

ՀԱՅ ՇԱՐԺՈՈՄ *Hye Sharzhoom*

October 1992

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Supplement to the Daily Collegian

Overview of ASO

By Emmanuel Tzanakakis
Originally Printed in *Insight*

Any organization representing a minority tries to gain the general public's acceptance of its cultural identity, and at the same time ensure that its history is presented accurately.

In addition to this burden, the Armenian Student Organization has to face the fact that Armenians are not regarded as a legal minority, in a country that has yet to recognize the Armenian genocide of 1.5 million people by the Turks in 1915.

However, the ASO publishes "Hye Sharzhoom", one of the three minority newspapers at CSUF, published in conjunction with the "Kalfayan Center for Armenian Studies".

"Hye Sharzhoom", is the only strictly student paper in the United States. It is also the oldest one, currently in its 14th year of publication.

The paper has provided a vital link between the Armenian community in Fresno and the university, but a lot of students are far from happy with its role in recent years.

Sato Ohannessian, a senior, majoring in marketing, has been very disappointed with "Hye Sharzhoom" during the last two years.

"The paper needs opinions," she said, "it needs to show the true feelings of the students."

Ohannessian feels that the editors are scared of the word "political", which according to her, means being active and aware of what is going on.

Khatchig Jingirian Jr., a junior in marketing, believes that the recent running of the paper is lacking in maturity and in providing pertinent information to the students, and is insulting to Armenians.

Apart from the newspaper, the ASO has a multiple function.

Professor Dickran K. Kouymjian, who is "The Haig and Isabel Berberian Endowed Chair in Armenian Studies" as well as director of the "Sarkis and Meline Kalfayan Center for Armenian Studies" describes

the ASO's role:

"The goal of the ASO is to attract people that are interested in Armenian history and culture, reinforce the academic program, and at the same time provide social activities for the students", Kouymjian said.

Barlow Der Mugrdichian, Lecturer in Armenian Studies and advisor to the ASO since 1985, said that the organization presents information and provides opportunities for involvement in various activities.

"It is open to non-Armenians too," he said.

ASO's most successful event has been the organization of a nationwide convention of Armenian student groups, in the spring of 1981.

It has also staged library exhibits, invited renowned scholars and congressmen for lectures, and has helped provide funding to aid the victims of the earthquake in Armenia.

The biggest annual event is the commemoration of the Armenian genocide on the 24th of April. Last year, the ASO also managed to reach an agreement with the Vintage Days programming committee, to avoid the simultaneous staging of events on campus that day.

On the negative side, the ASO has more than the usual problems of a student organization. Low membership is one of them.

Tania Alikian, a junior in advertising, said: "The ASO does nothing special for the students. It is isolating them instead of bringing them together."

When politics come into play, things become even more complex:

Jingirian resigned from the ASO presidency last year, because of his frustration with the continuing influence of old cliques within the organization.



Varaz Samuelian with students from Armenian Studies 120T- Armenians in America. The students were visiting the Varaz Art Museum in downtown Fresno as part of the course.

MORE AID FOR ARMENIA

Diko Ohannessian, Editor

Sen. Robert Dole drafted an amendment to the Appropriations Bill for Foreign Operations (HR 5368) which earmarked not less than \$5 million in aid for refugee assistance to Armenia.

The amendment passed during the last days before the congressional recess when most amendments get dropped in conference.

Dole's amendment provides for refugee aid to Armenia to help assist over 300,000 Armenians that have been deported or have fled from their homes in Azerbaijan as a result of the Nagorno-Karabakh conflict.

The \$5 million in aid is desperately needed due to the 50,000 new refugees who have fled to Armenia in the past two months.

Study in Armenia for College Students

Through an agreement recently reached between Yerevan State University and California State University, Fresno, college students may take advantage of a special offer to study in Yerevan, Armenia. The California State University, Fresno Armenian Studies Program will be coordinating one or two semester courses of study for students interested in studying at Yerevan State University in Armenia.

CSU Fresno students may earn college credit at Yerevan State University, while taking a specially designed course of study. Students will live in the center of Yerevan and have the opportunity to visit the major historic sites in the country.

Students interested in applying for the Spring or Fall 1993 semesters may contact the Armenian Studies Program for more information and applications.

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See Armenia Page 4

This issue's main story deals with students' apathy and disappointment with the A.S.O. and Hye Sharzhoom. The writer uncovers the crux of the situation on campus.

There has been many times when students have not participated simply because of the fear of becoming involved. The involvement sometimes becomes political, which to most students is not desirable.

But what exactly is political?

Is it speaking out against injustices both on and off campus, or is it simply becoming involved in an organization that is distinct?

The question of becoming politically involved does not retain campus boundaries. It goes beyond into the social setting of Fresno's Armenian community.

Often times individuals, as well as organizations, will refuse to deal with an issue fearing political implications.

There are many Armenian students registered at CSU Fresno, yet the only ones that are visible are the same ones visible in the Fresno Armenian community.

These students are only the minority. Most go through CSU Fresno without registering for any Armenian courses, be it language or history. Some of the ones that do register do so only to receive the more than generous scholarships available to registered students.

Yet the Armenian courses remain, relatively low in registration, but still remain.

Why is it that Armenian students are so un-Armenian?

