

ՀԱՅ ՇԱՐԺՈՒՄ Hye Sharzhoom

March 1993

Vol. 14, No. 3 (43)

Supplement to the Daily Collegian

OPERATION WINTER RESCUE

By Marlene Bryant
Staff Writer

Dateline Armenia: More than thirty-thousand Armenians are in danger of perishing due to the harsh winter conditions in Armenia. The population growth in the last eleven months of 1992 has been 1.1%, represented by 60,688 births versus 20,324 deaths; while in 1991 the growth rate was 1.5% 425 deaths.

The Azerbaijani imposed blockade of Armenia as prevented the transportation of

food, fuel and medication inot Armenia for the past four years. More money and supplies are needed to help the people suffering in Armenia.

On January 24, the Armenian Community Council of the San Joaquin Valley issued a press release in response to an urgent humanitarian appeal from the Embassy of the Republic of Armenia. Armenian churches and community organizations in Fresno and the San Joaquin Valley are serving as collection sites for the collection of food(non-perishable), blankets and sleeping bags,

See Winter Rescue, page 6

H.R. 86 Aid to Armenia

By Khatchig Jingirian
Staff Writer

For the past three weeks, the ANCA along with the Armenian Assembly of America have been working closely with Congressman David Bonior (D) (MI) to pass House Resolution 86. The Armenian National Committee of America (ANCA) is a grass-roots, public affairs organization which promotes Armenian issues in American government, with offices around the world. The resolution, introduced on February 17, 1993 and sponsored by Bonior, condemns the blockade of Armenia and Nagorno-Karabagh (Artsakh) by Azerbaijan..

So far, forty-eight congressmen have co-sponsored the resolution, fifteen from California. They are Xavier Becerra, Anthony Beilenson, Gary Condit, Calvin Dooley, Anna Eshou, Elton Gallegly, Tom Lantos, Richard Lehman, Mathew Martinez, Carlos Moorhead, Dana Rohrabacher, Edward Royce, Esteban Torres, Henry Waxman,

and Lynn Woolsey. The list of co-sponsors grows daily as more congressmen sign on to help.

Romina Khachadourian, a staff member of the ANCA's Glendale office stated that the resolution has six main points which need attention:

1. Continued U.S. humanitarian assistance for Armenia and Nagorno-Karabagh;
2. To promote a lasting resolution to the conflict;
3. To promote the full participation of the representatives from Nagorno-Karabagh in all negotiations;
4. To encourage Turkey to play a neutral role in the conflict;
5. To condemn and demand the immediate lifting of the blockade of Armenian and Nagorno-Karabagh by Azerbaijan;
6. Continued pursuit of the freedom support act by the U.S. This act, passed by the U.S. a year ago, prevents assistance to Azerbaijan until the blockade is lifted.

The ANCA and the Arenian Assembly are urging all Armenians to write or call their congressmen to ask for their support for House Resolution 86.



Containers being loaded for "Operation Winter Rescue"

Armenian Community Council to the Rescue

By Nina Momjian
Staff Writer

"Operation Winter Rescue," launched by the Republic of Armenia and the Fund for Democracy and Development, is currently providing Armenia with bare necessities, with the aid of the Armenian Community Council (ACC) of the San Joaquin Valley, which is composed of over 40 Armenian organizations.

The Armenian Community Council was formed as a response to the tragic earthquake in Armenia in 1988. Since then, the ACC has coordinated earthquake aid and has held commemorations for April 24th. "Operation Winter Rescue," their current project, was organized along with other local chapters of Armenian organizations in the San Joaquin Valley area, to send necessary items such as canned foods, clothing, blankets, and sleeping bags to the people of Armenia in hopes for them to survive

through the notorious winter season.

The ACC executive council consists of seven executive members. Chairman Barlow Der Mugrdechian says they are open for any representatives from churches, political parties, benevolent, and social organizations to participate. The general meetings are open and organizational representatives are welcomed.

Der Mugrdechian says that one of the goals of the ACC is to unite the community for celebrating October Cultural Month and September 21st as Armenian Independence Day. "We would like everyone to have the sense of working together to achieve more, and to heighten awareness among non-Armenians," says Der Mugrdechian.

Some of the ACC's long term goals are for the community to have a representative from more organizations, to speak on behalf of the community, and to disseminate information to organizations. For further information, Barlow Der Mugrdechian can be reached at (209) 278-2669 in the Armenian Studies Program at California State University, Fresno.

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OPERATION WINTER RESCUE

Your tax-deductable donation will be used to purchase the following bulk itmes: * FOOD* MEDICINE* INFANT FORMULA.

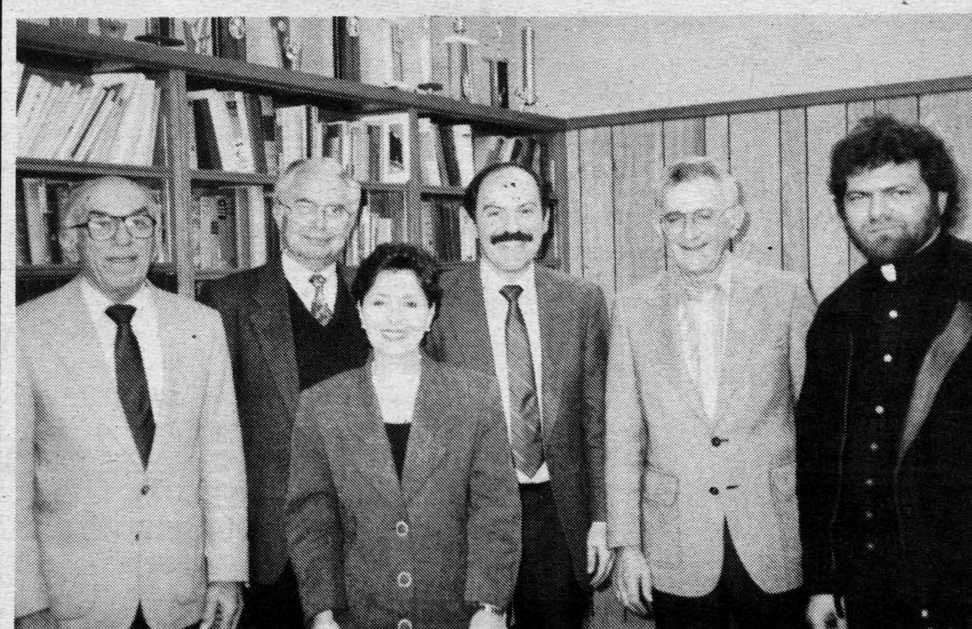
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Armenian Community Council

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Members of the executive board of the Armenian Community Council meeting with Senator Barbara Boxer (D-California) to discuss the situation in Armenia. Left to Right: Bob DerMugrdechian, Rev. Karl Avakian, Senator Barbara Boxer, Barlow Der Mugrdechian, Richard Darmanian, Very Rev. Fr. Muron Aznikian.

Armenian Students Organization A New Attitude

By Michelle Ann Maroot
Editor

As President of the Armenian Students Organization at CSUF I am very pleased to see such an increase in interest among the students. Through the interest that I have witnessed so far, I believe that this semester is going to be one of the most active yet. This semester began with a positive attitude that I believe will set the course for a continuously growing and successful student organization.

The A.S.O. is currently planning the events for Armenian Genocide Remembrance Day which we be held on April 23 in the Free Speech area. The food sales for Vintage Days is also being planned.

During the Fall '92 semester, A.S.O. applied for the Diversity Awareness

Grant, sponsored by the University Student Union Board at Californian State University, Fresno. The Armenian Students Organization received a grant of \$375.00. With this money we will provide a weekend of Armenian dance performance and lessons for all students to enjoy.

The Armenian Student Organizations' booth is in the free speech area and the hours are Mondays from 11 am - 1 pm, Wednesdays 11 am 1 pm, and Thursdays from 10 am - 12 pm.

The A.S.O. is taking part in Operation Winter Rescue in order to help Armenia survive this harsh winter season. Donations of canned foods and winter clothing are now being accepted at the booth during these hours.

All students are invited to join the A.S.O., Armenian and non-Armenian students are both welcome.

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Hye Sharzhoom is a supplement to the Daily Collegian and the newspaper of the CSUF Armenian Students Organization and the Armenian Studies Program. It is funded by the Associated Students, Inc. Articles may be reprinted provided that Hye Sharzhoom is acknowledged. For more information call the ASP office at (209) 278-2669.

Armenian Studies Classes

By Kimberly N. Smith
Staff Writer

On a university campus the size of CSUF, sometimes smaller programs can easily be overlooked by the majority of the student population. However the Armenian Studies Program is trying to change this.

Since 1979, students at CSUF have been able to take a variety of courses that deal with Armenian history and culture, according to Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies and coordinator of the Armenian Studies Program.

