of crimes and their families as it does for the defendants," he said.

Baxter listed his own opinion of qualities that apply to being a good judge at any level. These qualities include willingness and ability to listen, consideration to points on both sides, resolving the issue at hand based on the law as it exists, and always giving due deference to the three branches of state government.

Catholicos Karekin II Visits Fresno

By Janice Caprelian
 Staff Writer

His Holiness Karekin II, Catholicos of the Great House of Cilicia, headquartered in Antelias, Lebanon,

arrived in Fresno on Friday, June 22, for a four day Pontifical Visit to the Holy Trinity Armenian Apostolic Church parish.

The Catholicos was accompanied by Archbishop Dadv Sarkissian, Prelate of the Western Prelacy.

His Holiness was greeted at the church entrance by Rev. Father Hrant Serabian, parish priest and Board of Trustees Chairman Marvin Caprelian and members of the community.

This is His Holiness's second visit to Fresno in the last two years.

His Holiness is the spiritual leader of about 175,000 Armenians in California. He is the spiritual head of churches in the Middle East as well.

Armenians in Lebanon have been suffering from the current war between Christian factions in East Beirut. More than 20 bombs have fallen on the Catholicosates's building and grounds causing havoc in the lives of the brotherhood and seminarians.

In his speech to the congregation, His Holiness spoke of the 160,000 Armenians in East Beirut with no electricity, no running water, no schools, no place to work, and little money to purchase food and other necessities.

On Saturday morning, June 23, a pilgrimage to the Tehlirian Monument at the Masis Ararat Cemetery, topped off the days activities. An estimated two hundred people were present.

His Holiness spoke to the crowd about the living spirit of Soghomon Tehlirian. It was Tehlirian who shot

and killed Talaat Pasha, the key figure in the Ottoman government responsible for the Armenian Genocide of 1915. After Tehlirian was acquitted in Germany, he moved to Fresno where he spent the rest of his life.

Later in the afternoon, Catholicos Karekin II, visited The California Armenian Home. He toured the home and met and talked with the elderly people.

A Pontifical Banquet was held in his honor in the church hall on Saturday, June 23.

All proceeds from the banquet went as a donation for the Armenian people of Lebanon.

Sunday, June 24, the Divine Liturgy was celebrated by the Very Rev. Papken Charian. His Holiness gave the days sermon both in Armenian and in English. He used the Gospel theme of the day from Matthew 7:21, "For where your heart is, there your heart will be also."

That evening a private reception was held at the Armenain Cultural Foundation in Sunnyside, Fresno. Members of Church aid organizations, board of trustees members, com-



His Holiness Karekin II attending the Pontifical Banquet at Holy Trinity Church in Fresno.

Photo by Jon Philip Maroot

See CATHOLICOS, Pg. 6

Book Review

Author describes his venture to fatherland

Conversions in Silence
by Garbis Der Yeghiayan
Published by University of La
Verne Press, La Verne,
California, 1989.

By Armen Aghishian
Staff Writer

It has been said that the best way to learn about a country is to actually visit the country. Unfortunately for most people (including myself) a trip to Armenia is well beyond any feasible budget. However (to our benefit), Garbis Der Yeghiayan has presented us with the next best thing with his concise yet thorough account of his pilgrimage to our fatherland--Armenia. From the nervousness instilled in his stomach upon departure, to the deep feelings of triumph and accomplishment he experienced as he completed the voyage, we get a true sense of his strong emotional involvement as well as the incredible amount of knowledge he possesses of the heritage and history of Armenia.

As Der Yeghiayan began his flight to Istanbul, he described the purpose and goals of his trip clearly. His endeavor was to see the church where his great grandfather had served

as a priest, to visit the house where his grandfather was raised, and to walk the very streets that the both of them had walked. During the flight, he contrasted himself in the comfort of an airplane to the cold and starving Armenians in forced exile 75 years earlier. It is these thoughts and feelings that make it evident that his journey was much more than a sightseeing trip - it was going to be serious and challenging expedition.

When he arrived in Istanbul, he felt uncomfortable, and was very careful of his actions and statements as he was in *Turkish* hands.

From there he taxied to Aintab, which is now the center of Turkey's pistachio nut production. Here he visited many ancient Armenian churches. He was surprised and elated that the people on the streets still recognized these churches as Armenian - even though they were not functioning as Armenian churches any longer. The Franciscan and the St. Mary's church were two churches he visited. He also visited the locations of many Armenian schools as well as impressive Aintab College (est. 1876). Years ago many Armenians graduated from these prestigious schools. Unfortunately these schools closed when the Genocide began.

A gripping incident elaborated

upon by the author occurred in Aintab. A 75 year old man, who had been left as an orphan with his brother, had a book which would reveal his identity - his heritage - which to this day he did not know. The book had been left to him and his older brother upon their father's death in 1915. Since then, they had been raised by Turks as Turks. His brother had since died. Fortunately for this man, Garbis is knowledgeable in many languages, and agreed to take a look at the book. He readily identified it! Full of suspended emotions, Garbis revealed to the man that the Bible was Armenian and subsequently that the man was indeed not Turkish, but Armenian.

