

ՀԱՅ ՇԱՐԺՈՒՄ Hye Sharzhoom

December 1990
Volume 12, No. 2

Supplement to the Daily Collegian

President Haak Retires

ASP Honors Service to the Community

By Hye Sharzhoom Staff

Dr. Harold H. Haak in a statement to the Academic Assembly in August, announced his resignation as President of California State University, Fresno, effective July 15, 1991, after serving for ten and a half years. Prior to his assuming office as the sixth President of CSU Fresno on February 1, 1990 he had served for seven years as chancellor and professor of public affairs at the University of Colorado at Denver.

After stepping down, Dr. Haak plans to spend a period of time writing and preparing to return to the classroom as a Trustee Professor, a position which enables the holder to teach at any of The California State University's twenty campuses.

Dr. Haak has been a close friend of the Armenian community of the San Joaquin Valley since his arrival on the campus. With his support the Armenian Studies Program has prospered. The establishment of the Haig and Isabel Berberian Chair of Armenian Studies and the appointment of Dr. Dickran Kouymjian as the holder of the Berberian Endowed Chair have solidified the Armenian Studies Program.



CSUF President Dr. Harold Haak
Working closely with Professor Kouymjian, the Center for Armenian Studies was established in 1988 with new offices in the Peters Business Building and a fifteen member Center

for Armenian Studies Advisory Board was appointed by the President, composed of community supporters of the Program. The Center for Armenian Studies includes the Sahatdjian Library and the Avedian Archive Room and serves as a resource for students enrolled in Armenian Studies courses. Down the hall from the Center for Armenian Studies, the Bedrosian conference room is used for seminars and conferences.

Dr. Haak has been active in the plans to establish an exchange agreement between CSUF and Yerevan State University, with particular interest in the area of agriculture, an area which needs much work following the devastating Armenian earthquake of December 1988. The agreement will provide for the exchange of students and scholars between the two universities and will cement the relationship between Armenia and CSUF.

While at CSUF, Dr. Haak has achieved satisfaction with the changes in the liberal-arts based General Education program on campus as well as working with the University of California on a joint doctorate in the area of Educational Administration. The negotiations for the joint doctorate are approaching the final

stages of approval. Dr. Haak has worked closely with faculty on both of these efforts.

Dr. Haak has been involved with the Fresno community in general, serving on the Board of Directors of the Fresno Economic Development Corporation. Enthusiasm for the Fresno State Bulldogs was translated to open up academic fund-raising opportunities for the university. Private funds were used to build the University Business Center, the Enology Research Center, and the John Wright Theater project.

During Dr. Haak's tenure as President, the university has seen tremendous growth, both in the physical sense, with a number of new buildings being constructed, and also in the enrollment which has reached nearly twenty thousand. CSUF has been recognized as one of the finest regional universities in the United States, with a commitment to a top quality education.

Dr. Haak's successor to the Presidency will be selected in the next several months, when a search committee headed by CSU Trustee Marian Bagdasarian will present a short list of candidates to the CSU Board of Trustees for the final determination.

WARSAW VISITOR TALES FROM THE VIENNA STREETS

The Last Two Plays
of

WILLIAM SAROYAN

edited and with an introduction by Dickran Kouymjian

By Hye Sharzhoom Staff

Warsaw Visitor and *Tales from the Vienna Streets* are the last two plays of William Saroyan, who died in the spring of 1981. Now these two plays come to life in one volume, edited and with an introduction by Dr. Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies at CSU Fresno. Professor Kouymjian has written about and taught courses on Saroyan at universities in France and in Armenia as well as in the United States.

A part of the introduction to the new volume says,

"Written in the summer of 1980, the last summer of Saroyan's life, *Warsaw Visitor* and *Tales from the Vienna Streets* are Saroyan's ultimate statements for the stage. Inspired by recent visits to Warsaw and Vienna and shadowed by the symptoms of terminal

cancer, the themes of these last two plays are vast, possibly the broadest in scope of any of Saroyan's works. Staggering achievements both of them, and the clue to each is the character of the city in which the play is laid.

Warsaw, pulling back from Russia and alien to Western Europe, is a city set apart, in isolation. Similarly Saroyan, isolated by the immanence of death and confronted by his private devil, comes to grips like Warsaw with the deepest implications of solitude and survival.

Vienna, "settled dead center in the heart of all the great cities of the world," finds Saroyan there as Everyman, a minority of one, like all of us everywhere, sharing with our private devil the guilt and innocence of humankind.

In *Warsaw Visitor* the individual prevails in the face of death, the Dying

See Saroyan, page 8

News on 1990 Banquet

By Jeff Ahronian
Editor

On December 9, 1990, the Armenian Studies Program of California State University, Fresno will once again be having its annual banquet. This year, the Armenian Studies Program will be honoring Dr. Harold H. Haak, President of California State University, Fresno.

Dr. Haak has been a close friend of the Armenian community throughout his tenure at C.S.U.F. The talk around town has been that because Haak has worked so close with the Armenian Studies Program in recent years, many people have thought that he changed his name to Haak from Haakian.

The banquet will also be recognizing the recipients of Armenian Studies Program Scholarships. The A.S.P. is very helpful in providing applicable help and assistance to needy and deserving students. By participating in Armenian activities here on campus (such as *Hye Sharzhoom*), and also by showing a general interest in his or her Armenian culture, a students can obtain monetary help in the form of a scholarship in paying for his or her

tuition fees and school supplies. It's a system that students are indeed very fortunate to have.

The list of scholarship winners is as follows: Ara Kebabjian, Pamela Manoogian, Jonelle Garo, Phillip Garo, Jon Philip Maroot, Roger Worley, Roger Tarpin, Eva Sevan, Saterig Ohannessian, David Ohanian, Krikor Nishanian, Nicholas Picchi, Sevak Nazarian, Peggy Momjian, Panayiotis Makrides, Leon Kaye, Susan Kalinian, Matthew Jendian, Kristine Gengozian, Sonia Devejian, Janice Caprelian, Cynthia Baxter, Kelley Babigian, Gail Antranikian, Jeff Ahronian, Kathryn Stockdale, Gina Moordigian, Nora Kilaghbian, Sylvie Kevorkian, Karen Kaloustian, Jayne Kalfayan, Felicia Garcia, Debra Garabedian, Donna Basmajian, Shant Avakian, Eliz Adjinian, and Serop Torossian.