According to Kouymjian, this semester the program has experienced its highest enrollment ever. Some 125 students are taking courses and nearly half of the students are non-Armenian.

There are several Armenian Studies programs set up in universities in the United States. They include Harvard, Columbia, the University of Michigan at Ann Arbor, and UCLA. Some of these have been suffering from enrollment and staffing problems. According to Kouymjian, the Armenian Studies Program at CSUF probably is the most consistent in the variety and regularity of its course offerings. The other programs do, however, offer graduate courses in Armenian Studies. CSUF's Armenian Studies has been strictly undergraduate.

A variety of classes are offered including classes in Armenian studies, modern and ancient Armenian history, William Saroyan, Armenian literature, Armenian architecture, and Armenian language.

Richard Ishimaru, a graduate student go-

ing for his second B.A. in history is a student in Kouymjian's modern Armenian history class. He said about the class, "I came in here not knowing what to expect and I'm very interested now." He also added, "I knew there was a large Armenian population and it influenced my taking the class. He (Kouymjian) puts a lot of his heart and soul into it."

Anna Carrillo, a senior History major, is another student in Kouymjian's modern Armenian history class. She said she took the class "Because I didn't know anything about the Armenian people. I really enjoy the class because he (Kouymjian) gives a lot of information. He's really devoted to the subject. He makes me want to know more."

Carrillo also thought she looked at Armenian history in a different way because she is not Armenian. "Because I'm not a Armenian, I have a different outlook but I can still relate. I can really sympathize with what the Armenians are going through."

For students interested in taking Armenian Studies classes, \$20,000 in scholarships are available. Kouymjian said a lot of students could get some kind of money by taking a class through the program and added, "I wish more students knew about the money."

Kouymjian said the program is currently pursuing some of its future goals such as integrating more of the classes into the general education program. If this is done, it will make it easier for students to pursue a minor in Armenian Studies while fulfilling General Education requirements. The program also wants to maintain two full time tenure-track faculty members and hire a secretary, which the university has not had funds for.

April 24 th
Commemoration of the 78th
Anniversary of the Armenian
Genocide

Saturday, April 24th
6:30 p.m. Religious Service
8:00 p.m. Civic Commemoration

Holy Trinity Armenian
Apostolic Church

Organized by the Armenian
Community Council of the
San Joaquin Valley

What Makes You An Armenian?

By Nina Momjian
Staff Writer

There are various opinions regarding the standards that should be met for one to be an "Armenian". Due to the history our ancestors have survived, our people have been scattered throughout the world during the past several generations, evolving differences in values, beliefs, and attitudes among the Armenian people everywhere. These differences have led to the beginning of numerous political parties and organizations with various intentions for the land and the people of Armenia. Among families, friends, and relatives, Armenians have always expressed their views of actions that they think should be taken more seriously or more lightly to continue strengthening the Armenian culture. We have often heard, "Hayeren khosir" (speak Armenian) by our elders along with many other suggestions we offer as we expect others to agree with our standards of being a better Armenian. As an Armenian student who's struggled to find a medium between the American and Armenian cultures, I have always been interested in communicating these differences. To satisfy my curiosity, I conducted a survey of various opinions among the Armenian students at Fresno State. I asked the questions: WHAT DO YOU FEEL MAKES A PERSON "ARMENIAN"? AND HOW DO YOU SEE YOURSELF LIVING UP TO YOUR STANDARDS?

In order to consider one's self Armenian, one must first of all accept that they're Armenian, respect it and not avoid it. Most people consider themselves "Armenian"

because they go to an occasional picnic or eat shish kebab. That is not what makes a person Armenian. To be an Armenian, one must retain their customs and traditions, know their history, being aware of current events, while respecting and loving one's family.

-I eat, sleep, and live Armenian. I support and serve at the Armenian church, I belong and am active in the Armenian Youth Federation (AYF), the Armenian Students Organization (ASO), and the Armenian-American Citizens League. I have a minor in Armenian Studies (FSU), and I keep up with all Armenian news. Culturally speaking, I attend almost all Armenian dinner-dances, listen to Armenian music 90% of the time, and in my spare time I study and research various Armenian topics.

Khatchig Jingirian, Jr. (age 20)

Being Armenian is not being ashamed of your "Armenianess" and participating in an Armenian lifestyle, complete with associating yourself with the culture. This does not mean retaining your individualism as an Armenian.

-I am very proud of what I am, and I don't hide it, and live my life being Armenian, in every aspect. I'm a walking celebration of my ethnicity!

Khajag Zeitlian (age 20)

The most important things are to be dedicated to preserve the Armenian culture and values. Also what's equally important is to be dedicated to the Armenian cause, which now is most importantly - Kharabagh, the survival of our people in Armenia through the winter, and for all Armenians in the diaspora to do whatever they can to make the lives of the people in Armenian better - which includes monetary, humanitarian,

medical, and military aid. Being Armenian is not only having an Armenian last name, but getting involved in cultural activities, political parties, and church organizations is. It's a heart-felt desire to try to do all of these things that makes one an Armenian. -I am taking all of the language classes at Fresno State, I am working towards a minor in Armenian Studies, I am an active member of AYF, and I have been involved with the church for many years.

Aram Sarkissian (age 19)

Being Armenian means that you are aware of your culture, language, and religion. It means you have a certain spirit that no other culture possesses and no other culture can understand. You can't really put it into words... it's just a feeling you have!

-For the rest of my life, I plan to support the Armenian community in the diaspora, and Armenian in every way that I can. Also, I am going to pass down the Armenian culture to my children. I will do everything in my power to keep the Armenian culture alive... if it has lasted this long, it will last forever.

Sara DerBarghamian (age 21)

It depends on how your parents have brought you up. Your cultural, religious, and political upbringing and the history that you were taught about your ancestors; maintaining some contact with the Armenian community to help remind you where your roots came from.

See Opinion, Page 8

Armenia: A Trip You'll Never Forget

by Aram Sarkissian
Staff Writer

How would you feel if your parents asked you if you'd be willing to take a trip to Armenia this summer? Would you go? Why or why not? Would you rather go on a trip to Mexico, Hawaii, Europe? Or would you like to see, hear, feel, and learn about our motherland, to explore it and meet our people. Well, when I asked Christine Caprelian, a senior at Fresno State University, she said, "Yes, I would like to visit Armenia because I have always wanted to see and explore the cultural aspects of the day to day life. I'm very interested in all of the churches and I also want to visit the towns and villages that my family is from." Janice Caprelian said, "Yes, I would also go because I want to see my homeland and speak the language. I would like to meet people, see the historical sights, and be able to go there to help rebuild the destroyed buildings from the 1988 earthquake." Another student at Fresno State commented, "I wouldn't go at this point in my life because I feel my education is more important right now, but I'll probably go in the future."

Are these the same feelings you have or are they quite different? I have been to Armenia twice, once in 1987 and again in 1990 and I wouldn't trade the experiences I had there for anything in the world. They were the most inspirational, educational, and moving trips I have ever taken. Everyone must go and see Armenia

for what it really is.

The reason I say that is because our only knowledge of Armenia is from our parents, grandparents, books, newspapers, and television. We, the younger generation, are not able to really associate with our brothers and sisters who live in Armenia. We feel as if we're detached from Armenia and therefore go on living our lives only remembering important days like April 24th, May 28th, and September 21st. But do those dates mean much if you haven't been there?

Some may argue yes, and I agree, however, you will never completely understand them unless you see the faces of the people in Armenia. Television and newspapers can't do it. You must go, like I have, and see first hand the mothers waiting in line for bread and cheese, the children doing there homework by candlelight, and the *fedayees* (Armenian freedom fighters) fighting only with pistols against enemies with more advanced weapons. For example, when you are there, looking from Khorvirab over the horizon towards Mt. Ararat in Turkey, you will feel something inside you that says "This land is ours, not theirs and it rightfully belongs to us" and then you can and you will understand why April 24th is so very important.

The cultural experience gained from visiting Armenia is also amazing. Take a tour to the *Mayr Hayastan* (Mother Armenia) statue and take a look at majestic Yerevan, see it

and feel it. Go to the statue of David of Sasoon. Walk to the Opera House and see where the demonstrations took place. When you are standing there, imagine that there's a half a million people beside you yelling, screaming, and chanting for our freedom. Then go to the Center Square where the fountain is located. Watch the little children swim and play right next to where an enormous statue of Lenin used to stand. Then see *Dzidzernagapert* (the monument in memory of the martyrs of the 1915 Genocide). Walk around it, inside it, touch it and try to imagine the importance of it. One and a half million people, or own people. Think about it! When I was there the first time, the eternal fame was burning, but in 1990 after the earthquake, the flame was out because of the energy and gas blockade. It's events such as this that make me so enraged and want to do anything I can to help prevent them. Which leads me to my next point, getting involved!