Are they embarrassed of their ancestry?

According to the main story, the A.S.O. was charged with selling shish kebab as their only activity to promote Armenian

ethnicity.

If the statement was incorrect, then the A.S.O. should be able to go through an academic school year without holding one shish kebab sale.

So far this semester there has been no shish kebab sales. Can A.S.O. go the full year without one? Or will the charcoal be fired up?



Armenian 1A class celebrating Armenia's Independence.

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Vintage Days

Following last semester's discussions concerning the scheduling conflict between Vintage Days and the annual April 24th, Armenian Genocide Commemoration day observance, steps were taken to avoid a repeat. Last year's compromise resulted in the cessation of Vintage Day activities from 11a.m. to 1p.m. on April 24.

Over the summer, following consultation with affected groups, a series of future dates for Vintage Days were proposed. The dates were chosen to avoid Easter, Spring Break, Armenian Remembrance Day (Genocide Commemoration), Clovis Rodeo, and Semana de la Raza. A quick glance at the dates suggests there will be no conflicting dates until the year 2003. It was due to the determined efforts of last year's ASO president Khatchig Jingirian, Jr. and active member Richelle Noroyan that the battle to not hold Vintage Days on April 24th was achieved.

Future Vintage Days dates are as follows:

1994 - April 14-17
1995 - April 20-23
1996 - April 18-21
1997 - April 17-20
1998 - April 16-19
1999 - April 15-18
2001 - April 27-30
2002 - April 18-21
2003 - April 24-27

Overview

He believes that the fear that partisan politics originating off campus will enter the ASO has been harmful.

"ASO should take an active political role, which means educating ourselves and other people about Armenia." "The only thing the ASO does is sell shish kebab," Jingirian said.

The position of the academic advisors is to keep politics that have divided the community away from campus, and maintain a neutral ground that will allow positive interaction for the students.

This role is very sensitive, however. "We should neither be paternal, nor detached from the students," Kouymjian said.

Janice Caprelian, a marketing senior and former ASO president, wants to see ASO executives more committed to their job. She thinks that unity is essential.

"There is a lot of potential, but we should work together," Caprelian said. "We are our own worst enemies."

Der Mugrdichian, who has experienced all the ASO problems over the years, agrees.

"We should learn from the past to avoid unnecessary conflicts," he said. Der Mugrdichian joined the ASO at CSUF in 1974, as an undergraduate.

Michelle Maroot, a psychology sophomore, is the new ASO president. She is planning to add more activities to the ASO schedule, in her effort to recruit new members.

"What upsets me the most," Maroot said, "is that a lot of Armenians don't want to be part of the ASO."

Maroot is also planning to increase the organization's participation in the political process. She feels that Armenians should stand up and say something.

Most active ASO members believe that too many Armenian students do not care enough about Armenian issues. Therefore, the goal of the organization should be to make students aware of the importance of participation.

"Armenians have not accepted their responsibility to communicate the message," professor Kouymjian said. Hopefully, students will feel impelled to spread what they have learned about Armenian history and culture."

Why Do You Read Hye Sharzhoom?

Hye Sharzhoom is a supplement of the Daily Collegian and the newspaper of the CSUF Armenian Students Organization and the Armenian Studies Program. It 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 CSUF ASP office (209) 278-2669.

The People Of The Levonian Educational Fund

The Yervant, Rose, and Hovhannes Levonian Educational Fund was established in 1985. California State University, Fresno is one of five institutions which were selected to benefit from this fund, which is administered by the Armenian Missionary Association of America.

Income from this fund provides student loans and grants to needy Armenian students and to students of any ethnic origin who demonstrate interest and participation in Armenian history and culture.

The following account of the life of Yervant, Rose, and Hovhannes Levonian was written by Joyce Kuljian Abdulian and Maynard Kuljian in memory of their uncle.

The United States was a safe haven for Armenian survivors of the 1915 genocide in Turkey. Yervant Levonian was one of many who were welcomed here. He chose to settle in Fresno, California.

He married Rose Gagossian and together they started their first market near the railroad yards. This was upgraded in a few

years to another market in a more favorable location. They finally saved enough to move to the last market they would own, the Peacock Market near the corner of Belmont and Blackstone. Many Fresnoans remember this market fondly.

Yervant was born to Hovhannes and Doodoo Levonian in Aintab, Turkey, now called Gaziantep. His father was a leader in the Armenian Community and respected among the local Turkish government officials. He was a money-changer by profession and a landowner of vast apricot and pistachio orchards. He exported pistachios all over the world. He had built homes for each of his children on his lands, but the genocide changed all of their lives forever.

Yervant's parents and his brother Levon

years to another market in a more favorable location. They finally saved enough to move to the last market they would own, the Peacock Market near the corner of Belmont and Blackstone. Many Fresnoans remember this market fondly.

Yervant and his wife were members of the Pilgrim Armenian Congregational Church, where Rose was a loyal and faithful worker in the women's groups. Her life centered around family and the church. settle in Aleppo, Syria, along with other survivors. There, Levon founded and headed the Osumnasiratz School, which selflessly took in and cared for children of the massacre who found themselves in Aleppo. This school survived and even flourished under extremely difficult circumstances. Levon continued his work until his untimely death in 1943, when he was murdered because he refused to sell the school's land to "developers." To this day, Levon's name is spoken with reverence, affection, and respect for his selfless outreach to these children, most of them orphans. How Uncle Levon manage to cover costs while never denying any child entrance is indeed a marvel.