The banquet will take place Sunday, December 9, 1990 at the C.S.U.F. Residence Dining Facility. Social hour will begin at 5:00 p.m. and dinner will commence at 6:00 p.m. The cost is \$25.00 per person.

If you have any questions concerning the banquet please feel free to contact the Armenian Studies Program office at (209) 278-2669.

An ode to Armenian Grandmothers

By Jeff Ahronian
Editor

Imagine this particular scenario...

You've just had one of the worst days of your entire life. You ran out of gas while going to school, you slammed your hand in the car door, you flunked four tests, you got a speeding ticket coming home, and you didn't even get to eat breakfast, lunch, or dinner.

Calgon, take me away...

No, taking a bubble bath is not the solution to all of these problems. Instead, maybe a visit to Grandpa and Grandma's house would do the trick. "Over the hills and through the woods to grandmother's house we go." Although, in most cases it's over the freeways and through the vineyards.

The image the typical Armenian grandmother creates leaves a lasting impression on one's perceptionary senses. The sweet smell of her alluring perfume, the rattling of her jewelry, the newly permed coiffure... ahhhh, take me back to the days of yore-- the days when grandmothers ruled the Earth.

There they stand, gingerly juxtaposed against their mighty stoves, stirring whatever they have in that gigantic pan of theirs, constantly referring to us as "Anoesh" or "Buzdiga."

They are peaceful little women (most of the time that is) with their hearts set on keeping us happy.

However, throughout the years, the basic concept of their existence has never changed--it has always remained a constant, Armenian

grandmothers love to cook. They have hundreds of cookbooks lying around their houses but have you ever actually seen them using one. Every recipe is embedded in memory - a pinch of this, a dash of that - each grandmother's being unique in it's own way. Why what would the Armenian grandmother be like without her many, diverse specialties: the many different Armenian dishes- including yalanchie, pilaf, dolma (need I go on?); and especially, the wide assortment and variety of pies ranging from the all-time classic fresh boysenberry to the tantalizing chocolate/ bannana /creme. Ahhhh...

But there's also the other side to Armenian grandmothers that we love to envision.

The side that always reminds us to wear our coat. The side that breaks

into a frantic worry state when we're not home one minute after the time we said we'd be. The side that hangs pictures of us throughout the entire house (including the bathroom). And the side that force feeds us their food creations especially the infamous eggplant concoction to which most persons under the age of 21 have yet to succumb to.

Thus, in this day and age where machines and computers have transformed the world as we know it, one thought remains to be uncertain... will the robot eventually take the place of the Armenian grandmother?

NEVER!!

The moral of this story is plain and simple: cherish what you have while you have it and eat as much home-baked pie as you can.

Letters to the Editor

Dear Editor,

In your October 1990 issue of the *Hye Sharzhoom* you make a comparison of the town of Watertown with your city of Fresno. I have a story that I often repeat about these two places and I tell it as a friend of the Watertown Armenians.

Next to Watertown, the largest concentration of Armenians are in Fresno. In the Mid-West there are very few Armenians. So, in a little Kansas town there is an Armenian who has a small shop in which he has worked for some 15 years. With another Armenian some 50 miles away north and one more some 45 miles south, he has little association with Armenians. He feels very lonesome for some Armenian conversation and some Armenian food. His friend Jack has an Armenian restaurant in Fresno. So, after his 15 years of isolation, he decides to go to Fresno to his friend Jack's restaurant and get the yearning

out of his system. He arrives in Fresno and finds his friend Jack's restaurant and enters to be served. While sitting at the table, a waiter comes to serve him. He looks up and notices that the waiter is Chinese. He doesn't know what to say as the waiter, speaking in clear Armenian, asks him what he wants and comes back with everything. He is pleased but flabbergasted. So when he is finished and goes to pay his bill, his friend Jack, who is at the cash register asks him how everything was.

"Everything was wonderful Jack, but (pointing to the Chinese waiter) how did you teach him so much Armenian?"

"Not so loud," responds Jack, "he thinks he's speaking English!"

Sincerely,

Thomas T. Amirian
Brookline, Massachusetts

DEC

CALIFORNIA

1990

HYE SHARZ

Dear Editor,

This is in reference to your article regarding the HYE license plates. I am one of those who is proud to tell everyone I'm a HYE! The year following the purchase of my last car, I opted for a personalized license plate. After weeks of checking, I decided on 1HYEGUY. Already taken was HYE EM, HYE WOP (Armenian/Italian I guess), URARTU, and ARMENIA. I thought of I AM HYE of IM HYE but figured the DMV would disallow it because of the double meaning. I even thought of ODAR HYE but I don't like the word "odar." It too has a double meaning, especially

to the ignorant. Besides, what's wrong with being half Armenian. Does it make me less proud? No!

I have been approached by fellow Armenians, and also waved at and honked at by the ignorant. As to getting a plate with HYE in it, remember, all new plates for several years will have HYE in them. Even the standard plate will have it. So you see, HYE won't die out. Eat your heart out Turks. HYES will live forever... at least on California's highways.

Sincerely,

Franklin R. Penirian
Sacramento, California

Dear Editor,

Enclosed is a small donation to your Hye Sharzhoom which we enjoy reading. It is gratifying to read about the interest that the younger generation has in visiting Armenia.

Sincerely,
Roxie Maljanian
Newington, Connecticut

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Hye Sharzhoom is a supplement of the *Daily Collegian* and the newspaper of the CSUP Armenian Students Organization and the Armenian Studies Program and is funded by the Associated Students.

Articles may be reprinted provided that *Hye Sharzhoom* is acknowledged.

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.

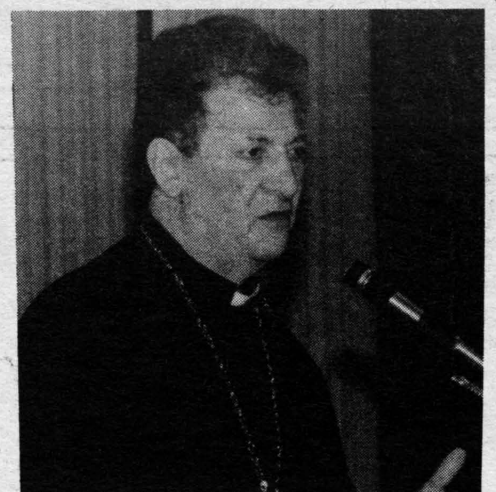
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Patriarch Torkom Manoogian at last year's banquet.

