

ՀԱՅ ՇԱՐԺՈՒՄ Hye Sharzhoom

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New Clergyman Appointed in Fresno

Rev. Fr. Zumrookhdian Calls For Youth Center

By Armen A. Aghishian
Staff Writer

The following is an exclusive interview with the newly appointed pastor of St. Paul Armenian Church of Fresno, the Very Reverend Sasoon Vartabed Zumrookhdian:

Hayr Soorp, let's begin with your days as a student in Armenia. How many years were you there and where did your education lead you?

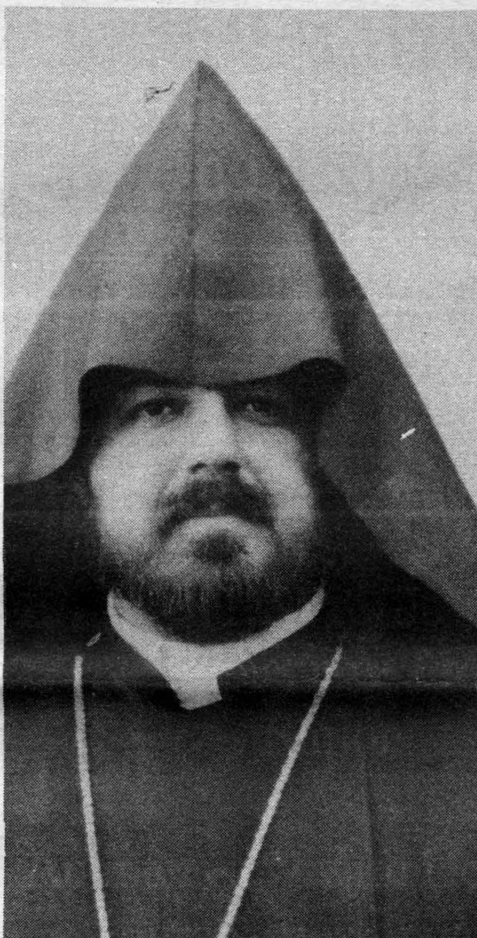
I was in Armenia from 1970 until 1975 as a student in the Divinity School. Therefore I received my clerical education in Holy Etchmiadzin, where his Holy Eminence Vazken I was my teacher. This was a great honor for me and an excellent opportunity to benefit from his vast experience.

Q: After graduating from the Divinity School, what was your plan?

After graduating, I went to Toronto, Canada to continue my education. I also served at a local church from 1975 - 1982.

After Toronto I traveled to Cambridge, Massachusetts and stayed there until 1985 in order to receive my graduate education in divinity. After receiving my Masters degree in Divinity at Cambridge, I went to Armenia where Archbishop Vatche Hovsepian ordained me as a celibate priest, renaming me as Father Sasoon.

After being ordained by the Archbishop I served as pastor of the St. James Apostolic church in Sacramento for five years.



Q: What circumstances brought you to Fresno?

The main driving force of my considering to come to Fresno was the request submitted to me by the Parish and by pastor Reverend Shahe Altounian. They invited me here so I could establish a new interest and

involvement in the church and its surrounding community. Of course this invitation was first presented to Archbishop Vatche Hovsepian and, upon his approval, beginning on November 1, 1990, I was appointed pastor of St. Paul Armenian Apostolic Church.

Q: Considering that you've only been in Fresno for a short time, is it possible for you to give us your impression of the Fresno Armenian community?

As of yet, I haven't developed an impression of the Fresno Armenian community. However, the community has been friendly and cordial towards me so far.

Q: Could you make a comparison between the Fresno and Sacramento communities?

Making a comparison would be somewhat difficult. In Sacramento, we felt like one big family. The members of the church were more intimate mainly because the smallness of the community made interaction between church members much easier. I can't say the same for Fresno because I have only been here a short time, and also because the population of the Fresno Armenian community is much, much greater. It's only a matter of time because I'm sure that the same atmosphere will gradually be created right here in Fresno. Presently, except for the few families that I knew before coming here and also the few families that I have met since, I don't have a large circle of intimate friends.

Q: Considering that you are new here

to Fresno, and also, considering that Fresno is one of the oldest and largest Armenian communities, what possibilities do you find here?

In Fresno, the opportunities are unlimited. But today, unfortunately, the proper amount of effort has not been put forth in order to advance the Armenian culture. The church should have given guidance in this area but hitherto hasn't. For instance, here in Fresno there is an Armenian School which should have had the support of the community as a whole but hasn't. We must all work for the success of the school because that's the best environment for the development of the Armenian culture. Furthermore, we must aid this establishment, morally and financially. We must also increase the number of events here. We must start a Saturday School where Armenian language can be taught to adults. But in order for these goals to become reality, we need capable individuals who would be able to guide, organize, and lead the others. I am very excited about these goals and plans. As I stated, the possibilities here in Fresno are unlimited but we need to create interest within our own people.

Q: What can be done to make the church a more attractive environment for the younger generation?

The church should become an environment in which people can have the opportunity to meet each other and

See Hayr Soorp, Page 12

Holy Trinity Apostolic Church

Location:

Ventura Street

Site of the second oldest Armenian Apostolic Church in the United States. Present structure dates back to 1914. "The red brick church" as it is dubbed - located in downtown Fresno at Ventura and M streets.



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A Guide to Different Types of Armenian Food

By Jeff Ahronian
Editor

Have you ever sat down, after eating a hearty and bountiful Armenian meal, and wondered what exactly that food was you just ate. Sure, the names sound familiar and you've eaten the stuff hundreds of times before but what was it? What exactly was it made of?

Yalancie... **pilaf...**
doma... **kufta...** **sou boureg...**
lamajoon... **keyma...**

The scientist or the biology teacher out there will probably say that you just entered into your system tons of carbon- hydrogen- oxygen molecules.

The cardiologist will undoubtedly say that you just dirtied your system with high cholesterol, unhealthy junk food.

But what about the regular Joe-- what does he say?

For all of you gourmets and gourmands out there, the following is a quick, yet, provocative guide to a few different types of Armenian foods:

* * *

Yalancie... cold grape leaves (straight from the vines) stuffed with rice and spices and smothered in lemon juice and oil. Hint: it's best to clean the leaves rather thoroughly before preparing them in order to get rid of most of the sulfur.

Pilaf... otherwise known as rice with butter (a lot of butter!). Goes great with any meal.

Dolma... this is when you take a vegetable, preferably a bell pepper, stuff it with meat and rice, and cook it. Forget about the eggplant and squash varieties-- go strictly with the bell pepper.

Kufta (pronounced 'koof-

tah')... in the words of my Grandma, is prepared in the following way: "First, you fry some meat and onions together, then you throw in a little salt, pepper, onions, parsley - let it cook good, cool, and then put it inside a round ball made of bulghour and more meat." Yeah... I think I'll let Grandma stick to making that.

Sou boureg... this is something like a hot, flaky pastry filled with cheese and sometimes a little parsley. Tastes wonderful piping hot right out of the oven (even if you don't like cheese!).

Lamajoon... Armenian pizza covered with meat, green peppers, and tomatoes minus the pepperoni and olives.

Keyma... raw meat (that's right, I said raw - as in uncooked!). It's best to pour on as much cayenne pepper, onions, and parsley and use as much cracker bread as possible in order to

block out the taste of the meat. By doing this, you are psychologically training your mind to accept the idea of actually eating raw meat. And in order to properly pronounce this word, in case you want to actually order it in a restaurant, you must begin it with a 'kh' and sort of clear your throat at the same time.

* * *

Let's face it, one either likes or dislikes these different Armenian cuisines. For example, you'd never hear anybody say, when asked if they liked keyma or not, "I sorta like it" or "It's all right." They either respond by saying "Yummmm" or "Yecchhh."

So who cares what the scientist or the cardiologist thinks about Armenian food... there are certain things in life you just have to make sacrifices for and maybe yalancie is just one of those things.

Letters to the Editor

Dear Editor:

I really enjoy reading the articles in your paper written by the students of Fresno State - they are doing a tremendous job. I also enjoy reading the adventures of "Simon the Mouse."

Keep up the good work.

Sincerely,
Gladys Tusan
Sanger, California

Dear Editor:

My family and I enjoy reading the *Hye Sharzhoom*. Your article comparing Fresno and Watertown (October 1990 issue) was interesting. "An Ode to Armenian Grandmothers" was so true and I think your "Simon the Mouse" is amusing.