Levon was a renowned musician, traveling with his choral groups throughout Syria and the Middle East. I fondly remember our visits to uncle and auntie in Fresno. We would snoop around the market, with its variety of wonderful aromas and products. I particularly recall the jellybean jar, in which my small hands often found themselves.

Our trips to Fresno were the only "vacations" we ever took. Since uncle was my mother's brother, I think of him as the father I never knew (Daddy died when I was eighteen months old). Uncle was always ready to help us. He would bring us dried fruits and nuts which today seem like luxuries. The greatest excitement in our home was, "Uncle Ed's coming!"

Yervant and Rose Levonian, though childless, lived a happy and productive life together. Yervant nursed Rose during her battle with cancer. Before he died, he decided to establish the educational fund noted earlier. Each year, in October, worthy students benefit from the fund. I can think of no finer way to remember my uncle and aunt than this; to encourage qualified students to develop and enrich their lives, and eventually other's lives, is a pursuit with no limits. Their efforts in life have not only reaped financial dividends but have given hope and assistance to many deserving students.

Uncle's name lives on, not only in our hearts, but in the lives of all those he had the foresight to help.

**Do You Know All
Verses Of The
Armenian National
Anthem?**

Armenian Studies Courses

Armenian Studies

**ArmS 010	Intro Arm Studies	3.0 units	MWF 0910-1000	Der Mugrdechian
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**ArmS 010	Intro Arm Studies	3.0 units	TTh 0945-1100	Kouymjian
**ArmS 010	Intro Arm Studies	3.0 units	TTh 1410-1525	Kouymjian
ArmS 045	William Saroyan	3.0 units	W 1810-2100	Kouymjian
ArmS 123	Arm Architecture	3.0 units	TTh 1110-1225	Kouymjian

Armenian

**Arm 1A	Elem Armenian	4.0 units	MTWF 1110-1200	Der Mugrdechian
**Arm 1B	Elem Armenian	4.0 units	MTWF 1210-1300	Der Mugrdechian
**Arm 148	Masterpieces Arm Lit	3.0 units	MWF 1310-1400	Der Mugrdechian

History

History 108B	Modern Arm History	3.0 units	MWF 1110-1200	Staff
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****Courses which fulfill requirements in General Education:**

Division 6- Arm 148 **Division 7- Arm 1A,1B **Division 9- Arm Studies 10

Faculty: Dr. Dickran Kouymjian, Haig and Isabel Berberian

Professor of Armenian Studies

Director of the Sarkis and Meliné Kalfayan

Center for Armenian Studies

Barlow Der Mugrdechian, Lecturer in Armenian Studies

Spring 1993

For more information on the Armenian Studies minor or a special major in Armenian Studies contact the Armenian Studies Program at 278-2669

An Interview With

By Khatchig Jingirian, Jr.
Staff Writer

On August 31, I drove up to the house in Northridge where Harout Pamboukjian calls home. With a bit of nervousness, I knocked on the door at ten in the morning, fearing that I was a bit too early. The door opened and Rosa Pamboukjian, Harout's wife, greeted me and welcomed me in. I waited, sipping a nice Armenian coffee, and after a while Harout joined us. I was expecting a quick interview; one that would last about thirty minutes. But I was wrong. It was one of the most comfortable and interesting interviews I had ever taken part in.

Harout Pamboukjian was born in Yerevan, Armenia on July 1, 1950, to Yesei and Dzaghig Pamboukjian. He began his musical career at the age of thirteen playing the guitar. Encouraged by music by the Beatles and Charles Aznavour, Pamboukjian developed a style all his own. He has written a number of original songs which he has yet to record. He has produced over sixteen albums under various record labels and is currently working on a new album entitled "Yerevani Kishneroum" which he co-arranged with musician Armen Aharonian. In his recordings Pamboukjian plays the lead guitar and plays various other instruments such as the *bouzouki*, *dhol* (an Armenian Drum), piano, and drums.

Armenian music is a difficult topic to discuss because of the many different

aspects of the music. One style of Armenian music that we spoke about was traditional Armenian music (the type of music that was common, and still is today, among the American - Armenian communities). According to Pamboukjian, the playing style and the rhythms used are "not Armenian". He explained that the music known as traditional Armenian music is a mixture of Turkish, Arabic, Greek, and Armenian music. This mixture has been a topic of controversy among Armenian musicians.

Modern, or contemporary Armenian musicians, as well as traditional Armenian musicians, have, for a long time now, been incorporating Turkish music or translations of Turkish music into their repertoires. On the other hand, many Turkish musicians have translated Armenian songs into Turkish. And, according to Pamboukjian, many Turkish musicians have taken the credit for composing great Armenian compositions, such as Khatchadourian's "Sabre Dance" and the famous "Yerevan Erepouni". Pamboukjian stated that the mixing of the music of the Middle East is inevitable, however, Armenian musicians should try as hard as possible to prevent it as well as not support the Turkish copies.

At this point we went outside to Pamboukjian's backyard and we climbed the hill in the yard up to his deck at the top. The view was beautiful. There we continued the conversation.