ASO Corner

By Janice Caprelian
A.S.O. President

For the last couple of months, the Armenian Students Organization has been busy with many different activities. On Sunday, October 21, 1990, the A.S.O. co-sponsored a lecture given by Professor Levon Marashlian of Glendale College. The lecture-video presentation dealt with recent political developments in Armenia.

On Friday, November 16, as part two of the lecture series, Alice Haig spoke in regards to a book written by her father, Rev. Ephraim K. Jernazian, intitled "Judgement Unto Truth."

On November 7, the A.S.O. had a food sale on campus in which we sold shish kebab, pilaf, and peda bread. We are pleased to say that it was a huge success, since many of the students who purchased the lunches wanted to know if the A.S.O. was going to do it again. By popular demand, the A.S.O. will be selling chicken kebab lunches on campus on Monday December 10.

The A.S.O. also has planned many upcoming events and student activities.

On December 8, we will be having a Christmas Party which will be done in the fashion of a progressive potluck dinner. The party is going to be held at three separate locations. It will begin with salad at Deborah Soghomonian's house from 6:00 p.m. to 7:00 p.m.,

ASO Intramural Sports Update

By Jonelle Garo
Staff Writer

The Armenian Students Organization is involved in many intramural sports activities throughout the year. This fall the A.S.O. produced three teams to compete in the sport of volleyball. There was an all-women's team, an all-men's team, and a coed team. The competitions were once a week, for five weeks. Each game was set up to have the two teams play the best out of three matches.

The women's team played four of the five games, but unfortunately did not come up with any victories this Fall.

The men's team had many close, fiery games, and won quite a few of them, but ended the season with one win and four losses in five matches.

The coed team was comprised of three boys and three girls. They were dominant in all of their matches, yet, ended the season with two victories and three losses.

Even though the A.S.O. volleyball teams did not win every game, there was



Photo by Jon Philip Maroot

Members of the A.S.O. intramural co-ed volleyball team.

still strong support from other members in the club who came to cheer for their three teams. Intramural team sports are great activities for group involvement as well as a way to inform other groups of our presence on campus.

Next semester, the A.S.O. will again be participating in intramural

sports. The men will undoubtedly provide a formidable and exciting basketball team, while the women will hopefully have an inter-tube water polo team. We again encourage your support and look forward to seeing everyone at the games - times to be announced!

Another reminder to members is that the Armenian Studies Program banquet will be held on Sunday, December 9. Students who received scholarships from the Armenian Studies Program will be honored along with retiring C.S.U.F. President Dr. Harold H. Haak.

If there are any suggestions or ideas

that you have for the organization, feel free to stop by the A.S.O. booth on campus during Mondays, Wednesdays, or Fridays between 12:00 p.m. and 2:00 p.m. and talk to any of the students who are there. Your opinions and suggestion are very important to us.

Have a very, merry Christmas and a happy, happy New Year!

24th Annual MESA Conference

By Barlow Der Mugrdechian
Advisor

The 24th annual meeting of the Middle East Studies Association (MESA) of North America took place in San Antonio, Texas, November 10-13, 1990. In addition, the Society for Armenian Studies (SAS) held its annual meeting in conjunction with the MESA

meeting. The SAS is a professional organization composed of scholars and teachers of Armenian Studies throughout the world. The Society sponsors panels throughout the year at professional meetings and conferences.

During their meeting the SAS discussed the state of Armenian Studies and the immediate needs of scholars in the field. Financial support for publications and for travel to professional

conferences is an important part of bringing Armenian Studies into the scope of other disciplines.

The Middle East Studies Association is the largest professional organization in the United States which deals with the Middle East, and it includes members from disciplines such as history, political science, art, language, literature, and linguistics. It encompasses those who are in Armenian, Arabic, Hebrew, Per-

sian, Turkish, and Kurdish studies.

This year the SAS sponsored a panel, "The Armenian Genocide", chaired by Dr. Richard Hovannisian of UCLA. Four papers were presented: *Bearing Witness: The Armenian Missionary Archives*, by Suzanne Moranian (Univ. of Wisconsin, Madison); *The Armenian Genocide in the Ottoman Courts Martial*, Kevork Bardakjian (University of Michigan); *The Role of Survivor Testimony*, Donald E. Miller (USC); and *Armenian Literary Responses to Catastrophe*, Rubina Perroomian (UCLA).

This same panel had been rejected by the Panels Committee at last year's MESA convention held in Toronto. Panel organizers could not cite specific reasons for the refusal, so the panel was resubmitted this year and accepted.

Taken as a whole, the papers shed valuable light on the effects of the Genocide on both victims and perpetrators. For the Armenian victims, as attested to by Dr. Miller and Dr. Perroomian, it was the struggle to come to terms with the irreconcilable, in both family relationships and through literature. It is a struggle which is continuing.

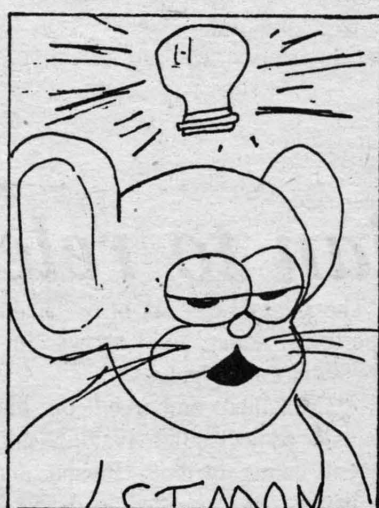
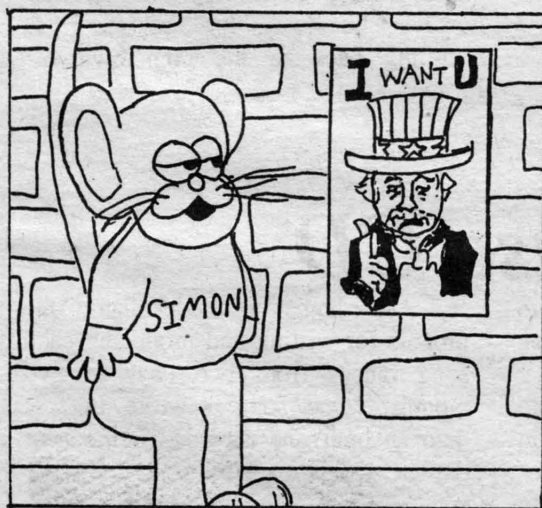
Suzanne Moranian cited the extensive use of American missionaries who bore witness to the tragedy of the Armenians in the Ottoman Empire. Their eye-witness accounts are the stories of brave individuals who attempted to save Armenians at the same time bearing witness to their destruction.