You and your staff are doing a brilliant job.

Sincerely,
Carole Mazmanian
Fresno, California

Dear Editor:

I wish to compliment you on a fine publication. I particularly enjoyed reading the "What About Dec. 25th?" article by M. Leon Peters in the December 1990 issue of *Hye Sharzhoom*.

After years of reading different accounts of why the Armenians celebrate Christmas on January 6, it was refreshing to read Mr. Peters' pragmatic look at the subject. After all, what is more important for Armenians - to be "smart" shoppers or to be committed to their faith?

Keep up the good work.

Sincerely,
Fr. Vazken Movsesian
St. Andrew Armenian
Church
Cupertino, California

Dear Editor:

I read your article "An Ode to Armenian Grandmothers" with great relish, and want to take this opportunity to compliment and salute you. That was a great tribute you paid to all the Armenian grandmothers of the world - both of your grandmothers must be very proud of you, as I am. I also admired your cartoons of Simon! We Ahronians must have some ancestors way back who did cartoons, perhaps as far back as stone carvers, since I used to draw cartoons myself.

In closing, I would like to wish you success with all of your future endeavors.

Sincerely,
Alfred Ahronian
Oakland, California

success in America. After the Genocide ended that possibility, these men began importing brides and settling in Watertown permanently, establishing stores, churches, associations, and etc. If one also includes the vast Armenian population that has since scattered among Boston's suburban communities the total roughly approximates the Fresno Armenian population.

Although there are many points of similarity, the differences are striking. The sheer density and cohesiveness of Watertown had no parallels in the U.S. until the recent expansion of the Los Angeles Armenian community, Fresno has no counterpart. The Boston/Watertown community emerged early on as the dominant social, political and cultural center of the American-Armenian communities throughout the 1920's and 30's. In the post WWII period, New York assumed this role, followed by Los Angeles in the 1970's.

Watertown still remains as active and vital today as it was generations ago, and includes all the traditional social organizations and elements, as well as new organizations of national importance. Watertown as "...a city waiting in the wings- anxiously anticipating the actions of its faraway counterpart (Fresno)"? Not very likely! Watertown is alive and well, thank you.

Sincerely,
Gary Lind-Sinanian
Watertown, MA

Dear Editor:

I greatly enjoyed reading the October 1990 issue of *Hye Sharzhoom*, but feel obliged to respond to the editorial comparing Fresno and Watertown. Armenian statistics are notoriously unreliable, but the most recent official town census finds over 6,000 Armenians in Watertown, which measures 4.17 square miles in area.

Watertown has been an active, densely populated community since the 1920's, particularly in East Watertown's "Little Armenia" section. The Armenian presence here begins in the late 1890's, but the initial population was primarily composed of bachelors who intended to return to their native Armenia after achieving

Hye Sharzhoom

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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.

Hye Sharzhoom would like to hear your opinion about the paper. Therefore, we encourage letters to the editor.

Hye Sharzhoom is looking for writers and photographers. No experience necessary and there is a stipend! Contact us for more information. Start immediately!

New Courses For Fall '91

The Armenian Studies Program is offering some new and exciting courses for the Fall 1991 semester.

The life and writings of Fresno's most famous native son, William Saroyan, will be studied in a three-unit course. Many of Saroyan's unpublished works will be used in the course, which will be taught by Dr. Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies. Kouymjian has recently completed editing and writing an introduction to Saroyan's last two plays, *Warsaw Visitor* and *Tales from the Vienna Streets*.

Three one-unit courses, *Armenian Cooking*, *Armenian Diaspora*, and the *Armenian Church* will also be offered in the fall. *Armenian Cooking* uses hands-on technique to teach students the age old methods of Armenian cooking. Several guest chefs will present their favorites to the students. *Armenian Diaspora* is a course designed to introduce students to the varied Armenian communities throughout the world and to explore their similarities and differences. *Armenian Church* surveys the historical roots of the Armenian Christian Church and seeks the sources of the Armenian tradition. These courses will offer an opportunity for students to explore Armenian culture in depth.

Armenian 1A is the beginning course for students interested in learning to speak Armenian. Modern Western Armenian, the dialect of most Armenians in the United States, will be taught.

Armenian literature in English is examined in *Masterpieces of Armenian Literature*. Folk tales, epics, prose, and poetry are an example of the expression of Armenian culture through the centuries. Modern works of Armenian literature are read and studied in this course which fulfills the Division 6 General Education Breadth requirements.

Armenian Architecture is a new course which looks at the innovative church architecture which became an expression of the Armenian religious faith. Monuments from the earliest centuries of Christianity will be analyzed by style and artistic expression.

The history of Armenian civilization from a three thousand years ago is the subject of *History 108A*.

Armenian Studies Courses Fall 1991

Armenian Studies

ArmS 010	Intro Arm Studies (3) MWF	1010-1100
ArmS 010	Intro Arm Studies (3) TTh	1110-1225
ArmS 045	William Saroyan (3) TTH	1410-1525
ArmS 120T	Armenian Cooking (1) Fri-Sat. Sept. 20,21	
ArmS 120T	Armenian Diaspora (1) Fri-Sat. Oct. 4,5	
ArmS 120T	Arm Church (1) Fri. Sat. Oct. 18,19	
ArmS 123	Arm Architecture (3)W	1810-2100

Armenian

Arm 001A	Elem Armenian (4) MTWF	1310-1400
Arm 002A	Inter Armenian (4) MWF	0810-0900
Arm 148	Mstrpcs Arm Lit (3) TTH	0945-1100

History

Hist 108A	Armen Hist I (3) MWF	1510-1600
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Humanities

Hum. 010	Intro Hum. I (3) TTH	0810-0945
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Courses which fulfill requirements in G.E.: Division 6-

Arm 148 Division 7- Arm 1A,1B,2A,2B and Division 9- ArmS 10

ASO Corner

By Janice Caprelian
A.S.O. President

The Armenian Students Organization kicked off the year with our first meeting on Tuesday, February 26 at Professor Barlow Der Mugrdchian's house. It was a lot of fun for all of those who attended and also an interesting experience trying to find Barlow's house.

At the meeting, several key topics were discussed. Professor Der Mugrdchian announced the fall 1991 Armenian Studies Program semester schedule of courses. Also, the A.S.O. began organizing a one-day Armenian dance class with Tom Bohzgian.

Also discussed was the April 24 Commemoration Day. This year's chairman of the April 24 Committee is Khachig Jingerian, a transfer student from San Francisco State University. His committee consists of Sato Ohannessian, Tanya Alikian, Zulema

Robles, Tammy Chaderjian, and Armen Aghishian. Any one interested in helping please contact either Khachig or Professor Der Mugrdchian.

On Saturday, March 2, the A.S.O. held a "JRA Film Festival" in the Alice Peters Auditorium. Independent film maker Jeff Ahronian showcased a few of his highly entertaining and comical movies. The films featured several familiar faces, including Matthew Peters. All who attended had a great time and those of you who didn't show up, missed out on some great laughs.

In case any of you were wondering whatever happened to the Armenian booth, you might be curious to know that it will be returning to the campus on April 24.

We will be having a lot of exciting activities taking place in the next month - so keep your ears and eyes open.

Armenia on the Road to Independence

By Eva Sevia
Staff Writer

The fall of communism and the declaration of Armenian independence on August 23, 1990, has affected the republic in many different ways. There have been political, religious, and economic changes, as well as an increase in the number of Armenian immigrants to other countries. The Armenians are now finding themselves having to rebuild many aspects of their culture that communism had once controlled.

Communism had centralized everything and was in control of the republic. People lost their personal initiative and the morals and values of the country were being compromised. Things such as stealing and bribery were common and had become part of daily life. Many people had to that in order to exist. The idea of aethism was promoted and the people were spiritually deprived.