Among the numerous other cities he visited was Kharpert (today's Harput), which was the home of his grandfather, and his paternal great grandfather. Kharpert was rich in churches and schools. There were a number of Apostolic, Catholic, and Protestant churches established here. Garbis visited one church which is at present Assyrian. Through the priest he was able to meet some local Armenians who provided him with information and facts about some of the ancient buildings of the city. One of those building was the St. Sarkis Armenian Apostolic Church. It was at

this church where his great grandfather served as a priest, and his grandfather as assistant. He also walked the very streets that his ancestors had walked. His destination, his goal, his heritage and roots - found!

In my opinion, what made this book so effective was the interaction with various people that the author encountered during the journey. Each one of these people had their own grisly account of the Genocide, and of the various cities the Genocide entailed. I also give much credit to the author for his extensive knowledge in the various aspects of Armenian history. He goes into explicit detail of many incidents - both historic as well as current. These details of names, dates, and events allow us - as readers and pursuers of the Armenian cause - to broaden our knowledge of our ancestry and history. And most importantly, the author brings us into his voyage, and interacts with the reader quite well.

In conclusion, excellent communication and interaction with the readers, coupled with the colorful interaction with the numerous passersby and acquaintances along the way provides us with an informative, interesting, and truly touching contribution to the Armenian cause.

Students answer questions about trip to Armenia

By Sonia Devejian
and Jonelle Garo
Staff Writers

They left on Saturday morning, June 2, 1990 from Los Angeles International Airport. Five young men, with hundreds of thoughts crossing their minds, were on their way to the motherland, Armenia. In an exclusive and provocative interview, the *Hye Sharzhoom* spoke with three of the men: Philip Garo, a twenty-two year old student of engineering at Fresno State; Matthew A. Jendian, a twenty-one year old sociology major at Fresno State; and Armen M. Devejian, a twenty-year old student of architecture.

Question : Why did you go?

Phil : I wanted to experience my Armenian heritage and see where my ancestors lived.

Matt : The purpose of my voyage was to get see my motherland and get in touch with my roots.

Armen : I wanted to experience this place I had heard so much about but in reality knew so little.

Q : Did you have any hesitations about the trip?

Phil : Yes, because of the military violence by the Soviet troops and the rumors of Armenian radical military groups.

Matt : No, no hesitations.

Armen : My only hesitation was a slight apprehension of traveling to the Soviet Union at a time when there is so much happening so quickly. I did not know what the status of the region was going to be from one day to the next.

Q : Were you able to achieve your purpose for going?

Phil : Yes, it was definitely an adventure.

Matt : Yes, we saw and did so much

in such a short amount of time.

Armen : Yes and no. Many of my questions were answered, but even many, many more are now in my mind.

Q : What was your greatest experience?

Phil : Meeting and having one-on-one contact with the native Armenians. I got a feeling of how misfortunate they are and how fortunate we are living in America.

Matt : Waking up every morning and seeing Mt. Ararat.

Armen : Living each day submerged in a totally Armenian environment. It was unbelievable. I had never expected it to be that purely traditional and genuine.

Q : What was your worst experience?

Phil, Matt, and Armen : Being stuck in Moscow airport waiting for our flight to Yerevan for twenty-two hours with no food or running water. There was no bathroom, no place to sleep, and no one spoke English or even Armenian.

Q : What were the people like? Their attitudes and personalities?

Phil : The people were willing to give the shirt off of their own back. They barely had enough goods for themselves, yet they were giving.

Matt : The people were very hospitable. They would give us their last piece of food. They were eager for knowledge about our American life.

Armen : They were very genuine and sincere. I saw an innocence that they have lost. They were not naive about their lives, yet they still had hope. They knew that there was something better out there than what they were living.

Q : Could you have stayed longer?

Phil : I could have probably stayed

See QUESTIONS, pg.8

Campus "Hye" Profile

Students Answer Question on Armenia

"Understanding that the Armenians have been persecuted in the past and many were forced to leave their homeland and also knowing that traveling to and from Armenia is easier these days, would you be willing to move to Armenia?"

Phillipe Markarian
Junior-Finance major

"No, I would not move back to Armenia because I am of American descent. I truly love the United States. We are more sophisticated technology-wise and educational-wise. The life style there compared to here is very different. Therefore, I would continue to live here."

Tamar Chaderjian
Freshman-Political Science major

"Yes, I would definitely move to Armenia for as much time as it would take for me to aid the Armenians. I would then bring back to the United States an awareness of their problems. Furthermore, I would take back from the United States the answers that the Armenians in Armenia would need to grow and increase."

Cindy Alikian
Senior-Accounting major

"My Armenian heritage is very important to me and if the Armenians living in Armenia are experiencing some type of strife or catastrophe, I would be

more than willing to help out in any way I could, which includes making the trip there."

Ara Kebabjian
Sophomore-Business Administration major

"No. I have established my Armenian roots in the United States and would be more than willing to continue to support the Armenian community here."

Khajag Zeitlian
Freshman-Functional Biology major

"Yes, but not now. When Armenia is completely saved from the Soviet Union, then I would be more than willing to move. For the time being, I will do anything possible to work for Armenia's independence while I reside in the United States."