Dr. Bardakjian's paper dealt with the documentation of the Ottoman Court Martials following the defeat of the Ottoman Empire in World War I. In his research, he found additional evidence of

See MESA, page 4

Simon the Mouse

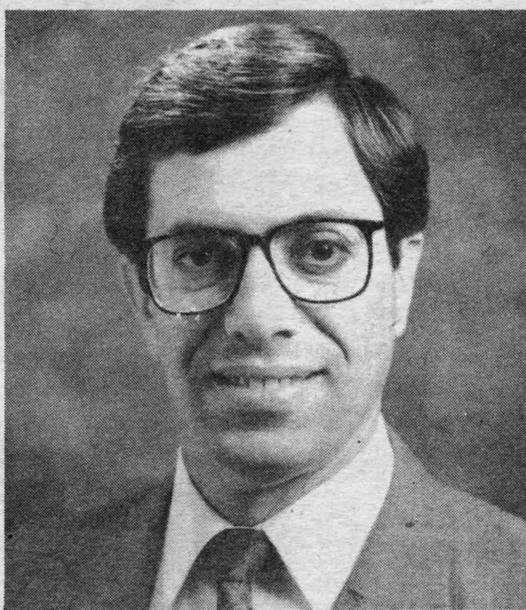
By Jeff Ahronian



Hye Profile:

Charles S. Poochigian

Name: Charles S. (Chuck) Poochigian
Occupation: Attorney. Currently serving on the senior staff of Governor Deukmejian as Chief Deputy Appointments Secretary (since November, 1988)
Born: May 31, 1949, in Fresno, California
Marital Status: Married to Debbie (nee Koligian) Poochigian on February 18, 1977.
Children: Mark (12), Kirk (10), and Laura (8).
The purpose of my job is: To assist the Governor in the recruitment, evaluation, and appointment of people to boards and commissions and to executive-level jobs in state government.
First job: Working at my father's packing house at the age of 13.
What I enjoy most about my job: Meeting so many fine people from throughout the state who wish to engage in public service and who share my very high esteem for our great Governor.
I realized I wanted to be involved in politics when: I was in elementary school and felt inspired by President Kennedy.
My most embarrassing moment ever was: Too embarrassing to describe in *Hye Sharzhoom*.
The persons who have had the most impact on my life are: My parents, grandparents, and wife.
All-time favorite television show: The Tonight Show.
All-time favorite movies: It's a Wonderful Life and Casa Blanca.
Favorite foods: Kheyma and cabbage sarma.
Favorite vacation spots: Pismo beach and Victoria, B.C.
Favorite sport: Baseball.
People who make me laugh: Jay Leno and Tim Flanigan (a Sacramento attorney who previously held my position in the Governor's office).
Biggest regret: Not joining the Governor's staff years ago.



If I could change one thing about myself, I would: Get better organized and exercise greater self-discipline with respect to the use of time.
Best gift I ever gave: A string of pearls to my wife.
Best give I ever received: My wife and children.
Fondest childhood memory: Attending family picnics at Kearney Park and taking weekend trips with my parents and brothers.
Favorite way to relax: Tent camping at Kings Canyon National Park.
Biggest gripe: Not having enough time to spend on family recreation.
I am most proud of: My Armenian heritage.
Twenty years from now, I will be: Hopefully alive and well living in Fresno.

Campus Hye Profiles

"What do you plan to do on Armenian Christmas, Sunday, January 6, 1991?"

Peggy Momjian

Age: 20 Major: Functional Biology

"I will celebrate Armenian Christmas by going to church with my family and friends and keep the spirit of Christ's birth alive."

Sara Der Barghamian

Age: 18 Major: Accounting

"I am going to church in New Jersey and will be celebrating Armenian Christmas there."

Greg Kassabian

Age: 19 Major: Civil Engineering

"I will be going to church in the morning and will be spending the rest of the day with my family."

Nishan Majarian

Age: 21 Major: International Business

"I will be in Visalia at my Armenian grandmother's ranch where I'll just hang out and eat some *sarma* while she reads poetry to me."

Troy Root

Age: 20 Major: Computer Science

"I will be at church most of the day and most likely have a family gathering afterwards."

Ara Kebahjian

Age: 20 Major: Business

"I will be going to church with my family and then we will probably have a formal family dinner."

Vartan Vartanian

Age: 20 Major: Business

"I will be celebrating Armenian Christmas by attending church. I will then play *tayloo* with my grandfathers and maybe this year I'll win."

Christine Caprellan

Age: 21 Major: International Business

"I'll be in church singing the Christmas *sharagan's* (sacred songs) that I have learned."

Fresno true home for Poochigian

By Jeff Ahronian
Editor

Chuck Poochigian has always had a strange fascination for the city of Fresno. Ask him to describe his *Garden of Eden* and one word immediately pops into mind-- Fresno. He marvels at the endless rows of vineyards and at the countless number of Armenian restaurants. Even after moving to Sacramento nearly one year ago, Poochigian has never really left Fresno. "I'm here at least half the weekends out of each month," he notes.

Poochigian was raised by his parents Frank and Gladys Poochigian and grew up on his father's ranch along with his two brothers Robert and Gary.

MESA, cont. from page 3

the crimes committed against the Armenians by the Ottoman Turkish government, led by the Committee of Union and Progress.

Panels usually last from one and one half hours to two hours and are followed by a question and answer period. Typically scholars exchange opinions on the validity or interpretation of the papers delivered. In recent years, Turkish scholars have attended the MESA meetings in large numbers and many have been present at the panels which deal with the Armenian Genocide. At times the exchanges become heated as has occurred at several MESA meetings.