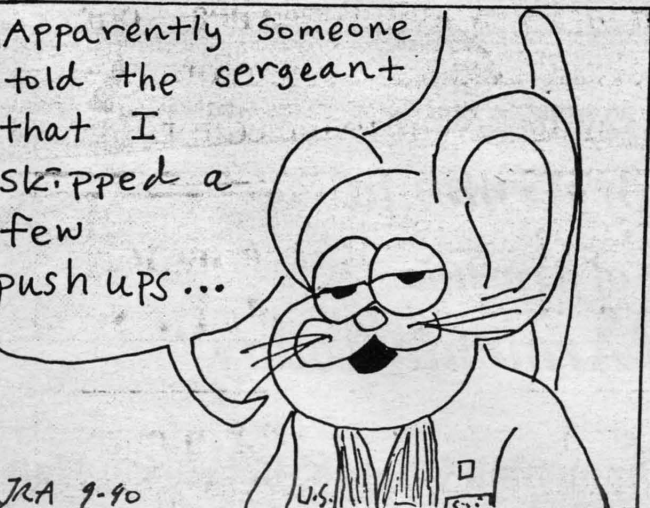
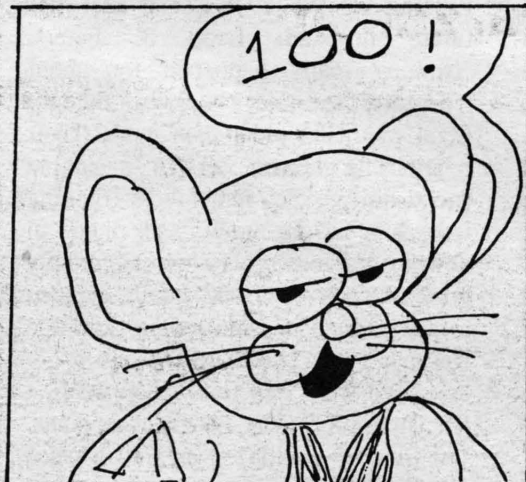
The republics in the Soviet Union

were set up to be interdependent, thus, no one republic was able to be self-sufficient. Armenia's economy was therefore dependent.

Armenia today is still feeling the effects of the earthquake over two years ago. The earthquake destroyed a good portion of the economy, Armenia's food production, and also much of their housing. But the people are still seeking economic independence. The leaders are now preparing people spiritually and a religious education is being encouraged. There are Armenian clergy being prepared for the many churches. Bibles are now also being distributed throughout the country.

A democratic form of government is in the process of being established and the Armenians in the diaspora are playing a critical role in this rebuilding as Armenia is preparing for a capitalistic system. Although Armenia is still facing many challenges, both politically and economically, the future looks promising.

Simon the Mouse



By Jeff Ahronian

Thinking about advertising... *Hye Sharzhoom* is the perfect spot.

Has anyone ever said to you "Hey, you look just like Willie Saroyan!" *Hye Sharzhoom* is looking for any William Saroyan look alikes. If that's you, don't hesitate to call or send us a picture! The winner will receive a spot in our next issue.

Hye Profile:

Alice A. Peters

Name: Alice A. Peters.
Occupation: Head of the Leon S. Peters Foundation.
Born: Fresno, California.
Marital status: Was married to Leon S. Peters from 1943 until his death in 1983.
Children: None.
First job: Working in a packing house in Del Rey.
What I value most in life: Freedom.
The people who have had the most impact on my life are: My mother and my husband.
Favorite television shows: Jeopardy! and The Donahue Show.
All time favorite movie: The Sound of Music.
Favorite food: Pasta.
Favorite vacation spot: Italy.
Best gift I ever received: A diamond wrist watch from my husband.
Fondest childhood memory: It must have been when I was around either six or seven years old. I asked for a doll and colorbook for Christmas and I got it.
Favorite way to relax: Staying at home where it's nice and quiet.



I'm most proud of: The foundation which acts as a mechanism towards giving to so many different things in the community.

A Lifetime of Giving

By Jeff Ahronian
Editor

Alice Peters never attended Fresno State University as a student but her contributions to the school are abundant. As head of the Leon S. Peters Foundation, she has helped contribute to the Leon S. Peters Business Building, the University Business Center, and also to Bulldog Stadium.

Alice Peters was raised in Del Rey, California, approximately 15 miles away from downtown Fresno. Her parents, John and Satenig Apregian, moved from Bitlis, Armenia to Lynn, Massachusetts with nothing in their pockets, hoping to find wealth in the land of opportunity. Two years later, they decided to make the trek out west, after hearing much about a place called Fresno from friends and relatives.

Mrs. Peters' father died while she was still a teenager, leaving her mother to care for five children, but she feels that that situation might have brought the family closer together. "Mother was a very dynamic person," she recalled. "She taught us how to work together as a family." She says that her family eventually became successful by

scrumping and saving.

Mrs. Peters didn't actually grow up in Fresno since she spent most of her time in the rural community of Del Rey. She graduated from Selma High School and then went on to attend Four C's Business College. When asked about how the Armenians were treated while she was growing up, Mrs. Peters stated that she wasn't aware of any prejudice against the Armenians at that time. "The Armenians weren't assertive or aggressive," she remarked. "However, they stuck together as a group, much like they still do today."

While working at Del Rey Packing in the 1930's, she met her future husband, Leon S. Peters. "Nothing really happened for about ten years," she said. "I always thought Leon was a lot older than me." Their relationship started off as a simple friendship - she remembers running into him every now and then in downtown Fresno. The two apparently grew on each other and finally decided to get married in 1943 - their marriage was to last for 41 years.

"We were very poor when we first got married," Mrs. Peters recounts. "At first we couldn't even find a place to stay."

Alice Peters has travelled all over

the world. She toured Europe in the 1950's, went to South Africa on a safari hunt, travelled to the Middle East, visited Australia - however, she has never been to Armenia. "I don't want to travel anymore," she says, "I'd just like to stay in Fresno."

Leon S. Peters established the Foundation in 1959 and since then, it has been steadily built up.

In recent years, the Leon S. Peters Foundation has given to almost every possible cause: the Fresno State Armenian Studies Program, the Povarello House, the Fresno Metropolitan Museum, the Fresno Art Museum, Easter

Seals, the Cancer Society, the Boy Scouts, the Girl Scouts, most of the major Fresno hospitals, most of the Armenian churches in Fresno, the Armenian Old Age home, the Fresno Zoo (and the list goes on...).

There's a certain glimmer in Alice Peters' eyes when she talks about giving. She says she doesn't care for material things anymore. "That's not my style," she says. "I don't like to show off." From talking to her, it's clear to see that she does in fact enjoy helping others. As she puts it, "There's a pleasure in giving."

Campus Hye Profiles

Questions conducted by M. Leon Peters,
Pam Manoogian, and Jeff Ahronian

"What is your favorite Armenian food - prepared by whom - and why is it your favorite?"

Garo Jabaghourian
Age 20 Major: Engineering
"My mom's *paklava* because it's sweet."

Gina Moordigian
Age: 19 Major: Psychology
"My grandma makes the best *yalanchie* in the world. There's nothing like Nan's *yalanchie*."

Gail Antranikian
Age: 22 Major: Human Resource Management
"Cheese *boreg* is my favorite Armenian food because I love cheese! I hope I can someday learn how to make it as good as my mom."

Sonia Devejian
Age: 18 Major: Economics
"My all-time favorite Armenian food in the whole wide world is *yalanchie* - but only my mom's *yalanchie* because it's without a doubt the best I've ever tasted."

Roger Shirin
Age: 19 Major: Marketing
"My grandma's *pilaf* because she puts a whole bunch of butter in it."

Nicolas (Missakian) Picchi
Age: 20 Major: Business
"*Shish kebab*, prepared by my grandmother, is my favorite Armenian food because it's her old family secret recipe and only she can make it that way."

Bryan Wilson
Age: 20 Major: Ag-Business
"*Pilaf* by my mother. I don't know why I like it so much - it must be her old family secret."

Richelle Noroyan
Age: 22 Major: Political Science
"My favorite Armenian food is *yalanchie*. It's prepared by my grandmother. Why is it my favorite? It tastes good!"

Sophie Doarian-Warren
Age: 27 Major: Graduate student
"I guess it would be *sarma*. My aunt Joanne makes it. I mainly like the texture of it."

Danielle Kamian
Age: 22 Major: Liberal Studies
"I love *sou boreg* prepared by the Armenian church in Oakland. I like it because it just tastes good."

You are cordially invited to attend a presentation
by Professor Garen Yuzbashian of Armenia
Deputy of the Parliament of the Republic of Armenia
speaking on "The Political Situation of Armenia Today"

Thursday, March 21 1991

12:00 noon University Student Union Rm. 311 7:30 pm St. Paul Armenian Church, Berberian Hall
Sponsored by the CSU Fresno Armenian Studies Program and Armenian Students Organization

A Closer Look at Easter Within the Church

By Janice Caprelian
Staff Writer

When many people think of Easter, they usually think of the commercial aspects. For example, these thoughts almost always come to mind: an Easter bunny, a stuffed Easter basket, and a new Easter outfit to wear to church.