This is a very intense subject for me because I feel very strongly about Armenians in the diaspora getting involved with the events of Armenia. Do you realize that in Armenia right now, telephone poles and all of the beautiful trees in the city parks are being chopped down?

Do you know why?...

Do you care?...

This tragedy is happening because that there is no fuel. Because of the energy blockade, people don't have the ability to warm their homes during the harsh winter and therefore are burning the trees and telephone poles. Yes, it has become that bad. By getting involved in your community and, in any of the different organizations such as the ACYO, ACC, AYP, ARF, ADL, and ANC, you can get in touch with the current events of Armenia and help. The Armenian media is also a very good source for information. *Horizon* (the Armenian television hour) and the *Asbarez* (the Armenian daily newspaper) are just a few. Right now Armenia needs everyone's help and participation in "Operation Winter Rescue." Please, bring all your unwanted articles of clothing to any of the Armenian churches in you local community. We cannot let this continue!!!!

Going to Armenia in 1987 and then with my A.Y.F. group in 1990 was an experience I will never forget. I recommend going very strongly because Armenia needs people to see, first hand, the devastation and turmoil that's going on. We need people to help here in the diaspora to do everything imaginable to make the lives of our brothers and sisters a better one.

Letters To The Editor

Dear Editor:

It was a pleasure receiving a copy of your newspaper during my Armenian Studies 10 class last semester. Vol. 14, no. 2 (December 1992) interested me with the article on Mr. Jack Bousian. It was pleasing to hear that this retired graphic artist found time to create a logo for the Armenian Studies Program. His work will live on.

Sincerely yours,
Brent Tahajian
Fresno, California

Dear Friends:

I am sending you the enclosing only to let you know that you'll receive, under separate cover, surface mail, a copy of my two books: 1. "LE CREPUSCULE DES ANGES" and 2. "ONE HUNDRED ARMENIAN RECIPES" chiefly because these two are going out of print here in Paris and will most likely NOT be reprinted. And as I have a "soft" side for what you; and that Dickran (alias Professor Kouymjian) who remains a dear friend (and is GUILTY of having suggested the writing of the cookbook... which cost me 3 years of work) is part of your program. Please give him a big hug from me (French style). The "CREPUSCULE" has not been translated into English and was refused by many American publishers because the USA and Turkey were "political" buddies. I did translate myself the cookbook, so if you want a non-corrected version, just let me know. In spite of a swell agent in N.Y., these two books didn't see the light of day in the U.S. One more reason you should have a copy at

the Studies Program.

Thanking you all for the copy of *Hye Sharzhoom* you religiously send me, I can just hope you'll continue because, hell, Armenia is such a great culture!

My best to all of you.
ami calement

Pascal Tchakmakian
Paris, France

Dear Editor,

My name is Klara Gyula and I am writing you from Hungary. I am a University student, Russian-English major. I am finishing university this year, now I am writing by thesis paper.

This paper will be about Armenian people in the United States. This is why I am writing to you. Material about Armenia is very scarce in Hungary. I got your name and address from a professor in Hungary; with a page of a newspaper you are the editor of unfortunately, I do not know the name of this newspaper; I have one page only but it is for young people.

I am interested in anything in connection with your life in the U.S., how the Armenian people got there, and what chances you had and have now in the U.S., how you lived and live now, how many Armenians there are in the U.S., how many of you still speak Armenian, how much are you still Armenian, how much are you Americanized; how you are accepted by others; if you are happy there, what your problems are; if you still observe your traditions, etc.

On this page of your newspaper it

reads that Professor Barlow Der Mugrdchian on October 5, 1991 gave a lecture on the Armenian Diaspora at CSU Fresno. He examined "How does an Armenian continue to exist in his community outside of Armenia without losing his Armenianness?" This is the question I am most interested in, especially what concerns the United States.

I wonder whether Professor Der Mugrdchian published his lecture in some written form; if so, is it possible for me to obtain a copy of it? I would appreciate any help of yours. I live so far from America in Central-East Europe. I have nothing but hope for God's and your goodwill. I look forward to hearing from you, and thank you in advance.

Yours faithfully,
Klara Gyulai
from Hungary

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Write a Letter to
the Editor-
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would like you to
write an article,
take a picture or
just help out.

Atchkee Chap

By Khatchig Jingirian
Staff Writer

Well after a short vacation, I'm back with more recipes to tantalize you with. Easter is on the way and I have a delicious dinner for you. According to Armenian tradition, lamb is the official Easter Sunday main entree. The following recipe is roasted lamb prepared in a way to not cover up the flavor of the meat.

Ingredients:

1 leg of lamb - approx 6lb
Salt and pepper to taste
1 tsp olive oil
1 lemon - juiced
8 small onions - peeled
4 potatoes - peeled and quartered long-ways

Preheat the oven to 400 degrees. Place your leg of lamb in a roasting pan and rub with olive oil and lemon juice. Sprinkle the lamb with salt and pepper. Cook the leg in the oven for one hour. Place the onions and potatoes around the leg making sure to roll them around in the juices to cover with the drippings. Reduce the heat to 350 degrees and continue cooking for one to one and a half hours. Remove the meat from the oven and let stand for ten minutes before carving.

A great salad with the lamb is an Armenian spring salad made up of fresh tomatoes, cucumbers, onion, bell pepper, mint, spices and a dressing of olive oil and lemon juice.

For dessert, a great Armenian pastry to accompany the usual creamy cake is Easter Cheorag. This recipe is one of many, stored in the secret libraries of Armenian grandmothers.

Ingredients:

2 envelopes active dry yeast
1/2 c. warm water
1 tsp sugar
1 c. butter softened
1 1/4 c. sugar - (reserved)
6 eggs
1 c. warm milk

2 tsp olive oil
1/4 tsp salt
1 tsp mahlab - available at Armenian of Middle Eastern Groceries
6 1/2 c. flour
1 tsp baking powder
1 egg yolk - beaten (reserved)
1 tsp Milk - (Reserved)
Sesame seeds to garnish
*Optional - One to three hard-boiled Easter eggs

Instructions:

1. Mix yeast water and sugar until dissolved and set aside.
 2. In a separate bowl, whip butter with reserved sugar until creamy.
 3. Add the eggs and continue mixing.
 4. Blend in the milk, olive oil, yeast mixture, salt, and mahlab. Mix well.
 5. In a separate mixing bowl, sift the flour and baking powder. After sifting form the flour into a mountain and make a well into the center. Pour egg/yeast mixture into the center.
 6. Begin mixing the ingredients. Knead the now dough mixture for ten to fifteen minutes until it is smooth.
 7. Place the dough into a greased bowl and cover it. Leave it in a warm place to rise for seven hours. With this the dough will double in size.
 8. Punch down the dough and divide into four equal portions.
 9. Divide each of the four into three equal pieces and form long ropes. Braid these three ropes and pinch the ends together and tuck them underneath.
 10. arrange the cheorags on ungreased baking sheets 3-4 inches apart.
 11. Mix the reserved egg yolk with the reserved milk and glaze the cheorags with the mixture.
 12. Sprinkle them with the sesame seeds and press the eggs into the centers of the cheorag.
 13. Let the pastries rise again for thirty minutes in a warm place.
 14. Bake the cheorags at 350 degrees for 20 minutes or until they are golden in color.
 15. allow to cool for fifteen minutes before eating.
- * These freeze excellently and make great gifts for College students!
(hint, hint...!)

Prof. Chookaszian on Toros Roslin

By Armen Aghishian
Staff Writer

Professor Levon Chookaszian, the world's leading expert on the renowned and celebrated medieval Armenian painter (manuscript illuminator) Toros Roslin, spoke to an overflow crowd of students, professors, and members of the Fresno community on Thursday evening, February 18, 1993 in the Alice Peters Auditorium on campus.

Professor Chookaszian was a guest of the Armenian Studies Program and is in the United States as a guest of the National Gallery of Art in Washington, D.C. and the J. Paul Getty Museum in Los Angeles. Professor Chookaszian is a Professor of Art at Yerevan State University, in Yerevan, Armenia.

Professor Chookaszian is an impressive speaker. His combined format of lecture and slides meshed well together to create an effective audio-visual connection to the inner facets of various art works.

One characteristic of Toros Roslin's work is the usage of vibrant, energetic colors, especially blues, greens, and reds. Another aspect of Roslin's work, showing a Persian influence, is the image of the sun and lion, the symbol of Armenia present in a 13th century Armenian portrait of King Levon.

Another work, the "Zeytoun Gospel," bears the image of a gold cross. It was the first work which bears the signature of Toros

Roslin, but probably was not his first work. "Traditions of art from the Mediterranean, as well as European traditions, were reflected in many of Roslin's creations," said Chookaszian. "Roslin has recreated the tradition of the portrait of the royal families."