The small Armenian community of San Antonio hosted a dinner for the SAS members in town and also attended panels and exhibits.

The 1990 MESA meeting was hosted by the Center for Middle East Studies at the University of Texas at Austin.

Next year the MESA meeting will be held in Washington, D.C. and it is expected to be one of the largest conferences ever.

He graduated from Sanger High School in 1967 and then moved on to California State University, Fresno where he majored in Business Administration. Poochigian was very active in student government along with various clubs. He received his law degree from the University of Santa Clara and practiced law in Fresno until November of 1988 - that's when he decided to accept a position on Governor George Deukmejian's staff.

Poochigian feels that his Armenian heritage is the most important aspect of his life. He feels that his strong sense of family values, culture, and faith all stem from his Armenian background. "We can be very good effective Americans and at the same time retain our Armenian

heritage," he states. Poochigian also feels that politics can be an effective way of recognizing certain Armenian issues. "It is extremely promising to see young Armenians turning to politics and addressing problems such as Armenian Genocide," states Poochigian. "I think much credit must go to Governor Deukmejian who has inspired many, myself included, to advance the Armenian Cause."

When asked what kind of qualities good politicians should possess, Poochigian states, "They should have a sense of what their constituents feel are important issues. They also should have a well defined set of values and an ideology that guides them in their decision making." He goes on to say that legislation can an effective tool,

yet, if not exercised correctly, can create immense problems. "Politicians must have a good sense of what is right and what is wrong," he adds.

George Deukmejian has been his greatest political inspiration. He points to the Governor's strong sense of moral values and the honorable way in which he has held office as characteristics of an effective, yet honest, politician.

Poochigian has hinted about running for office, yet, he states that this would not be something that would happen in the immediate future. Poochigian's short term future endeavors are unknown as of writing, however, he always has the intent of returning back to his hometown of Fresno.

The Glass Lens

Local musician to release CD

By Cynthia D. Baxter
Staff Writer

"The Glass Lens," a music project initiated by Fresno James Mekalian in 1989, is nearing completion of a compact disk to be released early in the new year.

Mekalian writes, produces and performs music ranging in style from acoustic guitar to synthesized dance music. Already, a song entitled "Yellow" from the upcoming album has been selected as a track on a 10' cassette compilation which will be distributed internationally by the record label Electronic Cottage.

Mekalian, along with help from fellow musicians Rich Fairchild, Russ Hildreth, and Morris Brown, recorded a three song demo tape in July of 1990 and has received airplay on KFSR.

"The Glass Lens" is also scheduled to perform some live shows in some Fresno local nightclubs.

Mekalian embarked on his solo music project after playing guitar in local bands in both Fresno and Los Angeles. He decided to record solo because he wanted to learn to cover every aspect of a song. "I wanted to start writing music and be able to do more than just the guitar part," he said.

Mekalian, a 25 year old USC graduate and current CSUF student, has played guitar for seven years, but has progressed into the technology of electronic instruments. Mekalian writes and experiments with songs on his own portable home studio consisting of a synthesizer, rhythm machine, and guitar effects processor, and then records the finished product at Double D Music Studio in Southeast Fresno.

According to Mekalian the process for writing and producing each song ranges from two days to two months. "One song I wrote in less than an hour and recorded it the next day in two hours," he said, but other songs take months to polish because parts have to be redone.

Besides "The Glass Lens," Mekalian also is involved musically in a Fresno local band, "Scarlet's Carousel." He said that Fresno, even though it doesn't have the reputation of Los Angeles for music, is rich in musical talent that is not often not recognized.

In the next five years, Mekalian plans to continue recording and performing music. "I want to build on production and try to reach as many alternative listeners as possible," he said.

Situation in Karabagh region updated

By Armen Aghishian
Staff Writer

If it were at all possible to anger and enrage a person, the best conceivable way to do it would be to pilfer one of his treasured possessions. Similarly, you will illicit a reaction just as strong and vehement from an entire country. Artzakh, which is known today as Karabagh, was given to Azerbaijan in 1923 by Joseph Stalin. Since then, there has been an overwhelming discontent among its people regarding the situation. At first, due to political oppression people didn't dare to raise their voice. Throughout the last two years, the issue of Artzakh has heated up

once again.

Soviet leaders, in fear of other republic's making similar demands have not honored Armenia's territorial land claims. Even though the territory is recognized as rightfully being Armenia's (part of historic Armenia), a solution does not seem to be within our grasp. However, throughout the last 70 years, the Soviet Union has made "territorial corrections" within their other republics. Oil interests in Azerbaijan are said to be a major factor in repressing the Soviet Union from taking corrective action. The vast muslim population in the U.S.S.R., including Azerbaijan also has had a restraining effect.

Of late, there have been numerous acts of violence and belligerence towards Armenian inhabitants of the Nagorno-Karabagh region. These atrocities include beatings, shootings, and murders, committed not only by Azerbaijani's but also by Soviet troops as well. Presently, over 160,000 Armenians reside in the Nagorno-Karabagh area-- approximately 80% of Karabagh's population.

In protest of the existing situation and conditions in Nagorno-Karabagh, Soviet Supreme deputy Zori Balayan and astrophysicist Victor Hampartzoumian along with three others went on a hunger strike for several weeks. Their

goal was to have their "voices" heard and to motivate officials into taking some positive action on the situation. Though their "voices" were heard in such outlets as *Pravda*, and many other Armenian newspapers, encouragement from Armenian President Levon Der Bedrosian led them to end their hunger strike leaving their goals anything but fulfilled.

The plight of Armenians in Karabagh, though uncertain as of yet, requires support from the diaspora. Hopefully, we will see an end to the unnecessary violence occurring in an area of land which rightfully belongs to those being persecuted.

Focus on lecture series

Alice Haig speaks on father's book

By Armen Aghishian
Staff Writer

On Friday, November 16, 1990 at the C.S.U.F. Alice Peters Auditorium, Mrs. Alice Haig gave a one hour presentation on her father's book *Judgement Unto Truth*. The book, by Rev. Ephraim K. Jernazian, was published by the Zoryan Institute of Boston, Massachusetts. The presentation was made possible by the Armenian Studies Program, the Armenian Students Organization, and the Zoryan Institute.