However, Easter's meaning is both symbolic and significant. In the Christian church, it is defined as the Commemoration of the Resurrection of Christ. In the Armenian church preceeding Easter, there is a calendar of events that is followed.

Lent (Medz Bak), which is a period of 40 days of fasting, allows one to examine and reassess one's own life. The period of Lent also allows for

mediation and repentance, promotes health, and is religiously educating.

Palm Sunday (Tzagkazard), which is the last Sunday of Lent, is associated with a series of incidents including the life of Christ, the Resurrection of Lazarus, Christ's triumphant entry into Jerusalem, and his welcoming by the people.

In a ceremonial manner, Jesus entered Jerusalem riding on a donkey as people threw down olive and palm branches and cried out "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord. Hosanna in the highest."

In the Armenian church on Palm Sunday, the churches are decorated with palm and olive branches. The olive branches are blessed by the priest and distributed to the congregation.

The week preceeding Easter is called Holy Week (Avag Shapat). Each day is known as a holy day, which encompasses morning and evening church services relating to the last period of Christ's life. Monday is the commemoration of the withered fig tree. Tuesday is the commemoration of the Ten Virgins. Wednesday is the commemoration of the anointment of Christ's head by the women. On Thursday, holy mass is said in the morning and in the evening. Good Friday, the betrayal of Christ, is the commemoration of Christ's death. Saturday "Jragaloos" (lighting of the chandeliers and candles in church) and solemn rites are performed. Sunday is the celebration and feast of Easter in commemoration of the Resurrection of Christ. Holy Mass, the taking of holy communion, is performed. The divine

liturgy begins at sunrise and special hymns are sung to express the mystery of the Resurrection.

The word "zatic" is both a Jewish feast commemorating their liberation from bondage in the land of Egypt and is also a Christian feast commemorating the Resurrection of Christ.

For Christians all around the world, a red colored egg represents the sacrifice of Christ's blood onto the altar and is a tradition taken from ancient religions.

Easter is never celebrated on an exact date. In the Armenian tradition, it is celebrated on the first Sunday of the full moon immediately following the vernal equinox, which may fall between March 21 and April 26.

Local News

ANC "Man of the Year"

By Cynthia D. Baxter
Staff Writer

Tribute was paid to those who paved the way for opportunity and success for Armenians in public office by Justice Marvin R. Baxter, the Armenian National Committee's Man of the Year, who began his service on the California State Supreme Court in January.

Baxter was honored at the ANC Annual Man of the Year Banquet at Holy Trinity Armenian Church on March 3, 1991. Baxter accepted the award in tribute to Armenians in the U.S. who battled against discrimination in the early 1900's and to Governor Deukmejian, who proved that well-qualified Armenian-Americans can succeed in public life.

"The historic elections of George Deukmejian and other Armenian-Americans provided further evidence that we were winning the battle against discrimination and that we were no longer automatically deprived of an opportunity for success in public office," said Baxter in his acceptance address. He added that, today, Fresno County is well represented by Armenians in public service many appointed by Deukmejian when he was governor and others who were elected by voters of the county.

In response to his award he said, "it is clear to me that it is the result of efforts made by many others--some dating back to the turn of this century." Baxter referred to the Armenians who settled in Fresno County in the early 1900's, including his grandparents from Harpoot, who experienced a great deal of discrimination including restrictive covenants that excluded Armenians from residing in certain neighborhoods and immigrants who were not permitted to join certain social and fraternal organizations.

Serving on California's highest court for over two months now, Baxter said he values his relationship with all

the justice and finds it particularly gratifying to join his friend Justice Armand Arabian, who sits on the opposite end of the Supreme Court bench. "Some of our friends are referring to us as the Armenian bookends," said Baxter. He also responded with humor to criticism that two Armenian-Americans serving on the same high court will think too much alike.

"There is nothing to fear," he said. "When you put a Bolsetzee and a Kharpertzee in the same room I guarantee there will be differences of opinion."

Before being appointed to the California State Supreme Court, Baxter served on the 5th District Court of Appeals and as Governor Deukmejian's Appointment Secretary for 6 years.

Baxter said the six years serving as Appointments Secretary was a once in a lifetime experience. Deukmejian made 1051 judicial appointments during his 8-year term. "As best I can tell, California's governor makes more judicial appointments than any other appointing authority in the world--and that includes the President of the United States," Baxter said.

Baxter also feels confident that the Appointments unit in Sacramento was left in capable hands with Terry Flanagan and Chuck Poochigian, who introduced Baxter at the banquet. "They carried the torch forward on Governor Deukmejian's behalf. They did such an excellent job that Governor Wilson reappointed them," he said.

Baxter accepted the Man of the Year award from Rose Safarian, ANC chairperson and Richard Darmanian, ANC executive director, said he immediately thought of others who were more deserving when he was informed of the award. "Of course I didn't mention the others to Rose and Richard for fear they might reconsider," he said, but, "I am proud to be the recipient of this award, especially in view of the others who were obviously considered."

Kaprielian Presents Earthquake Video

By Armen A. Aghishian
Staff Writer

On March 4, 1991, Manoog Kaprielian of Providence, Rhode Island, a communications consultant and writer, gave a video presentation entitled "The Silent Pain." The event, sponsored by the St. Paul Armenian Church, was held in St. Paul's Haig Berberian Hall at 7:30 p.m. The emotional and touching video showed how harshly the December 7, 1988, earthquake in Armenia affected the children, many of whom left as orphans, unknowingly suffered from post-traumatic stress.

Kaprielian began by speaking about his involvement within the Armenian communities throughout the United States. He then followed by speaking a little about the Armenian Genocide and also the unsuccessful attempts at getting the Genocide recognized via Senate Joint Resolution 212. Turkish pressure on the U.S. Senate resulted in the defeat of the bill - the defeat of a justified remembrance.

He then spoke of the matter at hand, the tragedy that had recently plagued Armenia - the earthquake of 1988. The powerful earthquake's epicenter was located in Spitak. The disaster left at least 100,000

Armenians dead and many, many more homeless and helpless. Kaprielian stated, "I felt extremely helpless at the time of the earthquake. I assessed what I could do... they requested things from Armenia via teletype... child therapist appeared on the list and then appeared again."

The video focused on the effects that the earthquake had on its most unfortunate victims - the children. "If we could find a way for the pain to come out, the kids can feel their emotions." And this he did, quite effectively by videotaping the testimony of the sensitive children - many of whom cried while expressing their admiration for the help that Armenians in America had given. He showed the tape to a group of teenage Armenians at ACYOA Camp Vartan in Connecticut. Deeply touched by the video, all of the children gave their support and were willing to tape messages for the children in Armenia. In turn, when the Armenian children in Leninakan saw this video, they appeared to have more self confidence, higher spirits.

Though Kaprielian was only able to help about 200 of these witnesses of destruction, his efforts continue, and his ingenious accomplishments are by all means an important victory in overcoming the tragedy of post-traumatic stress.

April 24th
Armenian Genocide
Commemorative Activities
Wednesday, April 24th
Divine Liturgy and
Civic Commemoration
Details to Follow
Sponsored by the San Joaquin Valley
Armenian Community Council

Armenian sports trivia... page nine

A Hye Sharzhoom Special Insert

"A Profile of some of Fresno's Armenian Monuments"

Hye Sharzhoom is proud to present a special edition in which some of Fresno's Armenian monuments are profiled.

Photography by Jon Philip Maroot. Text by Jeff Ahronian.



Location: Courthouse Park
Dedicated: August 11, 1970
Sculptor: Varaz Samuelian

Standing nearly 25 feet tall, the "Epic hero of the Armenians" is truly an awesome sight. The monument, located in downtown Fresno, was donated to the county of Fresno by the people of Armenian descent in the San Joaquin Valley.