Tania Alikian
Freshman-Marketing major

"I really don't think I would be willing to go at this time, because I would like to continue my studies in order to gain more knowledge and understanding to help out in the future."

Roger Shirin
Sophomore-Industrial Waste Technology major

"It all depends, if my grandmother is willing to pay for the air fare, then I might consider it."

Gifts to ASP

Mr. Thomas T. Amirian of Brookline, Massachusetts donated the book "Treasures of Vashbourakan" (in Armenian) to the Sahitdjian Library of the ACenter for Armenian Studies.

Mrs. Beatrice Bynderian of Fresno has donated rare volumes of books including works by Raffi and an early printed lectionary.

Mr. Suren Ermoyan, an art director who lives in New York and Fresno, presented the Armenian Studies Program with a poster which he designed and which was the cover of the commemorative book "Armenians of

America", published by the Armenian Assembly of America.

Mr. Richard N. Demirjian of Walnut Creek presented a signed copy of his recently published, "Armenian-American/Canadian Who's Who of Outstanding Athletes, Coaches and Sports Personalities, 1906-1989".

Mr. Berge Bulbulian of Sanger donated "History of Armenia", vol. 1 by V.C. Vahan, Boston, 1936 and also presented two Armenia war bonds dated 1920 to the Avedian Archive of the Center for Armenian Studies.

Road To Tabriz

by Y. Stephen Bulbulian

Hearing the screams resounding,
echoing faster,
the noise moves swiftly
not unlike those in fear.
Startled and afraid,
the vision returned.
On the road to Tabriz
the woman cried
among voices breaking
and fear frozen looks
of terror and alarm.

At first in black and white,
the moment returned to sepia
and naked huddled forms
of terror-struck mothers,
daughters, sisters, wives.
And tears return of sadness
for losing one so near
and the nightmare reoccurs,
in deep thought the moment returns.

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HYE License Plates

By M. Leon Peters
Staff Writer

The license plate. It is a form of identification for an automobile. All cars, by law, are required to have this seven digit piece of metal on their front and rear bumpers. The reason we have them is so that police officers can easily identify us when we go fifty through a school zone. Examples of typical license plates are 1JFZ833, 1EZA212, HYENMYT...wait a second, HYENMYT? What type of license plate is HYENMYT??? Was this a fluke printed by some prison inmate or did the DMV issue a special series of license plates?

Actually, HYENMYT is a personalized license plate. In case you were wondering, the HYE stands for Armenian (I found this out in my Armenian 1A class). In fact, there are several other license plates around Fresno that I have seen HYE plastered all over. Last Saturday night while I was driving down Blackstone avenue I saw a black convertible IROC. It blew by me (in the process of running a red light I might add) like it was being chased by the police. The license plate on this outlaw's car was HYECLAS. Two days later, as I was again gingerly minding my own business, I saw a Chevy Astro van with tinted windows and a lowered frame speed past me as I was stopped at an intersection between Fowler and Jensen avenue. I was utterly astounded to find out that the license plate read HYEKIDS.

After witnessing these two unbelievable phenomena, I started wondering why Armenians would

personalized license plates. I figured since they cost twenty five dollars annually, Armenians wouldn't want to pay for them because they cost too much. Thus, the only rational explanations I could think of were: 1) the resurgence of Armenian nationalists or, 2) Armenians have a lot of pride in themselves and are not afraid of telling other people who they are. After hours and hours of deep thought, I came to the conclusion that Armenians put HYE on their license plates because they are proud to be Armenians and are not afraid to show it!

I decided to look into the situation a little bit further and, with strenuous and time consuming investigation, I was able to locate many other HYE plates. For example: 5FT HYE, HYERIDE, 1HAFHYE, LCKYHYE, MEDZHYE, YESHYEM, HYEPEP, and RIDNHYE.

Here, however, are some of my suggestions for anyone who is thinking of obtaining a license plate with HYE on it: HARYHYE, NOSYHYE, RASNHYE (Raisin Hye), HYEFIVE, VERYHYE, ODARHYE, HYES-R-US, IAMHYE, R U HYE, CRZYHYE and, of course, BO KNOWS HYE (too bad it doesn't fit).

Thus, in this day and age where everything doesn't necessarily appear to be what it really is, you can bet your last dollar that the next time you see a license plate with HYE on it that the owner of the vehicle is either: 1) a resurgent Armenian nationalist, or 2) a proud Armenian with a keen sense of humor.

A contributor to this article was Jeff Ahronian

CATHOLICOS, cont. from pg. 4

munity organizations, Sunday School Staff, and the church youth group were invited to spend the evening with the Catholicos in a more relaxed atmosphere.

Catholicos of All Armenians, Vazken I, together with Karekin II, issued a joint communique to all Armenian Church Dioceses in the world to start fundraising to help the Armenians in Lebanon."

The two Catholicoses have worked closely together in the past. Karekin II, of the Great House of Cilicia, has made five pilgrimages to the Mother See of Etchmiazin. Two of the visits were after the 1988

earthquake.