Following the introduction given by Prof. Barlow Der Mugrdechian and Rev. Karl Avakian, minister to the Armenian Evangelical Union, Mrs. Haig began by giving us some anecdotes of her father's heroic accomplishments including survival during the four "stages" of the Armenian Genocide (1895, 1909, 1915, 1920-21). He endured a considerable amount of mental and physical pain. The anguish he was put through as he was witnessing years

upon years of destruction of his homeland and people, and living in captivity for 21 months in Turkish prisons - from which he was able to escape and flee to Aleppo, Syria - served to strengthen, mature, and make Rev. Jernazian more determined toward the Armenian Cause. On several opportunities he was able to save several hundred Armenians that were destined to be slaughtered. But most importantly this great man not only made sacrifices to achieve these remarkable accomplishments, he also lived to tell and eventually write about them.

The presentation also included the showing of about 30 slides. These slides were of beautiful Cilicia, and the author's native Urfa, in historic Armenia. There were also several photographs of the schools and the universities Rev. Jernazian had attended and graduated from.

I also appreciated the emphasis that was placed, both in the book and by Mrs. Haig, on the fact that not all

See Haig, page 6



Mrs. Alice Haig presenting a copy of *Judgement Unto Truth* to Barlow Der Mugrdechian.

Photo by Jon Philip Maroot

Yerevan and Ankara Videos Shown

Marashlian Lectures on Trip

By Sato Ohannessian
Staff Writer

Action is the word to describe Professor Levon Marashlian's video-lecture presentation on Sunday, October 21, 1990, at California State University, Fresno. Professor Marashlian is an Associate Professor of History at Glendale College in California. His presentation, "Video Images of Armenia and Ankara", dealt with events in Armenia and Turkey. The lecture was the first in a series of lectures co-sponsored by the Armenian Students Organization and the Armenian Studies Program.

The first portion of his lecture concerned his visit to Armenia this past summer. He had visited Armenia in May of 1990. During his stay there, he took some footage of fighting that went on in Yerevan as Armenians thought that Soviet troops were entering the capital.

On May 27, 1990, as he was taping

near the train station he saw a crowd begin to form. "The doors were locked for clean-up (several Armenians had been shot dead just minutes earlier by Soviet soldiers), but when the people saw me with my video camera, they wanted me to go in and film," said Marashlian. He saw bullet holes in the walls of the station and blood on the floor.

As he was getting out of the building, he found himself being whisked away into a stranger's car and being taken toward the Erebuni Museum square. "The driver saw me with the camera and wanted me to document the fighting," Marashlian said. There was shooting going on between Armenian *Fedayees* (freedom fighters) and Soviet soldiers. During this time, Marashlian was hiding in the grass and bushes videotaping. The soldiers saw his camera and began firing at him. At that moment, everyone scattered and ran away. Although Professor Marashlian's video was a bit on the rough side, due mostly to the intense action taking

place, the audience was left in awe to what they had just witnessed.

"I ran into a restaurant thinking it would be safe, but I saw tanks lined up and then found out that the restaurant was a *Fedayee* headquarter...I didn't know that," Marashlian explained. The employees of the restaurant told Marashlian to hide his camera or the soldiers would shoot him on the spot. So Marashlian hid his camera in a freezer. They later convinced the soldiers that he was not a *fedayee* but an employee. "We went out and surrendered. They saw we had no guns and checked the restaurant. Then the soldiers put us in a room with a guard," Marashlian stated. "Everything was complete chaos," he added. Marashlian was lucky to finally be released the next day alive and well.

In the second half of his lecture, Marashlian talked about the 11th Turkish History Congress which took place in Ankara, Turkey. He was invited there by the Turkish government. He showed the audience some footage taken from

Turkish television which had extensive coverage of the convention, and in particular of the sixteen papers presented by various scholars concerning the Armenian Genocide and Armenian history.

One scholar would present his paper and the other scholars would ask questions or critique it. Professor Marashlian, who was the only Armenian scholar present (many had been invited), seemed as if he were a representative of all the Armenians in the world because after every presentation, he would comment on it and prove where there had been errors. Many of the scholars spoke only Turkish although most used English, but Professor Marashlian translated the necessary parts.

Professor Marashlian also delivered a paper on the Armenian Question which was met by interested remarks.

The presentation captured and kept the attention of the entire audience.

A contributor to this article was Vina Kochounian.

A Closer Look at Armenian Christmas

A Special Feast Day

By Janice Caprelian
Staff Writer

For the Armenian Church, January 6 is a special feast day. It is the celebration of Christ's birth (Soorp Dznout, or Holy Birth) and His Baptism in the River Jordan.

The Armenians aren't the only Christians who have celebrated the sixth of January as the Nativity of Christ. Epiphany, which is the Birth Day of Christ, was celebrated by all Christians up until the fourth century.

It was only after the fourth century that the Roman Catholic Church decided to celebrate the Nativity on the 25th of December and Baptism on the 6th of January.

One of the main reasons why the Latin Church decided to celebrate Christ's birth on the 25th of December was because of the popular pagan birthday festival of the Sun-god, Mithra. His birthday was celebrated in Rome on the 25th of December.

In order to put an end to the celebration of the feast of the Sun-god, the church of Rome decided to observe the 25th of December as Christ's date of birth. This change, having begun

in Rome, spread very quickly to the East and all over the Roman Empire.

The combined celebration of the Nativity and the Baptism is called in Armenian, "Azdvadz-a-haydnoutiun," which means, "appearance of God." The two celebrated together of equal importance.

The birth of Christ is the starting point of His human life. The Baptism is the starting point of His public life, and ministry. According to Saint Luke the Evangelist, when Christ was baptized, it was on His 30th birthday, which is the 6th of January.

In the Armenian Church, on this holy day, a popular ceremony is performed. It is called "Chour-ornek," which is the blessing of water. It is performed in commemoration of Christ's Baptism.

Nothing definite about the day and year of Christ's birth has ever been found. Only in historical tradition and the records of church councils do we find proof that the birth of Christ was celebrated on January 6th in all Christian Churches.

For these reasons, Armenians all over the world celebrate Christmas on the 6th of January.

What About Dec. 25th?