California Armenian Home



Location: 6720 E. Kings
Canyon Road
Dedicated: June 22, 1952

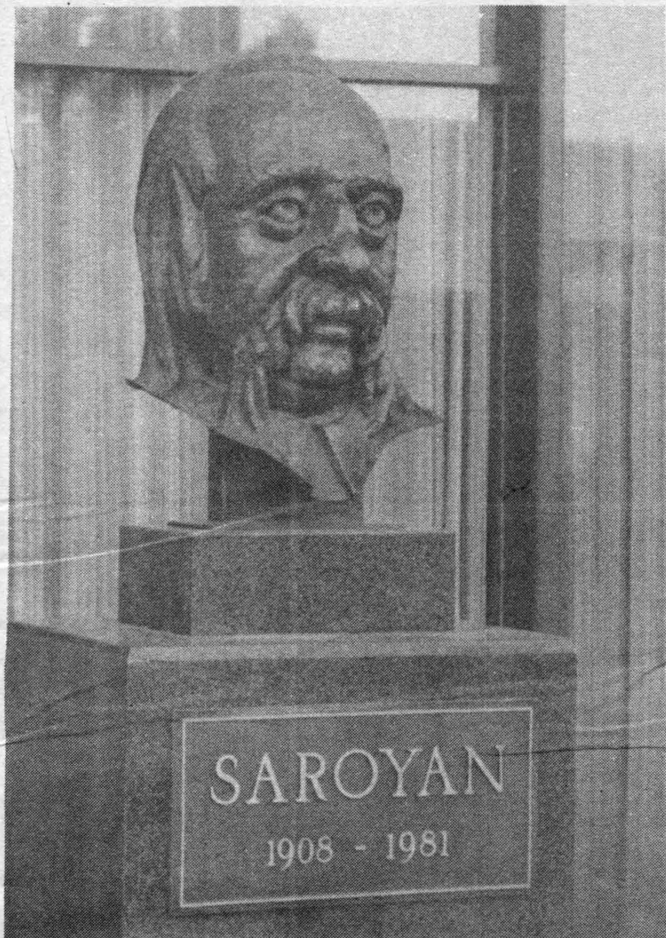
Founded originally in 1950, the California Armenian Home is the only one of its type in the Central Valley and is regarded as one of the most caring and attractive old age homes in the area. Armenians all over the valley are well acquainted with its grounds and many a time have attend the church picnics held here almost every weekend in July and August.

William Saroyan Bust and Monument

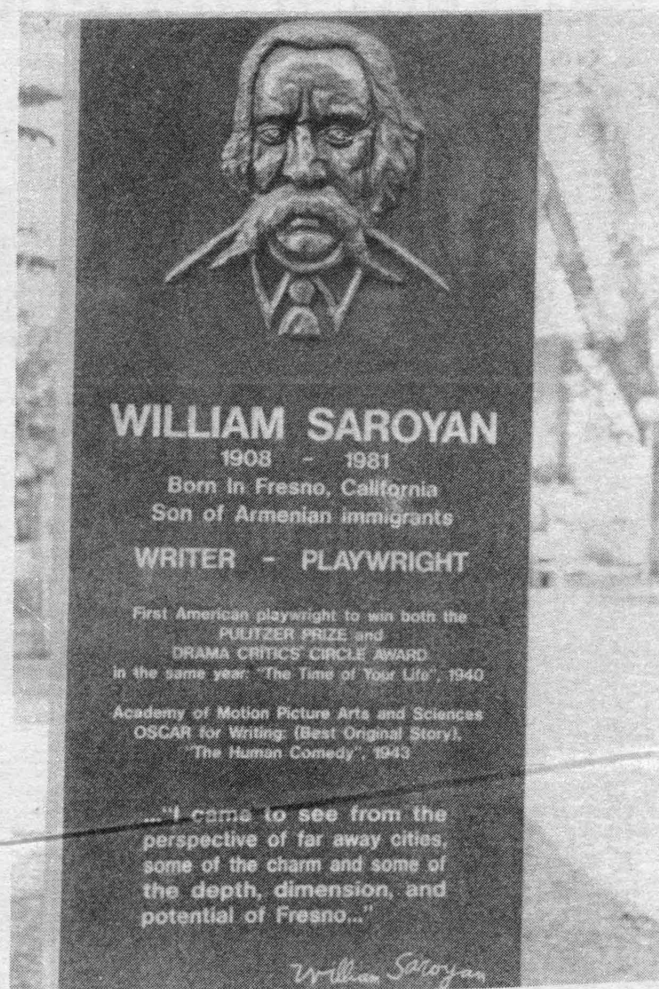
Bust location: Saroyan Theatre

Dedicated: January 8, 1984

Sculptor: Varaz Samuelian



Saroyan was born in Fresno in 1908 and remained here until his death in 1981. He was the first American playwright to win both the Pulitzer Prize and Drama Circle Award in the same year (*The Time of Your Life* - 1940). The bust is located in front of the Saroyan Theatre across from the Holiday Inn on M street. The monument is located in Courthouse Park.



Monument location:

Courthouse Park

Dedicated: May 1, 1988

Charlie's Bike Shop

Location: 2330 Tulare Street

The original bike shop, located on South Broadway street, was opened up around 1910 by Charlie and Avak Avakian. They started out by fixing kids' bicycles. After WWI, the two brothers split off. Charlie opened up the newer shop on Tulare street in 1938. The business remained there until 1986. The bikes are all gone now - just the building remains.