On Monday, June 25, on his final day of his Pontifical visit in Fresno, a press conference was held with His Holiness at the Centre Plaza Holliday Inn.

After the tour a barbecue luncheon, prepared by the Youth Group of the Church, was given in His Holiness's honor at the home of Sark and Virginia Sarabian in Sanger. The youth prepared some of his favorite dishes consisting of hamburgers and chili hotdogs.

On June 26, Tuesday morning, His Holiness said a prayer of departure at the church before he left for his next leg of his Pontifical visit in Los Angeles.

Local Artist Constructs Monument

By Jeff Ahronian
Editor

There it stands... a rather ominous structure. The monument which Varaz Samuelian has dedicated to his life-long friend and confidant, the world renowned writer-playwright, William Saroyan. Standing over forty feet in height, it leaves a lasting impression on nearly everyone who sees it.

It was announced weeks before that the drive to raise funds for the completion of the Saroyan monument would end officially on November 20, 1990. The fund drive, which began in June, seeks to raise \$30,000.

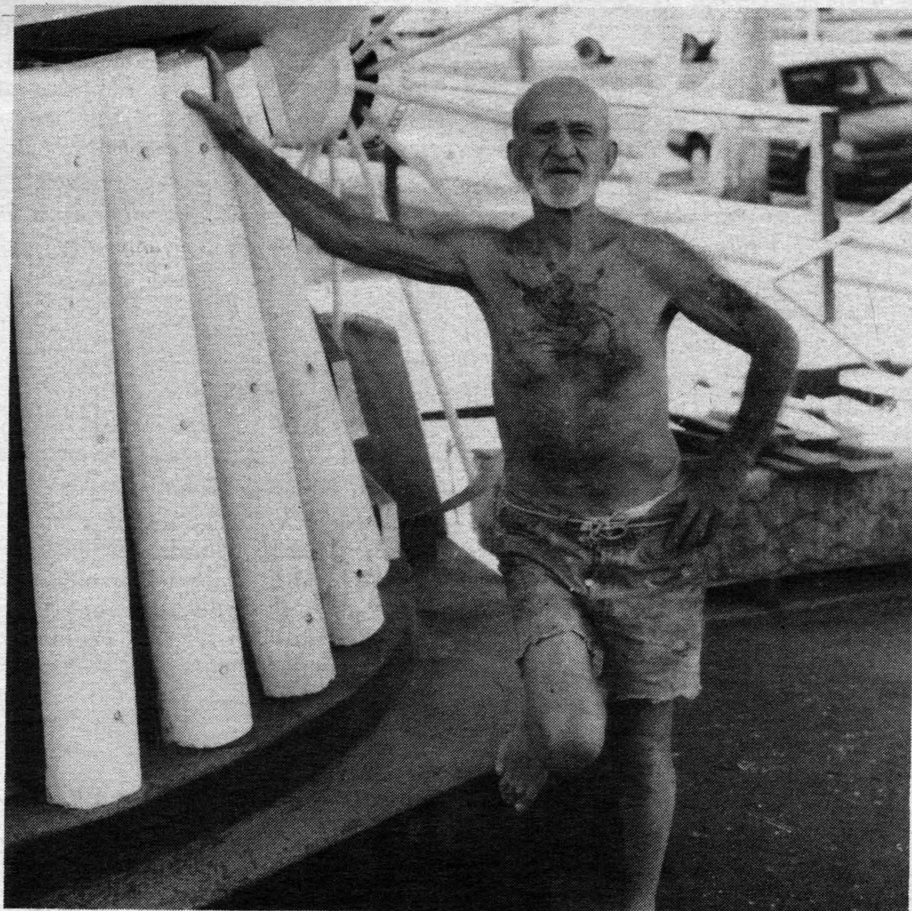
When I visited the artist, at his studio in downtown Fresno, he was working on his latest project-- a wall painting of Marilyn Monroe and Da Vinci's Mona Lisa. Samuelian, who was born in Yerevan, Armenia 73 years ago, had just ended a 36-hour hunger strike in which he was protesting against the situation in

Karabagh.

The Saroyan monument was started almost one year ago when Samuelian thought that he should do something for his friend Saroyan, who died in 1981. Samuelian, who also designed the bust of Saroyan that greets visitors to the William Saroyan theater, has many other tributes to the Fresno author located throughout his downtown museum, including a William Saroyan memorabilia room.

"Varaz and Saroyan were the best of friends when Willie was alive," said Ben Amirkhanian, the chairman of the William Saroyan Festival, in a press release. "But more importantly, they respected each other as Armenian artists. Who would be more appropriate to honor Willie with a statue than Varaz?"

Once, when Saroyan was asked if he thought Varaz Samuelian was any good, the Fresno author replied, "He is very good." If only Willie could see him now.



Varaz Samuelian standing beside his unfinished Saroyan monument.