HAROUT

I asked Harout about the contemporary music scene and we discussed the different singing styles and music styles. I asked Harout his opinion on Ra-Biz, a term which is the shortened form of *Rabotnik Iskustva*, Armenian working-man's music.

Harout stated that this style does not really exist. It basically refers to music sung around the table while drinking. He said that if it is sung correctly and in the right place, it's great, but it's not something to listen to all the time.

"Most contemporary music has become very cliché," stated Pamboukjian, "There is not much new style." Pamboukjian went on to explain that contemporary music lacks flavor. He said that a great majority of it sounds the same and has become very monotone.

Armenian patriotic music has become very popular and one question many people have is "Why can't you dance to these songs when they are sung to dance music?"

Pamboukjian clarified that there are two kinds of dancing: couple dancing and group dancing. In regards to patriotic songs, Pamboukjian stated that dancing during patriotic songs is okay only if the listeners are respecting the song and not dancing in a romantic or disrespectful way.

I spoke to Pamboukjian about his career and asked him what the greatest moment of his career was. He replied that his most exciting moment was during his tour in Armenia during 1989. He entertained a total of 1.2 million people, 600,000 of which were during his concerts at the Hraztan Stadium where he packed in 100,000 every night for six nights.

"I was scared. The concerts had to be perfect. This was Armenia. This was my home," he said. However once the first song began, Harout was relaxed, his dream of 16 years came true.

During my visit, Harout showed me his son, Yesei's music room. Both Pamboukjian's wife and son are musically talented and have taken part in his many recordings.

Pamboukjian said that in the future he would like to try some different style of music, such as Hard Rock or a mix of Pop and Soul with a bit of an Armenian style.

My sincere thanks to Harout and his wife Rosa for their time. I personally enjoyed the interview, being an ultimate Harout fan. I wish them all the luck in the future.

Don't forget, his new album "Yerevani Kishneroum," volume 17, will be out soon.

1992-1993 A . S . P . SCHOLARSHIP RECIPIENTS

The Armenian Studies Program Scholarship Committee announced C.S.U. Fresno Armenian Studies Program scholarship/grant recipients for 1992-1993. These scholarships were established at CSUF to encourage student interest in Armenian Studies and to assist students in financial need. Scholarship/grant applications for the 1993-1994 academic year will be available November 1 from the CSUF Financial Aid office. Completed applications must be turned in by February 1, 1993. High school seniors planning to enter CSUF Fresno in the Fall 1993 semester are eligible to apply.

Fund Source: Yervant, Rose, and Hovannes Levonian Educational Grant

Get Involved

Hakop Adjinian, Cynthia Baxter, Janice Caprelian, Sonia Devedjian, Phil Garo, Susie Kalinian, Jayne Kalfayan, Ara Kebabjian, Nora Kilaghbian, Taline Kilaghbian, Ted Kismet, Jack Krajekian, Michelle Maroot, Julie Momjian, Satenig Ohannessian, Ronald Papazian, Arlen Soghomonians

Fund Source: Charles K. Pategian and Pansy Pategian Zlokovich Scholarships

Armen Aghishian, Jeff Ahronian, Jill Ahronian, Christopher Goobooian, Marc Hamalian, Pamela Manoogian, Suzanne Manoogian, Gina Moordigian, Melissa Ouzounian, Stephanie Peters, Eva Sevian, Rosine Sarafian,

Fund Source: Nerces and Ruth Azadian Memorial Scholarship
Armen Devedjian

Armenia

The plight of these homeless is compounded by the continuing blockade by Azerbaijan of food, fuel, medicine and basic supplies into Armenia.

The amendment provides a "sense of Congress" that the administration should encourage oil exporting nations to provide fuel to Armenia for humanitarian purposes, to include harvesting the autumn crop.

It further goes on to urge the president to instruct the U.S. representatives to the IMF and the World Bank to support these reforms by providing financial and technical assistance to Armenia.

Why Do You Read
Hye Sharzhoom?

Teach For Armenia

Through the Teach for Armenia program up to five Americans will be accepted for the spring 1993 semester for teaching in Armenia. To be eligible for the program, American applicants must hold at least a bachelor of arts degree or equivalent. Depending on their background, participants in the Teach for Armenia program will be placed in one of three educational settings.

Americans may serve as English-language instructors in their specialties at Yerevan State University or the State Engineering Institute. There, they will work with college-aged students seeking to strengthen their language skills and gain a broader understanding of their field. In conjunction with their teaching duties, participants will also assist Armenian graduate students and advanced scholars in editing academic articles designed for publication in English-language journals.

Americans with background in education may serve as instructors in their subject area at one of the four English-language schools within Yerevan. For Americans with training and/or experience in the teaching of English, particularly English as a second language, placement is available at Yerevan State University, the State Engineering Institute, or the Pedagogical Institute.

Under the auspices of the Ministry of Education of the Republic of Armenia and the Ministry of Higher Education and Science of the Republic of Armenia, Americans will receive a salary comparable to their Armenian counterparts. While serving in the Teach for Armenia program, participants will be housed in Yerevan and receive free health care. American participants may serve one or two academic semesters. Service for longer periods may

be arranged with educational officials in Armenia.