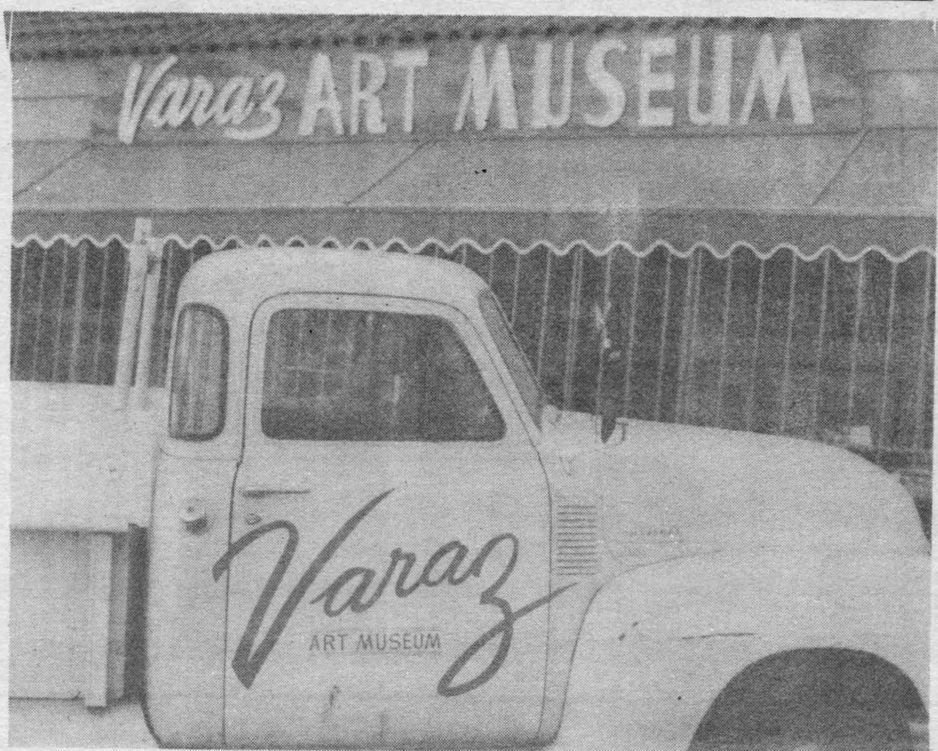


Varaz's Art Museum

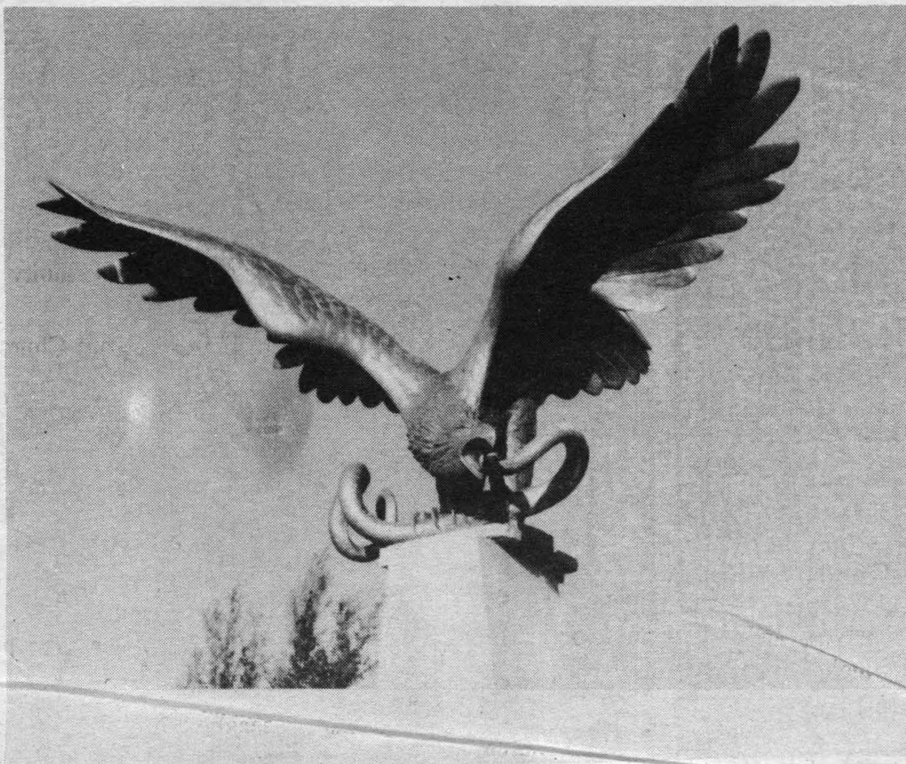
Location: R street

downtown Fresno

Varaz's Art Museum has been a permanent fixture in downtown Fresno for over 25 years. Varaz has much to see, including his unfinished Saroyan monument. The museum is open nearly every weekday and is located across from Community hospital. By the way, that's Varaz's truck in the photo.



Tehlerian Monument



Location: Ararat Cemetary
Designer: Hamik Hacobian
Sculptor: Ernst Shelton
Dedicated: August 31, 1969

This monument has been erected by the Armenian people in memory of Soghomon Tehlerian, the national hero who, on March 15, 1921, brought justice upon Talaat Pasha, a principal Turkish perpetrator of the Armenian Genocide of 1915 which claimed the lives of 1.5 million Armenian martyrs. Built with white marbel and granite and surrounded by a gateway of trees, the monument is a must see for all.

Hye Quality Bakery

Location: 2222 Santa Clara

Hye Quality Bakery - a tradition for the finest. Sammy Ganimian's famous crackerbread, hye delights, and lamajoon specialties are known throughout the world. Located in downtown Fresno at Santa Clara and L streets.



Valley Bakery

Location: 502 M Street

Valley Bakery has been home to its famous "peda bread" since 1922. Located in the heart of the old Fresno Armenian community of the 1920's and 1930's, the bakery is just a stone's throw from Holy Trinity Church.



HYE Sports Page

Sunday League Represents Basketball at its *Hye-est*

By Pam Manoogian
and Arpi Ajamian
Staff Writers

For many of us, weekends are the time when we like to relax and take a break from school. Every Sunday afternoon the Bullard High School gymnasium is packed with young men from five different Fresno Armenian churches: St. Paul, Holy Trinity, St. Gregory (Fowler), First Presbyterian, and Pilgrim Congregational. These five churches represent the Interdenominational Armenian Church Basketball League, an organization in which recreational basketball is played.

A typical Sunday afternoon is divided into four different time slots depending on one's age. There is a

"rookie" division for 12 and under, a "minor" division for 13-14 year olds, a "major" division for ages 15-20, and a "veteran" division for those who are 21 and over. This allows everyone to get equally involved and compete at their own level.

Before each game begins, a clergyman says a prayer for both teams as they form a circle at center court.

All of the members involved with the league play as a team by showing their support and encouragement towards fellow team members. There is also a lot of support from the spectators, composed of parents, family, and friends.

Seth Atamian, the coordinator of the league for the past five years, says, "This is the finest thing that has happened to the Armenian churches all

over Fresno. We have full cooperation from all five church's ministers and priests. The league is doing great. We start the games with a prayer, try to have a good time, and so far it's been a wonderful success."

Some of the players who attend Fresno State University are: Jeff Ahronian, Armen Devejian, Phil Garo, Garo Jabaghourian, Tony Jaghlassian, Matthew Jendian, Ara Kebabjian, Anton Kismetian, and Matthew Peters.

We were able to talk to a few of the players and ask them about some of their thoughts concerning the league.

Armen Devejian (St. Paul Church, veteran division): "It gives a good opportunity for friends from different churches to get together and play some ball."

Phil Garo (First Presbyterian Church, veteran division): "The league gives us a chance to catch up with old friends and gives us the opportunity to make some new friends."

Joel Mazmanian (St. Paul Church, major division): "I think we need a little more fan participation at the games in order to make it a more supportive and also enjoyable experience."

Jason Ahronian (St. Paul Church, major division): "Some of the people out here take it too seriously, I won't mention any names, however. I'm just out here to have fun."

This league offers both excitement and competition along with Christian fellowship. Hopefully, with cooperative spirit such as this, the bonds of friendship will flourish among the Armenian youth.

A.S.O. Sports Update

By Matthew A. Jendian
Staff Writer

Homework, term papers, and exams are a stressful component of every semester. However, the Armenian Students Organization offers its members a chance to get together, release some of that stress, and have some fun during the course of the semester by sponsoring teams to participate in intramural sports against teams from other school clubs and organizations.

In the fall, volleyball was the sport in season. Approximately twenty-five members participated on one or more of three teams that were sponsored by the A.S.O. This was the first year that our club was able to assemble mens', womens', and co-ed teams, all three of which were rated very highly in terms of sportsmanship points. The mens' team, named *Hye Spikers*, saw several returning members from their 1989 team to the

lineup. They struggled early, playing several grueling three-game matches against some very tough teams but closed the season strong. The womens' team, *Hye Delights*, played well despite the fact that there were several first-time players. And finally, the co-ed team, *Aces Hye*, managed to steal a couple of matches at the end of the season to make up for some of the close, early losses to finish at .500. Everyone seemed to enjoy the weekly competition, including a few die-hard fans.

The spring semester usually finds our club fielding teams to participate in mens' basketball and co-ed intertube water polo. This year however, co-ed intertube water polo is not being offered. So we plan to assemble a co-ed softball team, named *Hye Flye*. We will be playing on Thursday afternoons at 4:00 p.m. on campus, beginning March 14th. Men's basketball is already underway. Our team, *Way Hye Up*, has a record of one win and two losses and a chance to



possibly still make the playoffs. The team, consisting of ten members, plays every Monday 8:00 p.m. in the North Gym and closes out the regular season on March 18th. Come on out to show your support and cheer your friends on. Anyone interested in participating on the co-ed softball

team, please contact me at 431-1287 for more information.

Intramural sports offers students a chance to meet other people, engage in fun competition, and release some of the stress that comes along with each semester.

Armenian Sports Trivia

1. He played professional football from 1966 until 1981. His list of achievements includes three Super Bowl appearances and also holder of the NFL record for most field goals in one game (6). However, he is probably best remembered for his infamous Super Bowl blooper.

2. He holds the major league baseball record for most pinch-hit home runs in World Series play (2).

3. He is second on the Fresno State University all time rushing list and also played in the short lived USFL from 1983-84.

4. He was starting guard for Fresno State University's basketball team from 1953-54 and later went on to coach San Joaquin Memorial high school in which he posted a 26-12 record.

5. The only Armenian brother combination to play in ten consecutive ACYO Sports Weekends and without ever winning a game.

Answers to questions are included on page 12.

5 out of 5 correct - a true Armenian sports trivia buff worthy of writing for *Hye Sharzhoom*.

4 correct - very astute, but need a little work.

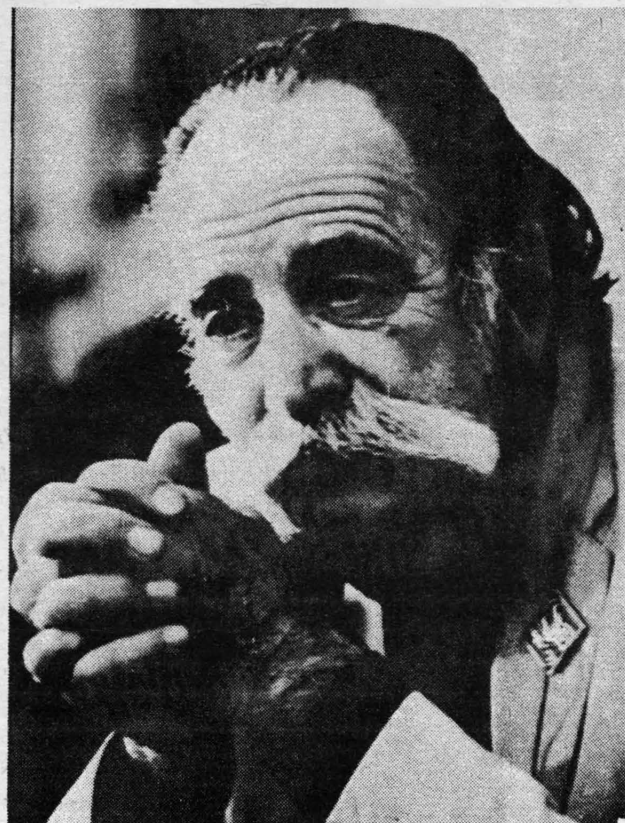
3 correct - need to watch more ESPN.