Photo By Jon Philip Maroot



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ԸԼԼԱԼ ՔԱՋ ՈՒ ՀԱՄԱՐՁԱԿ

Հայութիւնը մտահոգող վերջին երկուփէտ տարիներու դեպքերու շղթան մը որ օղակ մը եւս աւելցուց իր ֆով: Այս անգամ Հայաստանի անկախութեան հռչակումն էր: Իւրաքանչիւր անհատի ֆով տարբեր գգացումներ կը տիրեն այս հարցին շուրջ: Անոր համար ալ կը հաւատանք թէ անոնց դիրքը որեւէ բանով փոխել աւելորդ է: Քանի բոլորին յոյսերը կամ վախերը միայն ապագան պիտի կարենայ արդարացնել:

Խիստ կարեւոր է սակայն, պատմութեան այս հանգրուանին նշել թէ՛ եթէ հայութիւնը դիմացներ է այսօր, դարեր, իր դիմադրութեամբ է դիմացներ, դիմադրելով որ չկլանուի, դիմադրելով ազատութիւն:

Այսպիսով ալ անկախութեան հռչակումը կամֆի եւ ուժի ֆայլ մը կը կրնայ նկատուիլ, որ ինչու չէ մօտիկ ապագային պիտի ստեղծէ այն առիթը, որ մենք հայերս ալ մտնենք վերջապէս ազատ եւ առողջ ազգերու շարքը:

Բոլոր հայութիւնը պէտք է անդրադառնայ, թէ ներկայ կացութիւնը կարեւոր հետեւանքներ կրնայ ունենալ մեր ժողովուրդին համար, եւ թէ բոլորին օգնութեամբ պէտք կայ:

Կոուի մէջ նետուողը եւ կը վիրաւորուի, եւ կրնայ մեռնիլ, բայց մեռնելէն վախցող ժողովուրդը ո՛չ կրնայ ապրիլ ու դիմանալ, ո՛չ ալ իրաւունք ունի ապրելու իրեն ուրոյն գոյութիւն:

Ուրեմն, բոլորիս գործակցութիւնը ֆաջաբար դիմագրաւելու որեւէ վտանգներու դիմաց, որ կրնան մէջտեղ գալ, խիստ կարեւոր է:

Եթէ կ'ուզենք գոյատեւել պէտք է վստահիմք մեր ուժերուն վրայ եւ չմոռնանք որ «օտարէն մեզ ֆայտա չկայ»:

Եթէ կ'ուզենք ազատ ապրիլ, պէտք է պայքարիլ առանց վախճալու, ֆաջ ու համարձակ, որովհետեւ յաղթանակը միշտ կոտորդիմն է:

Ս. Դ.

ՀԱՅԿԱԿԱՆ ԿՈՒՍԱԿՑՈՒԹԻՒՆՆԵՐԸ

Երբ փոքրամասնութեան մը մասին կը մտածենք, ընդհանրապէս կը ընենք նախ անոր մշակոյթը, լեզուն, պատմութիւնը, աւանդական կերակուրները եւ ժողովուրդը. սակայն, կը մոռնանք կարեւոր երեւոյթ մը այդ ժողովուրդին մասին — քաղաքականութիւնը եւ անոր քաղաքական կուսակցութիւնները:

Պատմութեան ընթացքին հայութիւնը երեք կուսակցութիւններ ունեցած է, անոնք են՝ Ռամկավար Ազատական Կուսակցութիւնը, Սոցեալ Դեմոկրատ Հնչակեան Կուսակցութիւնը եւ Հայ Յեղափոխական Կուսակցութիւնը: Դերերը զորս անոնք կը ստանձնեն սփիւռքի զանազան համայնքներուն մէջ շատ կենսական եղած են:

Հայկական առաջին կուսակցութիւնը որ հիմնուեցաւ Վանի մէջ 1885-ին, Արմենական Կուսակցութիւնն էր: Այս կուսակցութիւնը Սահմանադրական Ռամկավարներու հետ (կազմուած Գահիրէի մէջ 1908-ին) վերակազմեալ Հնչակեան Կուսակցութեան միանալով 1921-ին կազմեցին ներկայ Ռամկավար Ազատական Կուսակցութիւնը: Ասիկա ազատական գաղափարներով կուսակցութիւն մըն է, որ միշտ պաշտպան կանգնած է Հայաստանին, անկախ հոս տիրող քաղաքական դրութեան: Անոր

ղեկավարներն ու անդամները եղած են զարգացած գործընդեր, բժիշկներ, փաստաբաններ, ուսուցիչներ, եւ հասարակ բայց գիտակից ժողովուրդ մը:

Հայկական երկրորդ կուսակցութիւնը Սոցեալ Դեմոկրատ Հնչակեան Կուսակցութիւնն էր: Ան հիմնուեցաւ ժընէվի մէջ 1887-ին: Անոր նպատակն էր ձեռք ձգել ընկերվարական ազատ Հայաստան մը: Այս կուսակցութեան հետեւողները ընդհանրապէս կու գային Արեւմտեան Հայաստանէն եւ Անատոլիայէն: Անոնք պայքարեցան ազատագրելու համար Արեւմտեան Հայաստանը:

Հայկական երրորդ եւ մեծագոյն կուսակցութիւնը Հայ Յեղափոխական Դաշնակցութիւնը, նաեւ Յեղափոխական Կուսակցութիւն մըն էր, որ ընկերվարական գաղափարներ իւրացուց: Ան կազմուեցաւ 1890-ին Արեւելեան Հայաստանի ղեկավարներու կողմէ:

Հայկական այս երեք կուսակցութիւնները վերջին 76 տարիներու ընթացքին, հայկական ցեղասպանութենէն ետք, աշխատած են Հայ ժողովուրդին մէջ վառ պահել Հայ Դատը, Հայ մշակոյթը, լեզուն եւ պատմութիւնը, միաժամանակ արծարծելով հայկական հողերու ազատագրումը օտարի լուծէն:

Արմէն Ակիչեան

ՅԻՇՈՂՈՒԹԻՒՆ ՀԻՆԷՆ

... Այժմ 97 տարեկան եմ: Զմոռցայ սիրելի մեր ազգը, շատ զոհեցի՝ ի զուր: Մեզի խոստացան անկախ Հայաստան եւ տուին միայն անիրաւութիւն:

Մօտ 80 տարիներ առաջ Սեբաստիոյ մէջ պատեհութիւնը ունեցած էի բարեկամանալու աննման Դանիէլ Վարուժանի հետ: Անկէ ալ սորվեցայ ազգս սիրելու կերպը:

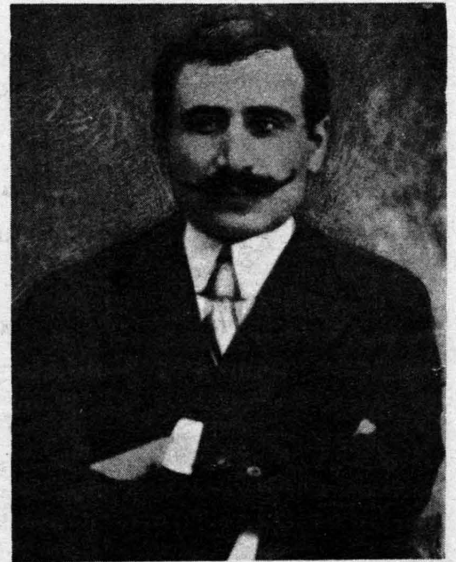
Կ'ուզեմ հոս պզտիկ եղբւրքիմ մը պատմել: Նախ ըսեմ որ Դանիէլ Վարուժանն ալ մեր մէջ, եւ նոյնիսկ Եւրոպա, եղաւ շատ հռչակաւոր բանաստեղծ մը: Իր գրած վերջին գիրքը «Հացին Երգը» չամբողջացուցած, հազիւ 34 տարեկան, այդ մեծ հանճարը Ապրիլ 24, 1915-ին տարին ու կտոր-կտոր ըրին: «Հացին Երգը» Սեբաստիոյ նշանաւոր գեղջուկի կեանքէն է:

«Մշակներ կան՝ որ փարչն իրենց բերնին դրած, Արեւն ի վեր, կ'ըմպեն երկա՛ր ջուրը գըլգըլն»:

Պատմելիքս թէեւ անհամ է, բայց կը շեշտէ մեր հայերու յանցանքներէն մէկը, կասկածամտութիւնը: Երբ մենք պատանիներս իրեն կ'այցեւէինք, իր խոնարհութիւնը շատ տպաւորիչ էր: Ան ազգին կը պատկանէր, թէեւ Դաշնակցական էր:

Առաջին անգամ միայն Սովետ Հայաստանն էր որ հինը մոռնալով գնահատեց այդ մեծ տաղանդը: Հայաստանի հետեւեցան միւս հայերը:

Յառաջիմականները ճաշով մը կը տօնէին Վարուժանի ծննդեան 100-ամեակը: Երբ լուսահոգի



Գ. Վարուժանը 1914 թ. Պոլսում (Անտիպ լուսանկար)

Արամ Արաքսը ինծի առաջարկեց որ այդ օրը երկու խօսք ալ ես խօսիմ, ընդունեցի: Ծաշէն վերջ ատենապետը եկաւ եւ ըսաւ որ ուրիշ ատեն արտայայտուիմ: Մենք գիրար չէինք ճանչնար, բայց նկատեցի որ պատուոյ սեղանին վրայ մէկուն հետ իմ մասիս կը փոփոխար: Շատ լաւ ըսի, եւ շուտով հիւանդ կնոջս քով վերադարձայ:

Այո, կասկածն էր կրկին, շատ տգիտօրէն:

Արդեօք այդ անձը գիտէ՞ր թէ ես միայն պարզ Հայ մըն էի, բայց Դանիէլ Վարուժան Դաշնակցական էր մինչեւ իր մահը: Ինծի համար հոգ չէր անշուշտ, բայց յարատեւ կասկածը մեր խեղճ ազգը առաջնորդած է միայն սխալներու եւ անմիութեան:

Հայկ Պէլոեան

ՀԱՅ ԻՐԱՒԱԲԱՆԱԿԱՆ ՄԻՈՒԹԻՒՆ

Իւրաքանչիւր Հայ անհատ որ օժտուած է ողջամիտ նկարագրով, պէտք է որ ուրախ զգացած ըլլայ լսելով Հայ Իրաւաբանական Միութեան կազմումը:

Վստահաբար որ քաջալերելի երեւոյթ մըն է տեսնելով այսպիսի ազգօգուտ եւ գործի նուիրուած կազմակերպութեան ծնունդը: Ամերիկայի մէջ ուր կ'ենթադրուի թէ շուրջ 2000 Հայ Իրաւաբաններ կան, ժամանակն էր որ այսպիսի Հայ մասնագէտներէ բաղկացած կազմակերպութիւն մը գոյութիւն ունենար: Ուրեմն, այս պատանի կազմակերպութիւնը, եւ առաջինը իր կարգին, հիմնուեցաւ 1989-ի Յունիսին՝ նպատակ ունենալով օժանդակելու համար օրինական հարցերը որ կը հետաքրքրեն այսօր Հայ ժողովուրդը, թէ սփիւռքի եւ թէ ալ Խորհրդային Հայաստանի մէջ:

Միութեան հիմնադիրն է, Ռաֆֆի Կ. Յովհաննէսեան, միջազգային իրաւաբան, որ այժմ Հայաստան կը գտնուի որպէս Հայկական Համագործակցութեան յարգելի Հայրենիքի մէջ, Հայաստանի այս ծանր օրերուն:

Հայ Իրաւաբանական առաջին տարեկան ընդհանուր ժողովը տեղի ունեցաւ Յունուար 12-14, 1990 Քալիֆորնիոյ Մարինա Տէլ Բէյ քաղաքին մէջ:

Կազմակերպութիւնը ունեցաւ նաեւ որոշ հիմնական յանձնախումբեր ինչպէս Հայ Իրաւունքներ պաշտպանելու յանձնախումբը, Pro Bar յանձնախումբը: Փաստաբանական ուսու-

մը շարունակող աշակերտներու յանձնախումբը եւ ուրիշ զանազան յանձնախումբեր:

Միութիւնը այժմ ունի 200-է աւելի անդամներ որոնք կարգին Քալիֆորնիոյ գերագոյն ատենի դատախազ Արմանտ Արապեանը:

Կազմակերպութեան կեդրոնական գրասենեակը կը գտնուի Լոս Անճելոսի մէջ, եւ ինչպէս նաեւ միութիւնը կը հրատարակէ տեղեկատու մը որ կը փոխանցէ կազմակերպութեան լուրերը, առայժմ լոյս տեսած են 2 թիւեր:

Հայ Իրաւաբանական Միութեան եծագոյն յաջողութիւններէն մէկը եղաւ իր ճանաչումը State Bar of California-ի կողմէ որ Քալիֆորնիոյ նահանգի փաստաբաններու մեծագոյն կազմակերպութիւնն է:

Այս փոքր տեղեկացումով կուտանք մեր լաւագոյն մաղմաղթանքները նորակազմ Հայ Իրաւաբանական Միութեան, ինչպէս նաեւ կոչ կ'ուղենք Սան Ուոքին հովիտի բոլոր Հայ փաստաբաններուն որ անդամակցին այս կազմակերպութեան որպէսզի ան աւելի զօրանայ եւ կարենայ հասնիլ իր նպատակին:

Խումբ մը ազգայնասէր եւ երիտասարդ Հայ Իրաւաբաններ քով-քովի գալով կ'ուզեն գործեր յառաջ տանիլ Հայութեան ի նպաստ, անոր համար ալ իւրաքանչիւրս բարոյապէս եւ ուրիշ որեւէ կարելի ձեւով պէտք է քաջալերենք այսպիսի քաջալերելի քայլեր:

QUESTIONS, continued from pg.5

another week.

Matt: No, 3 1/2 weeks in Armenia was just right.

Armen: Yes, if I had planned for a longer stay.

Q: Would you go again?

Phil: I would like to go again for an extended visit in order to learn Armenian better.

Matt: Definitely.

Armen: Definitely. At least once more. There is a place I now recognize as not only my historical past, but my personal present and future.

Q: What type of advice would you give to someone wanting to go to Armenia either for the summer or for a year to study?

Phil: Go with an open mind, expect the unexpected. Don't think that you will have all the comforts of home.

Matt: Do not expect all the conveniences that you have at home.

Life over there is very difficult. You need to go with someone who has been there before.

Armen: Be prepared for the experience of a lifetime. Life there is very difficult, but at the same time, very simple. Expect to be surprised and shocked at how the system does and does not work.

Q: Is there anything you regret not being able to do?

Phil: Nothing. We did everything possible. We did things I never thought we would do.

Matt: Not being able to visit Spitak because of a lack of fuel. We did so much, however, that I could not be more satisfied with our trip.

Armen: As I was leaving, not only did I feel sad, but also I regretted not being able to take all of my new friends and family with me back to America. For them to experience life here and all of the joys, comforts and opportunities it has to offer. They had so many questions about life here, about Armenians here. I wish there was some way to show them firsthand.