Matthew, Mark, Luke, and John, the four evangelists, were popular images in the work of Toros Roslin, demonstrating the strong biblical influence in that era. Animals and animal compositions were also prevalent in his works.

Chookaszian also made several comparisons of Roslin's work to sculptures from Verona, showing a striking similarity to his European counterparts.

A nativity scene in "The Gospel of Sebastia," is "One of the richest manuscripts of Roslin," declared Chookaszian. It possesses over 104 narrative scenes, marginally illustrated. It is the most decorated manuscript of Roslin's and is in an American collection.

"Roslin's work shows emotional content," said Chookaszian. "It is strange for us to see that facial expressions can be different in the manuscripts, due to the variety of painters."

Dr. Dickran Kouymjian, Haig and Isabelle Berberian Professor of Armenian Studies, and director of the Armenian Studies Program at CSU Fresno introduced Professor Chookaszian and conducted the question and answer period which followed the talk. A reception followed in the gallery of the University Business Center.



Left to Right: Mrs. Angele Kouymjian, Dr. Dickran Kouymjian, Professor Levon Chookaszian, Barlow Der Mugardechian, and Dr. Ara Dolorian.

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Former CSUF Professor Dr. Volpp Returns With Impressions of First Visit to Armenia

Head of Haigazian University College Business School to Return to Armenia in March

By Armen Aghishian
Staff Writer

Dr. Louis Volpp was the guest speaker at the 7th annual banquet of the Armenian Studies Program held on January 31, 1993. Dr. Volpp was recently appointed as the President of the Haigazian University College Graduate School of Business in Yerevan, Armenia.

Q: Briefly, Dr. Volpp, what is your chief mission in this undertaking?

A: My goal, as president of the graduate school of business (MBA program), is to develop the school and have a stable condition of continuity before I leave it.

Q: What specific conditions are the students living under presently with regards to food?

A: The conditions under which the students live and work have been described over and over by the writers and columnists of the various newspapers as a situation that the ordinary person could not fathom unless they lived there.

First, in terms of their physical well-being, there is a concern about the great shortage of food. The food that is available is plentiful in some places, however, where the food is plentiful, the food is very expensive compared to the money they have. You can find fresh eggs, vegetables, and fruit but they're very expensive. It is difficult to find bread, there are very very long bread lines - the situation however, did improve immensely when they went to rationing. The breadlines dropped in terms of waiting from all night to about half an hour. The price of bread increased in that period from 6 rubles per 2 kilo loaf to 36 rubles. That sounds like an extraordinarily modest amount of money because it ends up amounting to about 6-7 cents but if you don't have 6-7 cents, it poses a hardship. Therefore, food has presented a serious problem.

Q: We have heard many reports of energy shortages. Could you give us your impressions of this concern?

A: There is very little heat in the homes. Only in November was there some natural gas, unfortunately it failed after a few days. You could, as a few people did, use electric heaters, but many people went without any heat for as many as twelve days straight. When there is electricity, it is only available for a few hours per day - you just can't heat your home with an electric burner in a couple of hours. I have special empathy for the young children and babies who must be taken care of without any warmth.

Q: What about the gas supply?

A: The gas situation, referred to as the benzene problem is extreme also. You just can't get gasoline when it is available; you must get it from a truck on the street corner, not at a gas station. It is very low grade, low octane, and dirty fuel which is damaging to automobiles. It is also very expensive-the price fluctuates violently.

At one point gasoline had reached a price of 5,000 rubles per liter which converted to dollars, at that time, would equate to roughly \$35 per liter. Obviously, people ceased to drive a car-busy streets became virtually vacant. This made public transportation very important, but the government can't get petroleum to run the diesel or gasoline busses. The shortage of fuel at the generator plants results in a great shortage of electricity and therefore the street cars don't run and people have to walk. One particular student of mine, when asked after coming in late several mornings in a row why he was late go often replied that he had to walk 10km in the hilly terrain which was covered with snow at the time.

Q: How was the energy supply at school?

A: The energy at school also had adverse effects. The lack of energy, and therefore heat was obvious to me, when I looked at the class one morning and saw them bundled up - I could see their breath. We had no lights - we relied on sunlight. I planned lectures according to the availability of sunlight.

Q: What effect did this have on student morale?

A: Despite the adverse conditions almost all students came to classes and did not complain about the conditions. Another area of morale which I have concerns about is the degree of optimism students have regarding the future. They weren't sure that what we taught would do them any good in Armenia. But they were so desperate, with no other source of hope, that they were willing to try. There are many things in their environment which causes this skepticism. The old network of KGB people and the communist "apparatchiks" are still there. Much of that has turned to become the organized crime in the Commonwealth of Independent States, including Armenia. The government itself gets the students discouraged about the prospect that those leaders were just more of the same communists and KGB as before, only with a new set of labels. The morale problem to be solved is to get the students optimistic about making some good things happen. But I'm amazed at the students because while they allow these things to get in their minds from time to time, they fight it and get through it while mastering the course work and studying.

Q: Did you have any difficulty teaching American (business) concepts to the students in the classroom?

A: The students that I have in class are very bright-extraordinarily well-educated in the sense of knowing things, anything complicated. They would be able to learn in a hurry.

Q: Was language a problem?

A: The language in the school is English. The students that are in the M.B.A. program now



Left to Right: Dr. Dickran Kouymjian, Dr. Louis Volpp, Mrs. Holly Volpp, CSUF President Dr. John Welty, Barlow Der Mugrdachian

started last March (1992) and they had a program from early March through August in English. I'm utterly amazed that they did so well. They had to have scores of a minimum of 500 in TOEFL and most of them had 550 or more-comparable to the normal performance in the U.S.A. The only real deficiency was a lack of confidence on the part of some. They could say something and they could ask questions very well but they couldn't engage in argument very well due to a lack of confidence.

Q: How are books made available?

A: Students are provided their books ultimately at no cost to them. We receive a lot of our books through donations. For a student to have to buy his/her own book would present a hardship considering a full professor makes 3,000 rubles a month-roughly \$7 and a student will make considerably less than that, let alone come up with \$50 for a textbook. A lot of students lost their jobs during the blockade and recession.

Q: What became of the unemployed students?

A: I announced to the class that I was going to hire anybody who wanted a job and I'd pay them 5,000 rubles per month. All they had to do was apply. 80% applied and I hired them. 5000 rubles is over 1.5 times what a full professor makes. One project I had was to develop the consumer Price Index (CPI) of Armenia as well as developing condominium associations in apartment houses that have been privatized. This project is being developed to see what can be done to instill a "caretaker spirit" within the group of occupants to clean up and fix their apartments. Yet another project involves the analysis of privatization of various industries. This assists current industries and new ones.

Q: What employment opportunities are available upon graduation from a program?

A: The picture is rather gloomy and very bright. On the one hand, they are going to be needed to an extreme degree. Companies have no decent cost accounting.

The question is going to be, will the old communist "apparatchiks" who are now running the companies be defensive and unwilling to bring these people in or are they going to be open to them. Therefore, this is why I am so optimistic about our studies on privatization.

Q: Are students in touch with international news and politics?

A: Yes, we receive CNN and incorporate it into our teaching. We receive other radio programs and journals.

Q: Where do you see entrepreneurial employment opportunities?

A: I think that if a few students, perhaps five or so banded together, they could create a successful and profitable consulting firm for business due to

the fact that the old way of thinking is slowly starting to change.

Q: What is the state of the economy?

A: For one, people don't put money in the bank, because the banking system, which is already in a disarray, may not let them take out their money because they might not have it. So people are walking around with all of their money in their pockets. Money has no effective function as a store of value. The exchange rate was 220 rubles per dollar when I arrived. In December it was 500 per dollar, the prior December it was 100 per dollar.

Q: What advice do you have for Armenia?

A: Armenia should do all it can to secure a political position enabling them to be at peace with their neighbors. I'm not saying loving or trusting their neighbors but coexisting and doing business with their neighbors, cautiously. Without an outlet to a sea, the blockades will continue and Armenians will suffer-they need to secure an outlet to the Mediterranean peacefully. The blockade has cut off fuel supplies-thus cars are useless but Armenians have got along remarkable well.

Q: What is the key concern of the typical students?

A: Survival! When they're rational and they think about it, they're survival is threatened all of the time. But they push those thoughts aside so they can get along with their lives. My hardest job as a teacher is to pay enough attention to reality and at the same time-offer hope! I pose a question to students by saying-if all is hopeless then you have nothing to lose, if you fell all is hopeless but there is some small reason for hope, you've lost your one opportunity when you give in to hopelessness. Therefore you must find those opportunities, and have hope whenever and wherever its sensible because you've lost nothing. Even if you're wrong-you're lost nothing. The downside if there is nothing-is nothing. I find that I need to give a five minute motivational sermon to keep them up in spirit.