By M. Leon Peters
Staff Writer

On January 6th, Armenians throughout the world rejoice and celebrate Christmas. Wait a minute... isn't Christmas on December 25th? Last time I checked it was, but what is this talk about an Armenian Christmas? My curiosity overwhelmed my sense of reality.

Is there really an Armenian Christmas, I asked myself repeatedly. My first thought was that some Armenian had bought a calendar from K-Mart and had gotten ripped off. I then consulted my Der Hayr for insight into this question. It was Der Kevork who told me the exact reason why Armenians celebrate Christmas on the 6th of January instead of December 25th. "The reason why Armenians celebrate Christmas on January 6th is because January 6th is the real Birth Day of Christ," Der Hayr stated.

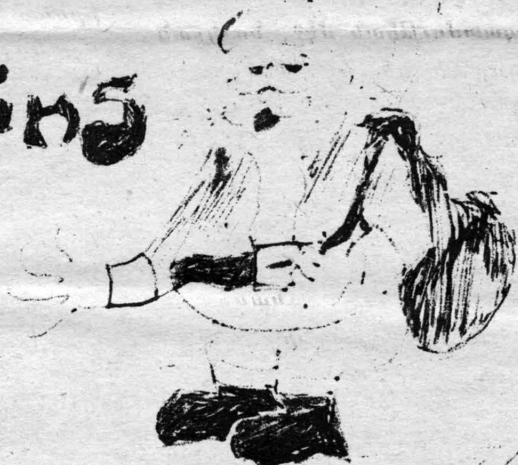
After removing my hip-boots I journeyed where no Armenian has gone before... I went to Macy's on a day when no pre-Christmas sales were on. I talked with the Macy's store manager about people who come in before and after Christmas. He told me that the

pre-Christmas sales are about one half of the post-Christmas sales. The manager also stated that sales drop off dramatically after January 6th. Did he say January - as in the first month of the year - 6th? Hmmmmmm... something wasn't right here.

More sales after Christmas than before, and the sales drop off dramatically after January 6th? Hey, wait a minute... January 6th is when Armenians celebrate *their* Christmas. You know what this means don't you? I get two times the presents than Americans do! Or is it that Armenians want to get a better price for presents they buy. That's it... that's why Armenians have Christmas on January 6th.. to get better deals on Christmas presents. Some people might think that Armenians are cheap, stingy, thrifty, frugal and deep pocketed. In my opinion, I call this SMART. Let the people who celebrate Christmas on December 25th just keep on buying those presents two times the cost of what Armenians pay for them. We all know that Christmas is *really* on January 6th!!!

The views expressed in this article are not to be taken totally seriously--
Editor.

Season's
Greetings



Haig, cont. from page 5

of the Turks and Germans were "enemies", there were some that made great efforts to help Armenians!

The translation of Judgement Unto Truth from Armenian to English was completed by Mrs. Haig. The book, which is replete with accounts of the Genocide and its encompassing degradations, gives an excellent

opportunity for those who do not read Armenian to learn about their heritage and identity. The translation of this book further strengthens the quest for the Armenian Cause, as well as inspiration and opportunity for the younger generation to keep the Armenian Spirit and Armenian Identity alive.

Thank you to Hye Sharzhoom Donors!

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Հայկական էջ



ԽՄԲԱԳՐԱԿԱՆ

ԴԱՍԵՐ ԱՌՆԵԼ

ՓՈՐՁԱՌՈՒԹԻՒՆՆԵՐԷ

Ժողովուրդի մը գործունեւը եւ մեծութիւնը կախում ունի այն հարցէն թէ անոր գաւակները որքան դաս կ'առնեն իրենց ազգային պատմութենէն:

Շատ մը հօգոյ ազգեր կորսուած են, երբ անոնց ժառանգորդները չեն կրցած իրենց ազգային պատմութեան կերտած աւանդութիւններուն հաւատարիմ մնալ:

Անցեալին պատահած դէպքերը, արձանագրուելով, օրինակ պէտք է դառնան յետագային եկող սերունդներուն, որպէս զի գաւառներ կարդալով գիտնան թէ իրենց ինչ բնաւորութեան տէր ժողովուրդի մը գաւակներն են:

Բայց այդքանով չի վերջանար պատմութեան դերն ու կարեւորութիւնը, որովհետեւ գայն կարդալով ժողովուրդի մը գաւակները նաեւ դասեր կ'առնեն այսօրուան համար: Անցեալին պատահած դէպքերը մեզի կ'օգնեն որ գիտնանք թէ ո՞ր դէպքը լաւ կամ գէշ արդիւնք տուած է, գայն ներկային կամ ապագային իբրեւ օրինակ կամ ուղեցոյց օգտագործելու համար:

Մօտ օրէն, աւելի միշտ Դեկտեմբեր 7-ին, հայ ժողովուրդը պիտի նշէ 1988-ի պատահած ահուկի երկրաշարժի, տխուր 2-րդ տարեդարձը, երբ ամբողջ ազգ մը սուգի եւ լացի մատուցեալ իրեն պատահած դժբախտ երեւոյթին:

Երկրաշարժը առիթ ստեղծեց հայ ժողովուրդին մէջ՝ սիրոյ եւ միութեան անհրաժեշտութեան անդրադառնալու: Հայրենիք-սփիւռքի կապերը նաեւ զօրացան եւ կարեւորութիւնը կայ ա՛յլ աւելի:

Պատահած անփոխարինելի փորձառութիւնը պէտք է ուղէ հայ ժողովուրդը անդրադառնալու իր կացութեան եւ անոր հրամայականներուն, ու այսպէսով ունենայ հաւատք, գոհողութիւն եւ պատրաստակամութիւն՝ կարող ըլլալով դիմագրաւելու ապագային գալիք վտանգներ:

Ս.Թ.