In the past three years, as Armenia has moved toward democracy and independence, a handful of Americans have shared their teaching skills with schools in Armenia. Both as educators and as models of American standards, their expertise has been highly valued. Armenian educational officials have reported that teachers and professors, as well as students, have benefited from the interaction. With Armenia seeking to greatly expand its ties to the West, interest in involving university-educated Americans in the country's development has dramatically grown.

Teach for Armenia represents the first concerted effort to facilitate the placement and preparation of American teaching candidates in Armenia. The program is supported by the Ministry of Education of the Republic of Armenia, the Ministry of Higher Education and Science of the Republic of Armenia, and the Armenian Studies Program of California State University, Fresno.

Those interested in the Teach for Armenia program should contact Barlow Der Mugrdechian, Armenian Studies Program (Armenian Studies Program, California State University, Fresno, Fresno, California, 93740, tel. 209-278-2669, FAX 209-278-2129). Applications for the spring 1993 semester should be submitted by December 31, 1993 and applications for the fall 1993 semester should be submitted by March 31, 1993.

New A.S.O. Booth

the A.S.O. has got a new booth this year. It is located in the free speech area, above the pit. If you have a question about A.S.O., or if you want to find out what is going on in the Armenian scene, come by the booth and see what's happening with us Armenian here at C.S.U. Fresno!!!!!!!!!!!!!!

By Armen Aghishian

Dr. Arra Avakian, former professor of Armenian Studies at California State University Fresno lectured on his recent visit to various parts of Turkey, specifically land which once belonged to Armenia.

The presentation took place at CSU Fresno Wednesday, October 14, 1992. Armenian Students Organization President, Michelle Maroot, introduced Avakian to both students as well as community members.

One of his first stops was the Armenian Patriarchate in Istanbul, Turkey. "The Patriarchate is a very important religious and cultural center for the Armenian people of Istanbul," said Avakian.

At one time, over 250,000 Armenians inhabited the area of Istanbul alone. Now, due to political circumstances, scarcely 50,000 remain in all of Turkey.

The patriarch is the religious leader of the Armenian community in Istanbul, playing the role of liason between Armenians and the Turkish government.

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Avakian Speaks of Recent Trip

By Armen Aghishian

Avakian said the city of Istanbul has become modern with many contemporary modes of transportation and advanced architecture some of which have been designed by Armenian architects and engineers.

Avakian also saw several buildings, schools and churches, now occupied by the Turkish Government, which once belonged to Armenians, evidenced by prior Armenian occupation and Armenian writings on such buildings.

Avakian was also able to visit the famous Armenian cemetery in Eskuldar which includes the grave of celebrated Armenian literary giant Bedros Tounanian.

Avakian also had the opportunity to visit the ruins of Ani, known as "the city of 1001 churches". "I was touched, amazed and pleasantly surprised to find many frescoes (paintings on wet plaster) extent on the interior of the St. Gregory Church," said Avakian.

He also visited and showed slides of the semi-ruined Ani Cathedral built

nearly 1,500 years ago by King Dridad.

Other sites visited by Avakian were Lake Van, the fabled island of Akhtamar, and other historically significant cities such as Harput and Diarbekir.

In Istanbul Avakian met Armenia's Minister of Foreign Affairs, Raffi Hovannisian, who was being honored by the Archbishop (patriarchate) Karekin Kazanjian.

"There was interest and acceptance yet I got the impression that their hospitality was in effect political, than genuine," said Avakian when asked about the general attitude of the Turkish people toward Armenians living Turkey.

"The lecture and the slides were informative and interesting," said Kathy Spencer, a student of Armenian Studies.

ASO CORNER

By Armen Aghishian

With the fall 1992 semester well under way, the CSU Fresno Armenian Students Organization has initiated another semester of activities.

The student officers for this semester are Michelle Maroot, president; Armen Aghishian, vice-president; Nina Momjian, secretary; Julie Momjian, treasurer; and Robyn Saroyan, historian.

Activities held thus far in the fall semester included a presentation by Dr. Arra Avakian on Wednesday, October 14, which included a slide presentation and a lecture on his recent visit to Turkish Armenia.

On Thursday, October 15, 1992 the Armenian Students Organization held it's first general meeting at Round Table Pizza across from C.S.U.F.

Details were given of the upcoming trip to Armenia scheduled for June 1 through the 30th. College credit can be obtained for studies while in Armenia. Those interested in participating or needing further details can contact Barlow Der Mugrdechian at the A.S.P. office (209) 278-2669.

Semester membership dues of \$5 were collected. Dues go toward funding activities throughout the year.

The new booth has been erected across from the Country Store and needs staffing on Mondays, Wednesdays and Fridays from noon to 2 p.m.

There will be a display of Armenian culture during the month of November in the library.

A Christmas party, a movie night in the Student Union, and other activities are planned.