Q: Did you understand the conditions you would be living under before you departed for Armenia?

A: I had heard what it would be like but viscerally, I was not prepared for what I was actually faced with. They said it would be like camping-no heat, no electricity-and indeed it was so. I am the adventurous type anyway, and after seeing other people in more adverse conditions, I saw reality. I had given myself the same ruble budget what other professors would have, but I could cheat a little-for a snickers bar for me and my wife-by using American dollars.

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1993 WILLIAM SAROYAN FESTIVAL EVENTS

NEW FOR 1993. A PROFESSIONAL STORY TELLER, MARCEL NUNIS, will read Saroyan stories to student assemblies or in classrooms, Saroyan books will be furnished to those school libraries.

Also the recent publication of three Saroyan plays called an Armenian Trilogy, is being adapted for radio readings. This book was edited by Dickran Kouymjian and published recently by Californian State University Fresno.

**SATURDAY, MAY 1, 1993
SYMPOSIUM, "HOW I REMEMBER WILLY"** At CSUF, 2 to 5 P.M. Friends of William Saroyan tell experiences with Saroyan-casual meetings and pertinent information about Saroyan. Free, open to the public. University Student Union, Room 312-314, Relaxed Parking. Call Dickran Kouymjian, 278-2669 for information.

**SATURDAY, MAY 1, 1993
SAROYAN ARMENIAN HISTORICAL TOWN WALK** meet in front of the William Saroyan Theatre at 8:30 A.M. to register. The tour leaves at 9:00 A.M.

**SATURDAY, MAY 1, 1993
ANNUAL SAROYAN BICYCLE ROAD RACE:**
Out of Clovis, California-write Mid-Cal Racing, Box 25381, Fresno, CA 93729 for entry forms or information.

**SUNDAY, MAY 2, 1993
ANNUAL SAROYAN CRITERIUM BICYCLE RACE:**
Starts behind the William Saroyan Theatre, 8:30 A.M. to 3 P.M.

SAROYAN WRITING CONTEST:
For all students, first grade through college.
Entry deadline Monday, May 3, 1993 at 9 P.M. Bring stories or mail to John Kellenberg, Fresno County Librarian, 2420 Mariposa Street, Fresno, CA 93721, phone 488-3185. Prizes will be awarded at the June 21, 1993 Saroyan In-the-Park Band Concert at Woodward Park, 6:30 P.M.

**MONDAY, JUNE 21, 1993
SAROYAN IN-THE-PARK BAND CONCERT** in cooperation with Channel 24 TV at Woodward Park from 6:30 P.M. to 9 P.M. Free admission after 6 P.M. to the park and to the concert. Armenian and dancing will start the program at 6:30 P.M. Saroyan Writing Contest prizes will be awarded during the intermission.

**MONDAY, JUNE 2, 1993
HOMAGE TO SAROYAN.** Readings of stories by SAROYAN by Ed Markmann over KPFA in Berkeley and simulcast over KFCF-FM 88.1 in Fresno from 11 A.M. to noon. Also, to be announced later, readings on KFCF Radio, FM 88.1 of the Saroyan plays from an Armenian Trilogy edited by Dr. Dickran Kouymjian.

SAROYAN FILM

"The Parsley Garden" by William Saroyan has been made into a motion picture and will appear on ABC TV Saturday, March 27, 1993 at 11:30 A.M.

Hank Saroyan, a nephew of William Saroyan, directed this motion picture which was filmed in Fresno, where Saroyan grew up. It is a poignant story of a little boy who misses his father.

Director Saroyan said this was the first film of a Saroyan short story made in 50 years and it has turned out "beyond my wildest expectations". The musical score is by Robert Irving.

"It was only right that we filmed the story in the same neighborhood where Saroyan grew up," director Saroyan said. The restaurant site in the motion picture was a former hat blocking and cleaning establishment frequented by the great writer himself. It was called Paul's Cleaners. Director Saroyan has had several years experience working with the famous muppets in Hollywood.

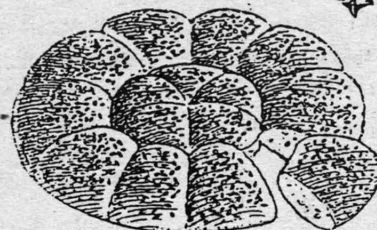
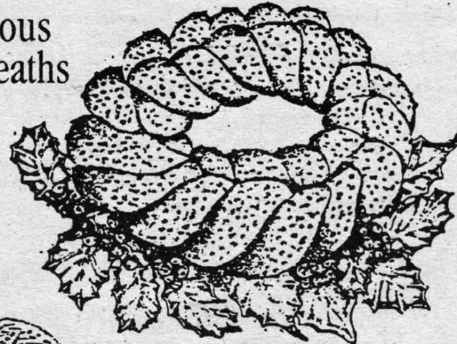
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COMMUNITY EVENTS CALENDAR

compiled by Armen Aghishian

March (every Thursday) - St. Paul Armenian Church, 3767 N. First. Evening Lenten Services at 7 p.m. followed by an educational lecture on a religious topic at 8 p.m. March 11 - "Fundamentals of Bible Studies" Guest Speaker: Father Krikor Hairabedian. March 18 - "Instant Salvation?" Guest Speaker: Father Vartan Kasparian. March 25 - "What Exactly is the Second Coming of Christ?" Guest Speaker: Father Yeghia Hairabedian. April 1 - "From Darkness to Light" Guest Speaker: Father John Bakas. Call (209) 226-6343 for more information.

March (every Wednesday) - Holy Trinity Armenian Apostolic Church, 2226 Ventura. Sunrise Worship 9 - 9:30 a.m. Evening Lenten Services every Friday evening 7 - 8:00 p.m. Armenian Language Classes for ages 5 - 20 every Saturday, 10 a.m. - 12 p.m. Call (209) 486-1141 for more information.

March 13 - Ani Guild: 26th Annual Dinner Dance to be held at the Las Vegas Room, Hacienda. Tickets \$125.00 per person, \$75.00 for those 30 years and under. Music by John Bilezikjian. For more information call (209) 834-5560 or 251-5262.

March 14 - California Armenian Home Open House Tea from 2 - 4:00 p.m. Everyone is welcome! For more information call Kim Kezirian (209) 439-4447.

March 19 - Armenian Relief Society: Armenian Fashion Show and Dinner Dance at Tornino's. Tickets \$40.00 per person. Music by Adiss Harmandian. For more information call (209) 438-8223.

March 26 - Armenian Community School of Fresno, 1940 N. Fresno St. at Weldon. "School Fund Raiser" Luncheon at 12 noon. Donation is \$6.00 per person. Delivery available for larger orders. For more information call (209) 233-1800.

March 28 - Tekeyan Cultural Association and Armenian General Benevolent Union Fresno Chapters present: "The Last Scene From Anoush Opera" Luncheon and Presentation 1 p.m. AGBU Center 1720 Fulton St. For tickets and information call Shake Karakashian (209) 436-1745 or Berjouhi Devejian 432-2654.

April 3 - ACYA Young Adults Meeting. For more information call (209) 486-1141.

April 4 - First Armenian Presbyterian Church, 430 N. First St. "Mortgage Burning Banquet". 1 p.m. Guest Speaker: Fresno County Sheriff Steve Magarian. For information and tickets call Ms. Eva Shahenian (209) 251-8828.

April 17 - Pilgrim Armenian Congregational Church Dorcas Guild Annual Spring Luncheon. 12 noon in the church social hall. 3673 N First St. (209) 229-2915.

April 17 - Tekeyan Cultural Association Fresno Chapter presents a lecture and presentation on national hero Taniel Varoujan. At 3 p.m. at the A.G.B.U. Center, 1720 N Fulton St. Admission is \$3.00. For more information and tickets call Berjouhi Devejian at (209) 432-2654.

April 24 - Armenian Community Council: Commemoration of 78th anniversary of the Armenian Genocide. 6:30 p.m. religious ceremony, 8:00 p.m. civic observance. Holy Trinity Armenian Apostolic Church.

May 15 - Armenian-American Citizens' League: 60th Annual State Convention/Dinner and Dance. 6:00 pm social hour, 7:00 pm dinner. Music by The John Chookasian International Folk Ensemble. At Smuggler's Inn, 3787 N. Blackstone Ave. For more information call (209) 222-2936 or 449-1777.



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Winter Rescue, cont. from page 1

winter clothing, and especially monetary donations.

The likelihood of epidemics has risen; public health facilities and hospitals are working at 50%, in horrible sanitary conditions. Cancer, tuberculosis and other diseases associated with malnutrition have increased substantially.