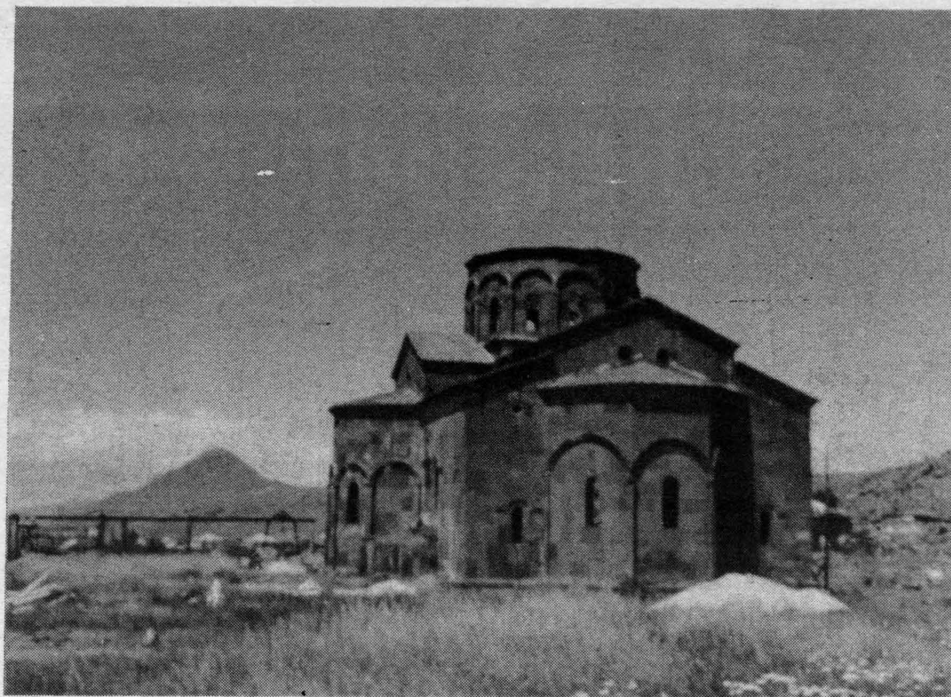


Photo By B. Der Mugrdachian

The 7th century Cathedral of Talin is currently undergoing renovations.

Next Issue...

"Don't Marry An Odar"

* Hye Profile

Plus...

Simon the Mouse

HUMAN RIGHTS continued from page 2

"Karabagh began with law, Azerbaijan responded with violence," she states.

In a commentary on the nature of the Karabagh conflict she says, "Why do I write about Armenia? Not because the fate of an entire people is involved; and not (let some forgive me) because a Christian people is involved. But because nowhere else have the central authorities demonstrated so clearly their inclination, not to protect the weak-which is the most important responsibility of any government-but to help the strong."

Bonner continues with an analysis of the real reasons behind the bloodshed and the disharmony in the region. Two weeks before Andrei Sakharov's death he said in the Supreme Soviet,

"For Azerbaijan, Karabagh is a question of prestige; for Armenia it is a question of life!"

It is very encouraging to see that a diverse group of writers, political scientists and artists, have joined to issue a statement which so strongly condemns the infringement of the human rights of Armenians in the Soviet Union.

How many more Armenians must die before the nations of the world pay

attention?

"For Azerbaijan, Karabagh is a question of prestige; for Armenia it is a question of life!"

A. Sakharov

Armenians throughout the world have welcomed the re-establishment of a government in Armenia that reflects the popular will and it is expected that the Republic of Armenia will take the necessary means to defend the Armenian population against further aggression.

Those who have joined in signing the open letter have indeed taken a strong step toward alerting the world to the threat of a second genocide against the Armenians. It is up to the United States and other nations to also condemn the anti-Armenian pogroms.

Human rights as a doctrine should mean that people have equal and inalienable rights wherever they live in the world. Those rights should include the right to security of life, and freedom to maintain their cultural identity. For the Armenians of the Soviet Union *human rights* means the right to life itself- and the right to defend themselves against the racist campaign which has been unleashed against them.

Armenia, cont. from pg. 8

who travel there on foot or by car. The Monastery of Datev has been returned to the jurisdiction of the Armenian Church and is currently being renovated.

Armenia is a treasure trove of churches, monasteries, and cathedrals. Among which visited by the group were Talin, Artik, Lmbatavank, Gladzor, Haghartsin, and Goshavank. A splendid historical site was the monastery of Amaghoun Noravank on the road to

Goris. Perched on a hill overlooking a valley, Noravank ranks among the archaeological wonders of the world with its intricate carvings and *khatchkars* (stone-crosses).

The month passed quickly for the young travelers. A two day stay in Moscow was on the return agenda and there was much to do before the last few hours of packing. Much was accomplished by simply having been to Armenia and experiencing life in a country where most were Armenians.

ASP Fall Lecture Series

"Video Images of

Armenia and Ankara"

A lecture-video presentation on political developments in Armenia and the 11th Turkish History Congress in Ankara

Guest Lecturer: Levon Marashlian

Associate Professor of History
Glendale College

Sunday, October 21, 1990

2:00 pm

Industrial Arts Room 101
CSU Fresno Campus

There is free admission and parking
For more information call 278-2669

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