ՀԱՅԿԱԿԱՆ ԵՌԱԳՈՅՆԸ ԵՒ ՄԱՅԻՍ 28-ը

Հայաստանի անկախ հռչակումը Հանրապետութեան դրօշը եռագոյնն է, հորիզոնական՝ կարմիր, կապոյտ եւ նարնջագոյններով:

28 Մայիս 1918-ին անկախ Հայաստանի դրօշակը դարձեալ եղած էր եռագոյն:

Եռագոյնը վերածուեցաւ Հայ ժողովուրդի խորհրդանշին, քանի որ միակ հայկական դրօշն էր որ անկախութեան դադափարը եւ յոյսը կը ներկայացնէր:

Հայ ժողովուրդի կարմիր արիւնը, Հայաստանի կապոյտ երկինքը եւ աշխատանքի խտացումը եղող նարնջագոյնը իրենց արտայայտութիւնը գտան Հայաստանի Հանրապետութեան դրօշին մէջ:

Բոլորիս կարեւոր է լաւ ըմբռնել թէ քանի որ եռագոյն դրօշը կարեւորութիւն ունեցած է մեր պատմութեան մէջ, նոյնքան կարեւոր եղած են Սարգարապատի, Բաշ Ապարանի եւ Ղարաքիլիսայի հերոսամարտերը, որոնք օրինակներ եւ ներշնչման աղբիւրներ պէտք է հանդիսանան այսօր:

Այսպիսով, չմոռնանք թէ եռագոյնը Հայաստանի Հանրապետութեան դրօշակն է:

Առանց 28 Մայիս 1918-ին Հայաստան չէր մնար: Ու առանց եռագոյն դրօշի հայութիւն չէր մնար:

ՕՏԱՐ ԱՄՈՒՍՆՈՒԹԻՒՆ- ՆԵՐՈՒ ՀԵՏԵՒԱՆՔՆԵՐԸ

Տարիներ առաջ հայերը իրենց հայրենի հողը լքելով եկան Միացեալ Նահանգները՝ ենթարկուելով պանդուխտի կեանքի դժուարութիւններուն: Անոնք եկան ոչ միայն ցեղասպանութենէն խուսափելու, այլ նաեւ այս ափերուն վրայ գտնելու աւելի հանգստաւէտ եւ յաջող կեանք մը: Անոնք չակընկալեցին ու չմտածեցին որ այս նոր կեանքը իր դժուարութիւններն ալ պիտի ունենար:

Այսպիսով, Միացեալ Նահանգներու մէջ ծնած նոր սերունդներ (կամայ թէ ակամայ) առիթ ունեցան օտարի հետ ամուսնանալ: Այս խառն ամուսնութիւնները վատ հետեւանքներ ունեցան մեզի համար: Դժբախտաբար, այսպիսի ընտանիքներուն մէջ Հայ լեզուն շատ քիչ կամ բնաւ չի գործածուիր: Լեզուն, որ ազգ մը կանգուն պահող ամենէն զօրաւոր ուժն է, մեր պարագային, երբ հայ դատ մը ունինք հետապնդելու, ան շատ աւելի անհրաժեշտ կը դառնայ:

Հետեւաբար, երբ յաջորդ սերունդներ կը մխրճուին օտար կեանքի մէջ, անոնք չեն ցանկար իրենց ազգը, լեզուն, կրօնը, մշակոյթը, պատմութիւնը եւ աւանդութիւնները պահել եւ զարգացնել:

Ով գիտէ ի՞նչ կը գտնեն, ի՞նչ քաջողական տարրեր, որ կը հեռացնէ զիրենք հայութենէն եւ կը կապէ օտարին:

Մեղք է որ մեր երիտասարդներէն կարեւոր մասի մը տրամադրութիւնը այսպէս է, մանաւանդ զաղուծի մը մէջ ուր հայութեան թիւը քիչ չէ:

Եթէ հայ ազգը պիտի գոյատեւէ, հայ ազգը սիրելու եւ յարգելու կարեւորութիւնը պէտք է շեշտուի մեր երիտասարդութեան՝ տուններու եւ դպրոցներու մէջ:

Արմէն Ն. Ակիշեան



ՀԱՅ ԺՈՂՈՎՈՒՐԴԻ ԽՈՐՀՐԴԱՆԻՇԸ

Հայոց պատմութեան սկիզբէն ի վեր Արարատ լեռը եղած է Հայ ժողովուրդի խորհրդանշին: Քանի դարեր շարունակ մենք մեր գոյութիւնն ու յաղթանակները կապած ենք Արարատ Լեռան: Անոր համար ալ ամէն հայու երազն է բարձրանալ անոր գագաթը:

Արարատը կը գտնուի Հայաստանի կեդրոնը. պատմական լեռ մը՝ ուր ըստ Սուրբ Գրիգորի, Նոյ Նահապետի տապանը հանգչած է ջրհեղեղէն անմիջապէս յետոյ: Ան իր բացառիկ գեղեցկութեամբ ու վեհութեամբ, հայութեան

համար ներշնչման աղբիւր եղած է միշտ: Իր 5156 մետր բարձրութեամբ ու միշտ ձիւնածածկ գագաթով, գերեզմարուած եւ ազատագրուելու կարօտով մորմոքող Արարատը մեզմէ հեռու է այսօր, չըջապատուած օտարին կողմէ: Ան արցունքոտ աչքերով, մինակ ու անտէր, կը սպասէ վերամիանալու իր հարազատ զաւակներուն:

Հայ ժողովուրդի վերջին 100 տարիներու պատմութիւնը ազատագրական պայքար մղելու կացութեան մէջ կը գետեղուի: Այսօր, մեր պայքարի նորագոյն հանգրուանին, հայ ժողովուրդը

պէտք է առողջ մտայնութեամբ եւ վճռակամութեամբ մօտենայ զինք մտահոգող հարցերուն, եւ աւելի ուժգնօրէն պէտք է շարունակէ իր պայքարը՝ ազատագրելու համար իր բռնազրաւեալ պապեանական հողերը: Իւրաքանչիւրին պարտքն է այս, ամէնուն փափաքը, որպէս զի մեր ժողովուրդին արիւնով ու մեր անմահ ֆետայիներուն նահատակութեամբ նուիրագործուած Եռագոյնը կրկին բարձրանայ մեր պաշտելի լեռան՝ ազատագրուած ԱՐԱՐԱՏԻ ԳԱԳԱԹԻՆ:

Saroyan, cont. from pg. 1

Old Man on the Flying Trapeze leaps off into the unknown one final time, open-eyed and unafraid. In *Tales from the Vienna Streets* all humankind, creative and striving, dies and yet lives on to create and strive again, open-eyed and unafraid. 'The play goes on,' Saroyan tells us, for him, and them, and all of us."

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remember the victims of
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HYE SHARZHOOM * December 1990 * JRA inc.