A total of forty eight-containers (each carrying up to 35,000 pounds of goods) filled with vital goods, are bound for Armenia, in the first shipment and another 213 containers are being readied for shipment in late

March and early April.

The Fund for Democracy, based in Washington D.C., is handling logistics for the operation and will escort the goods to Armenia. The cargo will travel through Georgia and then by rail to Armenia. US personnel will be meeting the shipments at each stop. Once in Armenia, the aid will be distributed by the Armenian government's Humanitarian Affairs Commission, and the Ministry of Health, as well as non-governmental groups such as the Diocesan Fund for Armenian's Recovery, the Armenian Relief Society and the AGBU.

The Very Rev. Fr. Sasoön Vartabed Zumrookhdian, parish priest of St. Paul Armenian Church, said that the people of the Central Valley realize that the blockade is unjust and that everyone must do what they can to help. "Americans don't like to see others suffer. The Armenian community is rallying behind the "Operation Winter Rescue" program," he said. "The Azerbaijani government should not blockade the Armenian border because it is in direct violation of International Rules of the United Nations Charter, which state that landlocked countries must have access to ports. The life-line of Armenia is being cut. People are dying See Winter Rescue, Page 8

Հայկական Էջ

ԽՄԲԱԳՐԱԿԱՆ

ՕԳՆԵՆՔ ՀԱՅԱՍՏԱՆԻ ՄԵՐ ՀԱՐԱՋԱՏՆԵՐՈՒՆ

Ինչպես որ ծանօթ է բոլորիս, հայ ժողովուրդը Հայաստանի, ողբերգական վիճակի մը մէջ կը գտնուի այժմ: Ձմրան այս ցուրտ ու սառնամանիք օրերուն գրկուած է մարդկայնօրէն ապրելու բոլոր միջոցներէ: Գոյութիւն չունին ուտելիք, վարելանիւթ, հագուելիք, եւ հանգիստ կեանք մը ապրելու ամէն դիւրութիւն:

Հայ ժողովուրդին տառապանքին գոյավիճակի գլխաւոր պատճառն է Ատրպէյճանի կողմէ վայրագօրէն գործադրուած շրջափակումը, որուն հետեւանով Հայաստան կը մնայ այս գրկեալ կացութեան մէջ:

Ատրպէյճան այս միջոցին կը դիմէ Արցախի հարցին մէջ յաղթական դուրս գալու համար, որովհետեւ մինչեւ այսօր անոր գերադաս ուղղական ուժերը բաւական չեղան լուծեցնելու հայ մարտիկներու հրացաններու կրակը: Ինչպէս կը կարդանք մեր մամուլէն, Արցախի ժողովուրդին փափակ է շարունակել պայքարը մինչեւ որ ամբողջ աշխարհի գիտնայ թէ այդ հողը կը պատկանի հայ ժողովուրդին՝ պատմականօրէն եւ այլապէս:

Այժմ այս կացութեան առջեւ գիտակից՝ մեր ժողովուրդի անմիջական կարիքներուն, մեզի կը մնայ սփիւռքի մէջ մեր բոլոր ուժերը բոլ քաղաքներէ եւ առանց ժամանակ վատնելու օգնութեան հասնիլ հայրենիքի մեր հարազատներուն:

Այս պահանջին դիմաց, հայկական բոլոր գաղութներուն մէջ ամէն տեսակի տարակարծութիւն պետք է մէկ կողմ դնել հասնելու համար մեր ընդհանուր եւ մեծագոյն նպատակին, այսինքն, փրկել մեր ժողովուրդը վատթարագոյն եւ մահուան տագնապէն:

Օգնելու պահը հիմա է, վաղը ուշ կրնայ ըլլալ:
Ա. ԱԿԻՇԵԱՆ

ՀԱՅԿԱԿԱՆ ՄԾԱԿՈՅԹԸ

Ով հայոց լեզու, հոգմածեծ դարերու խորքէն եկել, մեզ ես հասել եւ դարձեալ պիտի քալես պատմութեան ճամբով. հայ ժողովուրդի դարերու մաքառումներու եւ թափուած արեան ծննունդն ես՝ իմ մայրենի բարբառ, որքան քաղցր ես, որքան կախարդիչ, նա մանաւանդ երբ մարդ օտար լեզուով կ'ուզէ սորվիլ իր մայրենին: Դուն նուրբ ես, ինչպէս արեւածագի շաղը, վարդի թուփերուն, դուն հուժկու եւ կորովի՝ ինչպէս Մասիս լեռան կրճէին կառչած ժայռը:

Ով իմ մայրենի լեզու, դուն իմ սիրելի հայերէն լեզու, դուն մեր ժողովուրդի ներշնչման աղբիւր ու գոյատեւման կուռն անասան:

Հայկական գրականութիւնն ու հայերէն լեզուն կարեւոր տեղ գրաւած են իմ ուսումնական կեանքին մէջ: Չնայած որ մինչեւ այսօր սփիւռք ապրած եմ, թէ՛ սկզբնական եւ թէ՛ երկրորդական կրթութիւնս ստացած եմ հայկական վարժարաններէ, - Պարսկաստանի Գալուստ Կիւլպէնկեան եւ Ալիշան, ապա Կիպրոսի Մելքոնեան կրթական հաստատութեան մէջ: Տարի մը Ֆրէզնոյի համալսարանը յաճախել ետք, մէջս թնդաց հայ գրականութեան կարօտը: Դժբախտաբար հայերէնով դասաւանդուող առարկայ մը, բացի հայերէն լեզուէն, գոյութիւն չունի համալսարանէն ներս: Հետեւաբար այստեղ-այնտեղ հարցընել վերջ յարմարագոյնը գտայ "Armenian Studies 10"-ը:

Հակառակ սկզբնական շրջանին, որ գրեթէ վերաբաղ մըն էր ինծի համար Հայաստանի եւ Միջին Արեւելքի պատմութեան, դասընթացը շատ հետաքրքրական գտայ: Առիթը ունեցայ ճանչնալ հատորներ՝ ամերիկահայ գրականութեան հուշակաւոր գրողներէն ինչպէս Մայքլ Զ. Առլէնը եւ Վիլիքոմ Սարոյեանը: Ընդարձակ տեղեկութիւն քաղեցի Մեծ Եղեռնի կապակցու-

թեամբ պատրաստուած չարժապատկերներէ, որոնք կարեւորագոյնը կը նկատեմ դասաւանդութեան ծրագրին մէջ: Բոլորովին թերի պիտի ըլլար այս աշխատութիւնը իր ամբողջ կառուցուածքին մէջ, եթէ ոչինչ նշուէր Մեծ Եղեռնի մասին:

Չիս միշտ հետաքրքրած է Ամերիկայի հայկական գաղութը, որ կարճ ժամանակի ընթացքին դարձած է գրեթէ ընդարձակ հայ գաղութներէն մին, սփիւռքի մէջ: "Strangers in a promised land". չարժապատկերն ու քանի մը դասընթացքներէն կատարեալ տեղեկութիւն կարելի է ստանալ Ամերիկա գաղթած հայերու սկզբնական վիճակի, մասնաւորապէս "San Joaquin Valley" ի մասին:

Չնայած որ դեռ երկար ժամանակ կայ եռամսեայի աւարտին անկեղծօրէն պէտք է խոստովանիմ որ չափազանց տպաւորիչ եւ խորաթափանց է հայերէն դասաւանդումը, թէկուզ այդ հայերէն լեզուով եւ հայերէն գիրով է, սակայն ամփոփ կերպով կը ներկայացնէ հայոց պատմութիւնը, հայ գրականութիւնը, եկեղեցին, հայոց ներկայ վիճակը Հայաստանի ու սփիւռքի մէջ, մէկ խօսքով, այդ կը պարունակէ հայու մշակոյթը, այն մշակոյթը որուն միջոցով կերտուեց հայու հոգեկան արիւնթիւնը:

Ուրեմն, հայերէնը ուսումնասիրելով պահպանենք հայ մշակոյթը եւ վերածենք ուժի, որովհետեւ երբ սերունդ մը տոգորուի իր մշակոյթով, կը դառնայ անյաղթելի:

Սիրտս առնում եմ Կիւրիսի մէջ, Սիրտս հալում է ու դառնում Ամբողջ մի կաթիլ արիւն, Որից ստացւում է երեք քառեր, Հայ-աւսուցիչ, հայաց լեզու, հայերէն-աշխարհ:

ԱՌԼԷՆ ՍՈՂՈՄՈՆԵԱՆ

ԹԷԲԵԱՆ ՄԾԱԿՈՒԹԱՅԻՆ ՄԻՈՒԹԵԱՆ 45ամեակի ՏՕՆԱԿԱՏԱՐՈՒԹԻՒՆ ՖՐԷԶՆՈՅԻ ՄԷՋ

Թէքեան Մշակութային Միութեան 45ամեակի տօնակատարութեան առթիւ յարմարագոյն կերպով անդրադարձուեցաւ արեւմտահայ բանաստեղծութեան իշխան, հանճարեղ բանաստեղծ, բազմատաղանդ խմբագիր, անձնուէր ազգային գործիչ եւ նուիրեալ կուսակցական Վահան Թէքեանի կեանքին, հրապարակագրութեան եւ ստեղծագործութիւններու մասին: Կիրակի, 28 Փետրուար, 1993, կէսօրէ ետք ժամը 3ին, Հ. Բ. Ը. Միութեան կեդրոնին մէջ, հովանաւորութեամբ Հոգեշնորհ Տ. Սասուն վարդապետ Զմրուխտեանի, հոգեւոր հովիւ, Ս. Պողոս եկեղեցւոյ: Ձեռնարկը կազմակերպուած էր բնականաբար, Թ. Մ. Միութեան Ֆրէզնոյի մասնաճիւղին կողմէ:

Օրուան հանդիսավար Նուպար Ակիշեան խօսեցաւ նախ Թէքեան Մշակութային Միութեան կազմութեան, անոր մարմին առնելուն տուն տուն պատճառներուն, տարիներու ընթացքին մատուցած ծառայութեան, գտած ժողովրդականութեան՝ սփիւռքի զանազան երկիրներու եւ հայրենիքի մէջ, անոր հովանիին տակ գտնուող վարժարաններու եւ անոնց կարիքներուն մասին, յետոյ Թէքեան խմբագիր եւ հրապարակագիր մասին, բացառապէս իր Թէքեան չէր եղած ինքն իր կեղեւին մէջ, ծուարած բանաստեղծ մը, այլ հայ ժողովուրդի կարիքներուն հասնող սրտացաւ մտաւորական ղեկավար մը, որ գաւազանն ու գրիչը ձեռքին չընթացած էր աշխարհի չորս կողմը յոյս ու օգնութիւն հասցնելով գաղթական ժողովուրդին որբացած զաւակներուն:

Պատասխանատուութիւններէ եւ վէճերէ վախճող անձնաւորութիւն մը չէր եղած ան, թէ՛ երբեմն խմբագիր "Շիրակի", "Արեւի", "Զարթոնքի" (որուն ծնունդի կնքահայրերէն մէկն էր) եւ այլ թերթերու եւ պարբերականներու, եւ թէ իրեն հրապարակագիր մը աննկուն, որ չէր վախցած երբեմն սեւին սեւ ու ճերմակին ճերմակ ըսելու, միւս կողմէ պահելով ոգին տրամաբանական գիշուններու եւ անհրաժեշտ ներումներու:

Թէքեան ամբողջական գործունէութեան մարզն էր եղած, երբեմն պատուիրակ ազգային ժողովներու, նախագահ անոնց, Փարիզէն մինչեւ Գահիրէ եւ Երեւան, ուր այցելած էր քանի մը առիթներով պատասխանատու պաշտօններու բերումով: Եղած էր հայ ժողովուրդի եւ Հայաստանի բուն պաշտպան ու նաեւ լացող անոնց խորունկ վիշտերուն, տառապանքին եւ անյոյս վիճակին: Բաց այդ բոլորէն վեր, Թէքեան եղած էր ճշմարիտ մարդ մը, անխախտ համոզումներով, աննկուն կորովի եւ բուն հաւատամքի մարդը, որ ինչ որ ունէր՝ սպառելու աստիճան տուաւ ուրիշներու, իր ժողովուրդին, եւ ինք՝ չունեցաւ ո՛չ հանգիստ, ոչ խաղաղութիւն եւ երգիք իր գլխուն վրէժէ:

Համայնքիս սիրուած երգիչներէն Վարուժան Ասատուրեան, դաշնակի ընթերցութեամբ իր տաղանդաւոր դուստրին՝ Լիզայի, երգեց Թէքեանին "Կանգնեմք Տղա" ու ապա "Կարմիր Վարդը", յուզելով ու խանդավառելով ներկաները, թէ իրենց որակաւոր ձայն եւ թէ կատարում:

Արտասանութիւններ կատարեցին Բոհիլ Պերճ Բաշմբեարեան եւ իր ծաղկող մանչը պատանի Նարեկ, նախ "Եկեղեցին Հայկական" ու ապա "Բարձրացում"ը Վահան Թէքեանէն: Այսպիսի գեղեցիկ առիթներ են որ հետզհետէ

երեւան կը հանեն համայնքին արժանաւոր տաղանդները, որուն համար ուրախ է ժողովուրդը:

Վահան Թէքեանի բանաստեղծութիւնը վերլուծելու եւ ունկնդրութիւններուն ներկայացնելու համար, Լուս Անճելլաշէն հրաւիրուած էր Հերմինէ Սահակեան, հայերէն լեզուի ուսուցիչ Մարի Մանուկեան վարժարանի, ատենապետուհի Թ. Մ. Մի. Վալիի մասնաճիւղի, հմուտ վերլուծող գրական գործերու եւ ծանօթ իր դասախօսութիւններով, որ այս անգամ ալ իր տաղանդը լիովին արժեցուց սքանչելի կերպով ժողովուրդին հրամցնելով Թէքեան մեծ բանաստեղծը, անոր բազմերանգ գործերուն մէջէն դուրս հանելով այնպիսի յատկութիւններ եւ յատկանիշներ որոնք աւելը կը բաղկացնէին հիւստած երգերուն ու տաղերուն:

Սիրելի դասախօսը մէկ առ մէկ վերցուեց Թէքեանի բանաստեղծութեան ոգին ընդգրկող տարրերը եւ անոնց մասին խօսեցաւ ցոյց տալու համար թէ բանաստեղծը որքան ընդարձակուած ու ընդհանրացուած էր հասնելով նորագոյն մակարդակներու, մարդկային զգացողութեան ակունքները երթալով: Ազգային տառապանքը, սեւ ճակատագիրը, անոր պարտադրուած խաչելութիւնը, յուսահատութիւնները, անյուսութիւնը, եւ այս ազգը ապրեցնող եկեղեցին, լեզուն, աւանդութիւնները, հայրական սէր, յուսախաբուցութիւններ, բայց անոնց ամենէն ցցունը՝ ԱԶԳԱՅԻՆ ՀՊԱՐՏՈՒԹԵԱՄԲ, ապրելու եւ տեսելու կորովն ու անխորտակելի կամքը: Թէքեան անդադար եւ խոր վիշտով բողբոջ իր ժողովուրդին դէմ գործադրուած անմարդկային, անասնային անարդարութիւններուն դէմ, բայց բողբոջ չզոհացաւ ան, դժգոհելով ու ողբալով, այլ զնաց աւելի խորը, գիտակցական իմաստութեան ակունքները ու դարձեալ խօսեցաւ ազգային գանձին՝ Հպարտութեան մասին:

Հերմինէ Սահակեան այս բոլոր կէտերուն անդրադառնալով հասկնալի ու գրաւիչ լեզուով մը, իսկապէս արժանապատիւ ներկաներու խոր գնահատանքին: Անոր իւրայատուկ մօտեցումը Թէքեան բանաստեղծին ու անոր մէջէն Թէքեան մարդուն, նոր տեսանկիւն մը բացաւ շատերու համար, որովհետեւ Թէքեանի ստեղծագործութիւնները վերլուծուած ու գնահատուած են զանազան մակարդակներու, յսակային Սահակեանի մօտեցումը եղաւ գրաւիչ ու ըմբռնելի:

Փակման խօսքի համար հրաւիրուեցաւ Հայր Սուրբը, որ մեծ գնահատանքով արտայայտուեցաւ Վ. Թէքեանի բանաստեղծութիւններու որակին եւ Թէքեան Մշակութային Միութեան օգտաշատ գործունէութեան մասին:

Տօնակատարութեան աւարտին, Թ. Մ. Մի. հաւատաւոր անդամ Անդրանիկ Զատրճեան հրաւիրուեցաւ որպէսզի խօսի Թ. Մ. Մի. հովանաւորութեան տակ գտնուող Հայաստանի վարժարաններու կարիքներուն մասին, եւ առ այդ վարէ այդ նպատակի համար դրամահաւաքը:

Զատրճեան զգացումով եւ խոր յուզումով անդրադարձաւ նիւթին ու վարեց նուիրահաւաքը, որմէ գոյացաւ կոկիկ գումար մը շնորհիւ մեր անդամներուն եւ բարեկամներուն խոր գիտակցութեան:

Ձեռնարկէն ետք, ներկաները շարունակեցին խօսիլ՝ օրուան համար պատրաստուած կարկանդակին եւ սուրճին շուրջ:

Ա.