*-Hye Sharzhoom
needs writers for
the upcoming
issues. If you can
help in writing
articles, photo-
graphy, lay-out,
or distribution,
contact the A.S.P.
office at
278-2669*

*and we thank you for your
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It's All News

HYE OOOZH Radio

*Every Saturday from 10-12pm
on KFSR Radio 90.7 fm*

*A great variety of Armenian music from old to new, modern,
contemporary, clasical, traditional, jazz, and much more.*

*The Hye Oozh staff could use your help. If you have any
Armenian records or C.D.'s that you could donate, please
contact Rosemary @ 225-9597 or KFSR @ 278-4082*

Atchkee Chap

Well readers it's finally here! The section you've all been waiting for. Our new cooking column, "Atchkee Chap." In every edition we will bring you a wide variety of Armenian recipes which have been passed down from generation to generation. Our goal is to tickle your taste buds with these delicious foods.

You are probably wondering about the title, "Atchkee Chap." It is an Armenian expression which literally means eye measurement. Most Armenian chefs use atchkee chap when measuring their ingredients for a dish. The hard part about this is trying to convey the recipe to another person. I guess that's where we get secret recipes from. People just don't know the exact amounts of the ingredients they are using.

In our recipes, we will do our best to explain, as completely as possible by giving you actual measured amounts of the necessary ingredients and cooking time. You yourself may have to use atchkee chap to adjust the recipes to your own taste. And now, on with the food!!!!

Menu: Izmir Koofta, Eech Salad, Armenian Bread, Tahn Serves: 3 - 4

Izmir Koofta:

Ingredients- 1 lb Ground beef or lamb	1/2 tsp cumin
2 tblsp bread crumbs	1/4 tsp black pepper
1 egg slightly beaten	salt and red pepper to taste
2 tsp minced parsley	2 cloves fresh crushed garlic
1/2 tsp allspice	

Mix all the above ingredients together by "shagheling" the mixture (shagheling is a term meaning combining ingredients by hand without kneading the mixture, rather tearing it). After shagheling the meat mixture, form small meatballs about the size of a silver dollar or two inches in diameter. In a frying pan heat 1/2 cup of vegetable oil. Pan fry the meatballs in the oil until golden brown.

Eech Salad: vegetarian wheat salad

Ingredients-

1/2 cup olive oil	1 cup grade #1 bulghur
1/2 cup chopped onion	2 tblsp tomato paste
1/2 tsp red pepper	1 tsp salt
1 1/2 cups chopped canned tomato	1/4 cup lemon juice
1/2 cup chopped parsley	1/2 cup chopped onion

Heat a pan to a medium high heat and carefully add your oil. Saute the following: onion, tomato paste, red pepper, and salt. Cook the mixture until the onions are translucent. Add the chopped tomatoes and continue cooking for approximately five minutes. Remove the pan from the heat and add the bulger. Allow the salad to rest for about five to ten minutes covered to allow the bulger to soak up the liquid. Finally, add the lemon juice, parsley and reserved onion. Give the salad a final stir and it's ready to serve.

The Izmir koofta can be served hot or cold, as an entree or appetizer. The eech salad should be served at room temperature, but should be kept in the refrigerator. Both of these dishes accent each other quite well. Serve the Izmir Koofta and Eech salad with Romain lettuce leaves, Armenian bread and a large pitcher of Tahn.

If you have any favorite Armenian recipes that were passed down to you from an Armenian grandmother or mother-in-law, send them in to us here at Hye Sharzhoom, and maybe we can use them in our column. Anoush Ella!!!!!!!!!!!!!!

**Write to us at
Hye
Sharzhoom!!
We want to hear from you.**

Can You Do The Halay?

Earth Fact

* You could take a long shower every day with the water you might waste by letting the tap run while you shave and brush your teeth. A household can save up to 20,000 gallons of water each year by getting a grip on its faucets.

* A running faucet probably uses a lot more water than you think: it puts three to five gallons of water down the drain every minute it's on.

* You can easily use more than five gallons of water if you leave the tap running while you brush your teeth.

ARMENIA TODAY CLASS OFFERED AT CSU FRESNO

By Armen Aghishian

On Friday and Saturday, October 2nd and 3rd 1992, a lecture presentation was presented encompassing the present condition of Armenia. The 1 unit class was held at the California State University Fresno campus, and was given by Armenian Studies Program Professor Barlow Der Mugrdchian. C.S.U.F. students and community members were in attendance for the two-day program.

The length of the class allowed Der Mugrdchian to cover many of the issues and concerns in present-day Armenia in detail. Of the many areas covered were: political, cultural, religious and government.

"There have been many substantial changes in Armenia throughout the last several years" said Der Mugrdchian, referring to the ever changing political

and social changes in Armenia of late, which have led to the re-establishment of the Armenian Republic.

With over 1/3 of the parliament non-communist by mid 1989, and the overwhelming majority of the people motivated for change, the road was paved for the independence movement. With 95% of the eligible voters casting their ballots, 94.39% of the Armenian population called for independence from the Soviet Union. On Monday, September 23, 1991, the Armenian government officially declared the country independent from the U.S.S.R.

"The Soviet Union had for the most part disintegrated by then" said the professor adding, "The Supreme Soviet had also lost much of its power as well."

Approximately one year after the successful move for independence, Armenia exercised yet another democratic right by electing a president.

The staff of *Hye Sharzhoom* would like to thank the staff of the *Daily Collegian* for their help in the production of this edition.

thanks again!