2 correct - must be strictly a golf and bowling fan.

1 correct - stick to the Comics page.

Special Spring Sale-The Plays of William Saroyan

Buy *Warsaw Visitor and Tales from the Vienna Streets* and get
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Gifts to the A.S.P.

The Armenian Studies Program
received a copy of "History of Vartan
and the Armenian War" from the
Knights of Vartan. This is an
English translation of the original 5th
century historical work of Yeghishe
Vartabed.

Dr. J. Michael Hagopian of
Atlantis Productions, Inc. has
donated the film "Ararat Beckons" to
the ASP film archives. Dr. Hagopian
is the producer of many documentaries
on the Armenians.

Virginia Najarian Daloyan
of Fresno has donated a collection of
Armenian newspapers, Armenian
language books, and photo
reproductions.

Frances Tusan of Sanger, CA
donated some books to the Sahatdjian
Library of the Center for Armenian
Studies.

Dr. H. Martin Deranian of
Worcester, MA has donated a copy of
his book "The Village of Hussenig:

Memories from the Heart and Hearth."
The book was written by his father
Marderos Deranian.

Mr. Raymond Ensher of
Fresno has donated several Armenian
language books to the CSUF Avedian
Archives.

Mrs. Dorothy Ohanesian
Hagopian of Fresno, on behalf of her
siblings, has donated several books in
memory of her parents Mr. and Mrs.
Yervant D. (Der) Ohanesian. Yervant
D. Ohanesian was born in Bitlis and
died at the age of 93 in April of 1988.
Vartitair Chirkanian Ohanesian was
born in Erzerum and died at the age of
86 in March of

1989. They came to America in 1921
and lived briefly in Fresno before
settling permanently in Sacramento.

All of the books received by the
ASP will be housed in the Sahatdjian
Library of the Center for Armenian
Studies in the Peters Business
Building.



Հայկական էջ

ԴԱՆԵԼ ՎԱՐՈՒԺԱՆ ԵՒ ԻՐ ԶՈՐԱ ԸՆԿԵՐՆԵՐՈՒՆ ՍՊԱՆՈՒԹԻՒՆԸ

ԽՄԲԱԳՐԱԿԱՆ

ՊԱՀԵՆՔ ՄԵՐ ՄՇԱԿՈՅԹԸ

Առաջին Աշխարհամարտի պայթույթը յարմար առիթ նկատելով, Թուրքիոյ կառավարութիւնը 1915-ին կազմակերպեց այն աննախընթաց եղանակով գործ կը ծրագրէր երկար ժամանակէ ի վեր: Հայ ժողովուրդը ոչխարի հօտի մը նման ի սպանդ տարուեցաւ եւ ամբողջ աշխարհը լուռ մնաց այդ ահաւոր ողբերգութեան դիմաց:

Թէեւ գոհ տուիմք մեր թիւին կէսը ու կորսնցուցիմք մեր պատմական հայրենիքին ինը տասներորդը, սակայն երբեք չմոռցանք մեր հայրենիքը, մեր մայրենի լեզուն, մեր նախնիներն ու պատմութիւնը, ու կրցանք գոյատեւել:

Մեզի պատահած այս պատմական չարիքը երբէք կարելի չէ մոռնալ, որովհետեւ անիկա անփոխարինելի փորձառութիւն մըն է հայ ժողովուրդին համար, եւ անցեալը միշտ դաս է ներկային համար:

Ապրելով սփիւռքի մէջ, պայման է որ մենք պահենք մեր մշակոյթը: Հայապահպանումը այս հեռաւոր ափերուն, անշուշտ որ շատ կարեւոր է մեզի համար: Նոյնքան ու աւելի կարեւոր է սակայն, որ գիտնանք թէ մենք պայքար մղող ժողովուրդ մըն ենք եւ չենք կրնար հանգիստ ու հանդարտ կեանք մը ապրիլ:

Արիւնով ու մէկ ու կէս միլիոն գոհեր տալով իր պատիւը փրկելէ ետք, Հայ ժողովուրդը պէտք է անդրադառնայ թէ այլեւս սուգի ու արցունքի թուական չէ Ապրիլ 24-ը: Տարիներ առաջ, սուգն ու արցունքը բնական արտայայտութիւն էին, սակայն լացով ու արցունքով ազգ մը չի կրնար ապրիլ ու գոյատեւել:

Զմոռնանք որ «օտարէն մեզ Փայտա չկայ»: հետեւաբար, իւրաքանչիւրս անհատաբար, իսկ բոլորս հաւաքաբար պէտք է պատրաստ ըլլանք ամէն տեսակի գոհողութեանց, քանի պէտք է որ ապրինք ու ՊԻՏԻ ԱՊՐԻՆՔ:

Ս. Թ.

ՀԱՅ ԵՐԻՏԱՍԱՐԴՆԵՐՈՒ ՄՇԱԿՈՒԹԱՅԻՆ ԿԱԶՄԱԿԵՐՊՈՒԹԻՒՆՆԵՐԸ

Միացեալ Նահանգներու մէջ հայերը բնդհանրապէս կը հաստատուին ուր որ շատ ժողովուրդ կայ, եւ այս գաղութներուն մէջ բնդհանրապէս նոր եկողները կը կազմեն զանազան մշակութային կազմակերպութիւններ, որոնք հայ մշակոյթի եւ ժողովուրդի զարգացման համար շատ ճիշդ կը թափեն:

Այս կազմակերպութիւնները կը նախաձեռնեն ամէն տեսակի դասախօսական, գեղարուեստական եւ թատերական ելոյթներ: Այս ձեռնարկներուն միջոցաւ կը ջանան հայ երիտասարդութիւնն ալ զարգացնել հայ մշակոյթի արժեքներու նկատմամբ:

Ասոնց կը հետեւին նման գաղափարներով կազմուած ուսանողական Միութիւններ՝ Քալիֆորնիոյ Նահանգային Համալսարաններէն ներս: Այս ուսանողական Միութիւններու նպատակներէն մէկն է նաեւ հայ մշակոյթը ծանօթացնել օտար շրջանակներէ ներս: Այս նպատակին համար ալ կը հրաւիրուին Հիւր դասախօսներ:

Եկեղեցւոյ Հայ Երիտասարդաց Միութիւնը նոյնպէս իր գործունէութիւնը կը կեդրոնացնէ հայ մշակոյթի տարածման վրայ: Այս Միութիւնը կը ջանայ երիտասարդները իրարու քով բերել բարեկամական նպատակներով: Այս նպատակը անոնք կը ջանան

յաջողցնել կազմակերպելով մարզական խաղեր, պարահանդէսներ եւ շրջապտոյտներ: Միաժամանակ անոնք կը զբաղին Աստուածաշունչի դասաւանդութեամբ:

Հայ ժողովուրդը գոյատեւելու համար այս օտար ափերու վրայ, անհրաժեշտօրէն պէտք ունի մշակութային բոլոր կազմակերպութիւններուն:

Արմէն Ակիշեան

ՎԱՐԴԱՆԱՆՑԻ ՈՒՂԻՈՎ

Ազատութեան համար քաջաբար պայքարող ժողովուրդներուն պատմութիւնը լեցուն է կարեւոր եւ յիշատակելի դէպքերով:

Այդ դէպքերը պատմութեան մէջ կ'արձանագրուին եւ յետագային եկող սերունդները գանձնէ կարդալով կը գիտնան թէ իրենք ի՞նչ բնաւորութեան եւ համոզումներու տէր ժողովուրդի մը զաւակներն են:

Բայց այդքանով չի վերջանար պատմութեան դերն ու կարեւորութիւնը, որովհետեւ զայն կարգաւ ժողովուրդի մը զաւակները նաեւ դասեր կ'առնեն այսօրուան համար: Անցեալին պատահած դէպքերը մեզի կ'օգնեն որ գիտնանք թէ ո՞ր դէպքն է արդիւնէ տուած է, զայն ներկային կամ ապագային իրենք օրինակ օգտագործելու համար:

Օրինակ՝ այսօր հայ ժողովուրդը կը տօնէ «Վարդանանք»ը: Մեծ կարեւորութիւն ունեցող

Արհեստով կառապան եմ, անունս Հասան է: Երկար ժամանակ կառապաններու պետը եղած եմ քառասունչորս Մահիր էֆէնդէն՝ որ բազմաթիւ կառքեր կը շահագործէր: Հայերու տեղահանութեան միջոցին կը գտնուէր

ՀԱՅ ԱԿՈՒՄԲԸ ԱԶԱՏԱԳՐԱԿԱՆ ՊԱՅՔԱՐԻ ՈՒՂԻՒՆ ՎՐԱՅ

Հայ ազատագրական պայքարի ուղիին վրայ, հայ ահուժը, մանաւանդ սփիւռքի օտարացնող պայմաններու մէջ, ունի հիմնական առաքելութիւն մը — գիտակից ու յանձնառու հայերու պատրաստութիւնը: Հայ լեզուին, մշակոյթին ու պատմութեան ծանօթանալով, հայ մանուկը, պատանին կամ երիտասարդը հերոսական եւ յուզիչ գիտելիքներ իւրացնելէ աւելի, կը հասնի «ազգային գիտակցութեան» որ ամենէն ամուր պատնէշն է այսօրուան եւ օտարացման դէմ եւ միեւնոյն տեսնելու հիմնական գրաւականը՝ մեր կեանքը յուզող ազգային-քաղաքական հարցերուն ու պայքարին իր ապագայ մասնակցութեան:

Հայ պատանին կամ երիտասարդը իր կարգին, պէտք է գիտակցի իր ազգային պատկանելիութեան, լաւ ըմբռնէ իր ազգային իւրայայտուկ կացութիւնը, անցեալը, ներկան ու ապագայի հեռանկարները, եւ գիտակցօրէն ընկալէ, իւրացնէ եւ իր շրջապատին փոխանցէ ահուժի հայերի դաստիարակութիւնը: Կեանքի կաղապարուած առօրեայէն դէպի ազգային հաւաքական կեանք մղելու պարտականութիւնը ունի հայ ահուժը:

Անշուշտ գիտակից հայեր պատրաստելը առաջնահերթ պարտականութիւնն է ոչ միայն հայ ահուժին, այլ եւ մեր բոլոր կառոյցներուն՝ մամուլի, եկեղեցի, դպրոց, որպէսզի ազգային գիտակցութիւնը օրէ օր աճի, զարգանայ, ու ամէն հայու մէջ արմատացնէ այն զգացումը թէ ինք պատմութեան առջեւ պատասխանատուութիւն մը ունի եւ ան քաջաբար պէտք է կատարէ զայն, մինչեւ որ Հայն ալ տիրանայ իր Անկախ Հայրենիքին:

Զանկերը ուր Պոլիսէն կարգ մը մեծամեծ հայեր աքսորուած էին:

Իրիկուն մը, ախոռին դրան առջեւ նստած էի, երբ ձիաւոր անձանք մը մօտեցաւ ու ախոռէն ներս մտնելով կապեց ձիւն իմին՝ ներսու քով, առանց հրամանիս: Անձանքը հեռանալու ատեն հրամայեց ինծի որ ձիւն խնամեն: Հետաքրքրուած անոր հետեւեցայ ու տեսայ թէ իթթիհատմի մը տունը մտաւ ուր ժողովներ տեղի կ'ունենային:

Հետեւեալ օրը ուրիշ անձ մը եկաւ ձիւն առնելու ու ինծի ազգարարեց կառքովս միասին երթալ ու ինքզինքս դնել ոստիկանութեան տրամադրութեան տակ: Հարկադրուեցայ հնազանդիլ: Առաջադրուած տեղին մէջ ուրիշ կառք մը կար ուր կային աքսորուած հինգ էֆէնդիներ: Զեռքերնին կապուած 'ր եւ մտահոգ երեւոյթ մը ունէին: Ոստիկանական պաշտօնեան զանոնք առաջնորդեց իմ կառքս եւ ինք մտաւ միւսին մէջ: Հրամայն տրուեցաւ որ ճամբայ ելլենք դէպի Թիւրքի գիւղի ուղղութեամբ: Թիւրքի կէս ժամ մօտեցած էինք երբ ձիաւոր մը մօտենալով իջաւ ձիէն եւ իմ ձիերու սանձերէն բռնելով առաջնորդեց ճամբէն դուրս բլուրին տակը: Կարծեցի թէ աւազակներէ յարձակում պիտի կրենք բայց ոստիկանութեան պաշտօնեան վրայ հասաւ ու բարեւեց անձանքը: Այդ րոպէին չորս հոգիներ ցցուեցան եւ անձանքին հրամանով իմ ու միւս կառապանին ձեռքերը կապեցին: Ապա իջեցուցին հինգ աքսորականները ու կողոպտեցին ինչ որ ունէին: Ոստիկանը քանի մը բառեր փսփսաց չէթէներու պետին ականջին. կ'երեւի թէ վերջինէս խնդրեց կողոպտուող իրեն եւ ոստիկան գինուորին թողուլ: Այս գործողութենէն հոս ոստիկանը եւ ոստիկան-գինուորը միւս կառքով մեկնեցան: Զեռքերս քակելէ ետք, չէթէներու եւ անոնց պետին կողմէ հրամայուեցաւ որ աքսորականները իրենց հետեւին:

Արդեօք այդ էֆէնդիները ո՞ր կը տանէին: Այդ գիտուած մարդիկը եւ իրենց պետին խորհրդաւոր ընթացքը զիս կը մտահոգէին բուն կերպով: Բաւական յառաջանալէ ետք պետը քանի մը բառեր արտասանեց ու մարդիկը յարձակեցան էֆէնդիներուն վրայ, անոնց զգեստները հանեցին եւ բոլորովին մերկացուցին...:

Զեմ կրնար նկարագրել այն տեսարանը որուն ներկայ եղայ: Այս խեղճ զոհերը մէկկի մէկկի ծառերուն կապուեցան: Իրենց ձեռքերը կապուած ըլլալով չէին կրնար ինքզինքնին պաշտպանել: Յետոյ Զէթէներուն պետը եւ իր մարդիկը իրենց դաշոյնները մերկացուցին եւ սկսան դանդաղօրէն եւ հանդարտ կերպով զանոնք մորթիլ: Դատապարտեալներու աղաղակը եւ անոնց յուսահատ կատաղութիւնը սիրտս կը ճմլէին:

Այո, ես ալ մարդ մը սպաննած եմ, բայց ես երբէք այս մարդասպաններուն պէս անարդ չեմ եղած: Գնդակը գնաց ու սպաննեց հակառակորդս: Վերջապէս այդ մարդը ինծի սպառնացած էր, մինչդեռ հինգ խեղճ էֆէնդիները այս չէթէներուն բան մը ըրած չէին, զանոնք նոյնիսկ չէին ճանչնար, եւ հիմա, դանդաղօրէն ու հանդարտ կերպով կը մորթուէին...:



Hayr Soorp, from pg. 1

learn about their culture and its importance. Of course, the A.C.Y.O. plays that role already but we still need serious and continuous interest in the church. There are many events whose success depends on this interest - for instance summer camp. Armenian youth from all areas of California gather together and have a very productive and also fun time in meeting with each other.

Q: What is your overall plan for the St. Paul parish and its surrounding community?

My primary plan is for Fresno

Armenians to build a church center via the St. Paul Church parish with a gymnasium so that Armenian youth can have a place to go and meet and have a good time under the guidance of the church. The center would also serve the purpose of advancing the Armenian culture and language. This will provide an opportunity for parents to get acquainted with each other and take pride in the community center. My dream is to bring together parents, youth, culture, and language in this center and the success of this goal would depend on the interest and care of the community.

Answers to Questions from page 9 Sports Trivia

- | | |
|-------------------|--------------------------|
| 1. Garo Yepremian | 4. Jerry Tarkanian |
| 2. Chuck Essegian | 5. The Bohigian brothers |
| 3. Ted Torosian | |

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March 1991

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