Opinion continued from Page 2

-I am active in church, take part in cultural events, and I have expressed my political convictions through lobbying, visiting Washington D.C., and protesting throughout California. I was also ASO President during the fall semester of '90 and spring of '91.

Janice Caprelian (age 21)

Language, culture, religion, and ethnicity. It's the knowledge and actual practice of all these and most importantly - PRIDE.

-I think that I am a "good" Armenian, because I am proud of who I am and love the beauty of the language. I have my own Armenian music show, "Hye Oozh", at Fresno State's KFSR, because I want to show the public what the Armenian culture and its' people are like through our music. We are a large group of strong people. Armenians are all over the world, despite our losses. We have an invisible bond, because wherever we are in the world, when we bump into another Armenian, we know we can count on each other under any circumstance. Also, for some reason, when two Armenians meet we're bound to multiply...we will never die!

Rosemary Kalpakian (age 20)

To be an Armenian is to know the history of our people and to know the tragedies and triumphs of the Armenians. Also, to have some knowledge of the Armenian language, the arts and literature, and of our homeland in Armenia. I'm not saying that one must constantly be studying such topics, but to

learn it once and to be able to maintain that knowledge in order to pass it on to future generations. What makes a person Armenian is not which church he or she belongs to or to which political party he or she is affiliated with. A person can be born of Armenian decent, and yes, they would be considered an Armenian. But I know many people who are of Armenian decent, but they are not Armenian in my eyes. I also believe that one does not have to limit themselves to date or to marry an Armenian in order to keep their Armenian identity. I believe that an Armenian can have a relationship with a person from American, Italian, French, Canadian, Arab, Irish, Jewish, German or any other race as well. I believe that the Armenian people need to break away from some of their anxieties about inter-cultural relationships and to be proud of who they are in order to stand on their own as an Armenian. The Armenian people have a very rich culture and for an Armenian to not want to learn about it is a great waste. So, to be an Armenian is to know our history, to respect and preserve our homeland, and to carry the knowledge with us in our hearts forever and to share it with those around us. -I believe what makes me an Armenian is not my involvement with the Armenian Studies Department at CSUF, but rather a sense of responsibility I feel towards learning my culture.

Michelle Ann Maroot (age 20)

7th Annual Banquet Donations

Lena and Varoujan Altebarmakian	Fresno, CA
Armenian National Committee	Fresno, CA
Armenian Relief Society	
Levon Hagopian Memorial Center	Fresno, CA
Lois Bedoian	Fresno, CA
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Helene Joseph Weil	Fresno, CA
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Indian Wells, CA	
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Mr. and Mrs. Haig Varoujean	Fresno, CA
Grace and Edward Zartarian	Fresno, CA

Winter Rescue, cont. from Page 6

due to the hardships of these economic and political conditions."

The last great Armenian disaster was the Armenian earthquake of 1988. In 1915, the Armenians were subject to the first genocide of the twentieth century at the hands of the Ottoman Turkish government. Reverne Calvin Sagherian, of the Pilgrim Armenian Congregational Church said, "People in the community and in my congregation feel privileged that they live in the United States. The blockade is a real problem. More exposue about the situation would be the most helpful thing. People should call the White House to put pressure on the U.S. government to put pressure on Azerbaijan to raise the blockade.

Sagherian urges people to call the following numbers- the White House (202)456-1111 and (202) 456-1414 and for the United Nations (212) 963-5012.

Thank You

Gifts

Khatchig Jingirian, a student minoring in Armenian Studies, donated two books on the Armenian Genocide to the Sahatdjian Library of the Armenian Studies Program, one by Justin McCarthy the other by Robert Melson, for which see below.

Marguerite, Armena, and Grace Kazarian of Fresno donated a number of Armenian books and periodicals to the Armenian Studies Program in memory of their mother, Agavni Kazarian.

Professor Dickran Kouymjian and the Armenian Studies Program would like to thank the authors and publishers for the following books and periodicals.

Books

Barter, Alice K., editor, *Saroyan's Armenians, An Anthology*, Huntington, WV: University Editions, 1992, 175 pages. A selection of William Saroyan's stories about Armenians divided into five thematic sections. There is an introduction, a useful bibliography, and two appendices: "Who Are the Armenians?" and "A Biographical and Critical Overview." of the author. Available through University Editions, 59 Oak Lane, Spring Valley, Huntington, WV 25704.

Bournoutian, George A., *A History of the Armenian People*, vol. I, *Pre-History to 1500 A.D.*, Costa Mesa, CA: Mazda Publishers, 1993, 174 pages. A general history designed for undergraduate students with very clear maps, a time line, and bibliography. Available through the AGBU.

From Vienna to Helsinki: Reports on the Inter-Sessional Meetings of the Commission on Security and Cooperation in Europe Process, Washington: CSCE. U.S. Congress, 1992, 190 pages.

Kashgarli, Mahlika Aktok, *Mardin ve yöresi halkından Türko-Semitle*, Kayseri, 1991, 68 pages; on Christian churches in Anatolia, with color shots of Armenian churches in Mersin, Iskenderun, Kayseri.

Kedourie, Elie, *Politics in the Middle East*, Oxford-New York: Oxford University Press, 1992, 366 pages, paperback.

Kevonian, Armenouhie, *Les noces noires de Gulizar*, Marseille: Editions Parentheses, 1993, 166 pages. Fascinating memoir of life in the plane of Moush transcribed by Madame Kevonian from her mother describing events prior to 1900, with scholarly essays by her daughter professor Anahide Ter Minassian, and her son Keram Kevonian.

Mansfield, Peter, *A History of the Middle East*, New York: Penguin Books, 1991, 373 pages, paperback.

McCarthy, Justin and Carolyn, *Turks and Armenians, A Manual on the Armenian Question*, Washington: Assembly of Turkish American Associations, 1989, 139 pages. Turkish propaganda written by known academic apologists. By selectively using data, the McCartys try to show that there was no genocide and that the Turks have been unjustly accused of the atrocities they committed against the Armenians. Maps and

charts but no notes or bibliography.

Melson, Robert F., *Revolution and Genocide, On the Origins of the Armenian Genocide and the Holocaust*, Chicago and London: University of Chicago Press, 1992, xxi, 363 pages. Well documented and balanced study of the Armenian massacres and the genocide.

Oratsoys 1993, Church Calendar, Sourp Amenap'rkich Monastery, New Julfa, Isfahan, Iran, 153 pages, from Archbishop Gorion Babian.

Pan-Turkism and the Question of Azerbaijan, "Aghvank" or Caucasian Albania, A Historical Account, Athens, Beirut: Armenian Popular Movement, 1992, 58 pages.

Pascal Tchakmakian, *100 Recettes de cuisine arméniennes [100 Armenian Recipes]*, Paris: Société d'Editions Générales. Press, 1986, 142 pages. A wonderful cook book illustrated by Paris artist Jean Kazandjian with all kinds of delicious commentaries. Available from the author at 38, rue Ducouédic, 75014 Paris, France (see letter in this issue of *Hye Sharzhoom*).

Pascal Tchakmakian, *Le Crépuscule des Anges*, vols. I, *Arménie 1915-1922*, Paris: Editions Astrid, 1982, and vol. II, *La Diaspora 1922-1980*, Paris: Editions Astrid, 1984, reprint in one volume, Paris: Société d'Editions Générales, 1988, 402 pages. A gripping and poetic saga of the Genocide and life in the diaspora after the catastrophe. Available from the author at 38, rue Ducouédic, 75014 Paris, France (see letter in this issue of *Hye Sharzhoom*).

Shapova, Ya., editor, *Drevherusskie pis'menye istochniki [Ancient Russian Written Sources]*, Moscow: Krug', 1991, 80 pages, a bibliography.

Ter Petrosian, Levon, *Ancient Armenian Translations*, New York: St. Vartan Press 1992, 112 Pages; dual edition in English and Western Armenian translated from original Eastern Armenian. Published by: Zohrab Information Center. An excellent overview of classical works translated into Armenian by Armenia's own scholar/President.

Periodicals and Annuals

Armenian International Magazine, AIM, the best news reporting on Armenia and the Armenians today, better than *Time Magazine*.

Kurdistan Times, A Quarterly Political Journal, vol. I, no.2, Summer 1992, 297 pages, articles on Kurdish history, language, literature, and society. Available through the editor and publisher Mustafa Al Karadaghi, P. O. B. 1354, Fairfax, VA 22030.

Sip'an, Annual of the Armenian Evangelical College, Beirut, 1992.

St. Nareg Quarterly, St. Nareg Armenian Church, Montebello, CA.

Hye Sharzhoom Donations

Wayne M. Alexander	Moorhead, MN
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