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ԽՄԲԱԳՐԱԿԱՆ

ՀԱՅԱԳԻՏԱԿԱՆ ԱՄՊԻՈՆԻ ՂԵԿԱՎԱՐՆԵՐԸ

Ահալասիկ, Հայ Շարժումի «Հայկական էջը», որ հինգերորդ տարին ըլլալով իր ներկայութիւնը կու տայ համալսարանիս Հայկական Ամպիոնին ու Հայ Ուսանողական Միութեան հրատարակած թերթին: Իսկապէս ուրախանալու առիթ մըն է գիտնալը թէ հայ ուսանողներ քով քովի գալով կը փորձեն հայկական ոգին եւ մշակոյթը ներփակել իրենց համալսարանական կեանքին մէջ: Այս ուրախ պատկերին մէջ հարկաւ իրենց կարելորդերը կը բերեն 2 անհատներ, որոնց աշխատանքներուն շնորհիւ է որ համալսարանի Հայագիտական Ամպիոնը հասած է այս աշխարհահռչակ դիրքին, Փրոֆէսորներ՝ Տիգրան Գուլումեան եւ Պարլո Տէր Մկրտիչեան, որոնք տարիներ շարունակ կը ծառայեն Հայագիտական Ամպիոնին, արժանանալով մեր գաղութին յարգանքին եւ ֆաջալերանքին:

Այս անփոխարինելի 2 ուսուցիչներուն տուած ծառայութիւններուն արդիւնները կրնանք տեսնել հարիւրաւոր հայ եւ օտար աշակերտներու մէջ, որոնց հայերէն լեզուի եւ պատմութեան պաշարը աճած է շնորհիւ այս հիմնալի մթնոլորտին եւ դասընթացներու յատուկ ծրագրին, որոնք պատրաստած են 2 Փրոֆէսորները:

Յիշատակի գաղութը պէտք է հպարտ զգայ որ այս երկու գիտնականները տարիներ շարունակ ծրագրած եւ աշխոյժ կերպով Յիշատակի հայ գաղութը անընդհատ կապի մէջ պահած են հայութիւնը հետաքրքրող յառաջդիմութիւններով:

Հայ Շարժումի «Հայկական էջ»-ի խմբագրական կազմը այս սիւնակին միջոցով կու գայ իր խորին գնահատանքը յայտնելու Փրոֆէսորներ՝ Տիգրան Գուլումեանին եւ Պարլո Տէր Մկրտիչեանին, իրենց ազգայնաշունչ ծառայութիւններուն, ինչպէս նաեւ մեր «էջ»-ը ֆաջալերելուն համար:

Կը մաղթենք եւ կը յուսանք, որ երկու Փրոֆէսորները շարունակեն իրենց ազնիւ գործունէութիւնը՝ ի շահ հայ ժողովուրդի նոր սերունդներուն:

Ս.Թ.

ՀԱՅԱՍՏԱՆԻ ԱՆԿԱԽՈՒԹԵԱՆ ԱՌԱՋԻՆ ՏԱՐԵԴԱՐՁԻ ՏՕՆԱԿԱՏԱՐՈՒԹԻՒՆ

Կիրակի, Սեպտեմբեր 27, 1992, երեկոյեան ժամը 6-ին տեղի ունեցաւ Հայաստանի անկախութեան առաջին տարեդարձի հանդիսութիւնը, Ֆրէզնոյի Հ.Բ.Ը.Միութեան կեդրոնին մէջ: Ձեռնարկը կազմակերպուած էր Թէքէեան Մըշակութային Միութեան եւ Հ.Բ.Ը. Միութեան Ֆրէզնոյի Մասնաճիւղերուն կողմէ:

Օրուան գլխաւոր բանախօսն էր Փրոֆ. Ռուբէն Միրզախանեանը, որ նոյն օրերուն Լոս Անճելըս կը գտնուէր, նոյնպէս տօնելու համար հանրապետութեան առաջին տարեդարձը: Ան կը դասախօսէ Երեւանի համալսարանի մանկավարժական մասնաբաժինէն ներս, նոյնպէս ան նախագահն է Հայաստանի Ռամկավար Ազատական Կուսակցութեան: Ան տրոփորայի վկայականը ըստացած է՝ Երեւանի համալսարանէն՝ մասնագիտութիւն ունենալով քաղաքական գիտութիւնները:

Տօնակատարութեան կը նախագահէր Սթ. Պողոս Հայաստանեայց Եկեղեցւոյ հովիւ Հոգեշնորհ Սասուն Վրդ. Զմրուխտեան, որուն պահանջներէն ետք ճաշի սպասարկութիւնը տեղի ունեցաւ:

Ճաշէն ետք, օրուան հանդիսավար Նուպար Ակիշեան կատարեց բացման խօսքը: Ան ներկայացուց պատուոյ սեղանի անձնաւորութիւնները որուն մաս կը կազմէին Լոս Անճելըսէն բանախօսին ընկերացող Ռ.Ա.Կ.ի Ամերիկայի Արեւմտեան չըջանի Շրջանային Վարչութեան ատենապետ Ասպետ Համալեան, Ռ.Ա.Կ.ի նախկին ատենապետ Տոքթ. Գրիգոր Գրիգորեան եւ Փանոս Թիթիգեան: Նոյնպէս ներկայացուցան Եղիա Ճենտեան, տեղւոյս Ռ.Ա.Կ.ի Մասնաճիւղի ատենապետ Պապ Տէր Մկրտիչեան եւ Ֆրէզնոյի Համալսարանի Հայկական Ամպիոնի դասախօսներէն Փրոֆ. Պարլո Տէր Մկրտիչեան:

Մանրամասն տեղեկութիւններ տրուեցան տօնակատարութեան հիւր բանախօսի ընկերային, քաղաքական եւ ուսուցչական կեանքի մասին: Ապա, Փրոֆ. Միրզախանեան արտայայտուեցաւ Հայաստանի անկախութեան նախորդող պայմաններուն եւ պարագաներուն մասին, չեղար ղենելով անկախութեան առաջնորդող պատճառներուն վրայ: Յետոյ ան խօսեցաւ Հայաստանի ներկայ կացութեան մասին, թէ որքան դժուարութիւններ կը դիմագրաւէր ժողովուրդը հացի, քարիւղի, զէնքի, անվտանգութեան պատճառով: Ան բացատրեց, որ Հայաստանը կը գտնուի իր իրաւունքներէն զրկուած վիճակի մէջ, որոնք իրենց իրաւունքները կը պահանջեն:

տանի ներկայ կացութեան մասին, թէ որքան դժուարութիւններ կը դիմագրաւէր ժողովուրդը հացի, քարիւղի, զէնքի, անվտանգութեան պատճառով: Ան բացատրեց նաեւ, թէ կառավարութիւնը ինչ քայլեր կ'առնէր լուծումներ գտնելու համար տիրող տագնապներուն: Բացայայտ է որ դժուարութեան գլխաւոր պատճառներն են Արցախի շուրջ ստեղծուած վէճն ու Վրաստանի քաղաքական պատերազմը: Ասոնք պատճառ կ'ըլլան որ Հայաստանի կապը արտաքին աշխարհին հետ նուազի:

Փրոֆ. Միրզախանեան անդրադարձաւ «Դաշինք»-ի կազմութեան պահանջներուն եւ Հ.Ռ.Ա.Կ.ի անկէ հրաժարելուն մասին: Ան ըսաւ նաեւ որ Հ.Ռ.Ա.Կ.ի եւ Ռ.Ա.Կ.ի յարաբերութիւնները շատ սիրալիր են եւ թէ անոնք զրեթէ նոյն քաղաքականութեան կը հետեւին:

Հայաստանի անկախութեան հռչակումէն ի վեր կազմուած են 28 կուսակցութիւններ եւ կը հրատարակուին բազմաթիւ անկախ թերթեր:

Ան ըսաւ, որ Հ.Ա.Ռ.Կ.ը կառավարութեան եւ նախագահ Տէր Պետրոսեանի նեցուկ կանգնելով հանդերձ իրեն կը վերապահէր չի-

նիչ քննադատութիւններ ընելու իրաւունքը: Այդ առնչութեամբ, ան մատնանշեց բանակի, նախարարներու, կառավարութեան մէջ տիրող կարգ մը թուլութիւններու եւ սխալ ընտրութիւններու մասին:

Բանախօսութեան աւարտին, առիթ տրուեցաւ ներկաներուն որ հարցումներ ընեն օրուան հիւրին: Փրոֆ. Միրզախանեան մանրամասնօրէն եւ գոհացուցիչ կերպով պատասխաններ տուաւ ժողովուրդը յուզող հարցերուն մասին:

Փակման խօսքը կատարեց հանդիսութեան նախագահ Հայր Սասուն Վրդ. Զմրուխտեան իր գընահատանքը յայտնելով Թէքէեան Մշակութային Միութեան եւ Հ.Բ.Ը. Միութեան, նման ձեռնարկ մը կազմակերպելուն համար, եւ ապա կոչ ըրաւ որ սփիւռքի հայութիւնը կարելի բոլոր միջոցներով օգնէ Հայաստանին, մասնաւորաբար այս դժուարին օրերուն:

Թէքէեան Մշակութային Միութեան յաջորդ ձեռնարկը տեղի պիտի ունենայ Նոյեմբեր 7, Կիրակի-օր, կէսօրէ ետք ժամը 2-ին, Հ.Բ.Ը. Միութեան կեդրոնին մէջ, 1720 Fulton St., նիւթ ունենալով «Կոմիտաս իր երգերուն մէջ», կատարող՝ Շողիկ Բարոյեան:

ԱՐՄԷՆ ԱԿԻՇԵԱՆ

Յ Ո Յ Ս

Ռ. Պատկանեան

Թող փշէ քամին պաղ-պաղ երեսիս
Վերէն ամպերէն՝ նաստիկ ձիւն թող գայ,
Որքան որ կ'ուզէ՝ թող փշէ Հիւսիս,
Յոյսով եմ, վաղ-ուշ, գարունը պիտ'գայ:

Թուիսը թող պատէ երկինքը պայծառ,
Թանձր մառախուղ երկիր թող պատէ,
Տարերք աշխարհիս խառնուին իրար,
Յոյսով եմ, վաղ-ուշ, արեւ պիտ'ծագէ:

Թող գայ փորձութիւն, թող գայ հալածանք,
Խաւար թող դառնայ անաղօտ լոյսը,
Սարսափելի չեն Հային տառապանք,
Միայն... չը հատնէր խղճուկի լոյսը: