

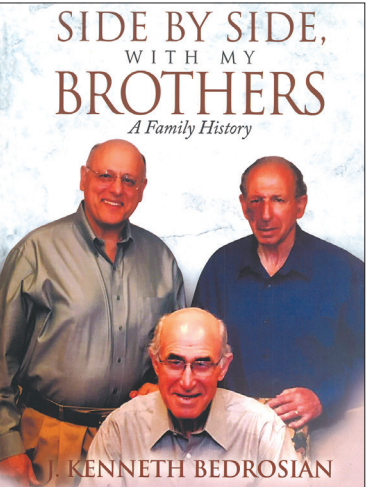
Armenian Studies Program
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Prof. Barlow Der Mugrdechian, Prof. Sergio La Porta, and the Armenian Studies Program would like to thank the donors, authors, and publishers for the following books, periodicals, videos, and archival gifts, either offered personally, or to the Program.

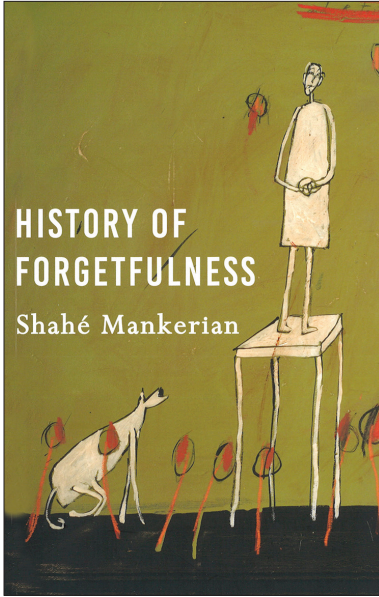


Lena Maranian Adishian, for copies of *Impact of an Ancient Nation: Bridging the Past, Present, and Future with 100+ Facts about Armenia and the Armenians* (The 100 Years, 100 Facts Project, 2016), 140 pp., in English, and with lavish photographs. Created by Lena Maranian Adishian and written by Nareg Seferian. The book brings to life historical episodes, notable individuals, diaspora communities, religion, language, music, and dance, and sports and entertainment, all related to Armenians and Armenia. The goal of the book was to “bring forth the depth and breadth of the Armenian spirit.” The book is in honor of the Armenian people and of the survivors of the Armenian Genocide.

J. Kenneth Bedrosian, Fowler, CA, for a copy of *Side by Side, with My Brothers: A Family History* (2021), 210pp., in English. This a family history of the Bedrosian family of Fowler, California. J. Kenneth Bedrosian shares the story of his family’s escape from the Armenian Genocide to a better life in California’s Central Valley. The book is also a history of the raisin farming industry in the San Joaquin Valley.



Dr. Vatche Ghazarian, Portsmouth, RI, for copies of his new work, *Corpus of Minutes of the National Representative Assembly, Interdenominational Representative Assembly, and Mixed Council of the Armenians of Turkey (1919-1922)* [Համահաւաք Ատենազրութիւններ Թուրքիոյ Հայոց Ազգային Երեսփոխանական ժողովի Համագումար Ազգային Ժողովի եւ Համազգային Խորհուրդի (1919-1922)] (Jerusalem: Armenian Patriarchate of Jerusalem, 2021), 2 volumes, in Armenian.



Shahé Mankerian, Pasadena, California, for a copy of his new book of poems, *History of Forgetfulness* (UK: Fly on the Wall Press, 2021), 80 pp., in English. The poems comprise a collection of memory about his growing up during the Civil War in Lebanon.

Dr. Zaven Messerlian, Beirut, Lebanon, for a copy of his work *Studies and Documents on the Armenian Question and Genocide* (Beirut, 2021), 111 pp., in English. The book is a collection of Dr. Messerlian’s articles published in Armenological publications, such as the *Haigazian Armenological*

Review and Hask Armenological Yearbook.

Roupen Najarian, for a copy of his book *Beyond Color* (գոյնէն աւնդին) (Komitas-Institute Museum, 2017), 113 pp., in Armenian and English. This is the catalog for Najarian’s “Beyond Color” solo exhibition of pencil and paper works held at the Komitas-Museum Institute from October 9, 2017 to February 9, 2018.

Vickie Smith Odabashian, Sacramento, California, for a copy of her book *What Became of Little Jackie Smith?* (Sacramento, 2021), 291 pp., in English. The book is a sequel to Victoria Smith’s life story called *Victoria’s Secret: A Conspiracy of Silence*. The story is a tribute to her father.

Dr. Verjiné Svazlian, Yerevan, Armenia, for a copy of her new book *The Oral Tradition of the Armenian-Americans in the Course of Time* (Ամերիկահայոց բանավոր ավանդույթը ժամանակի հոլովութեամբ) (Yerevan: Armenian Academy of Sciences, 2021), 904 pp., in Armenian and English. This book is a “historico-folkloric” study of the primary sources saved from the losses of the Genocide. They represent the work of the author on her five trips to the United States and includes historical, folkloric, and ethnographic material giving the general picture of the past and present life of the Armenians of the United States.

California State University, Fresno
Armenian Studies Program

Spring 2023 Schedule of Courses

Course	Units	Time	Day	Instructor
General Education-Breadth, Humanities, Area C2				
• Arm 1B-Elementary Armenian (Class #32536)	4	10:00A-11:50A	MW	B. Der Mugrdechian
General Education-Breadth, Arts, Area C1				
• ArmS 20-Arts of Armenia (Class #33363)	3	11:00A-12:15P	TuTh	B. Der Mugrdechian
General Education-Breadth, Area D2				
• ArmS 10-Intro Arm Studies (Class #33603)	3	9:00A- 9:50A	MWF	H. Ohanessian
General Education-Integration, Area IC				
• Arm 148-Mastrpcs Arm Cult (Class #33704)	3	10:00A-10:50A	MWF	H. Ohanessian
• Arm 148-Mastrpcs Arm Cult (Class #33435)	3	2:00P-3:15P	MW	H. Ohanessian

Upper Division Armenian Studies Course

• ArmS 108B-Arm History II (Class #32535)	3	9:30A-10:45A	TuTh	B. Der Mugrdechian
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Get a Minor in Armenian Studies

For more information call the Armenian Studies Program at 278-2669.
Check on requirements for the Minor in Armenian Studies in the current catalog.

HYE SHARZHOOM

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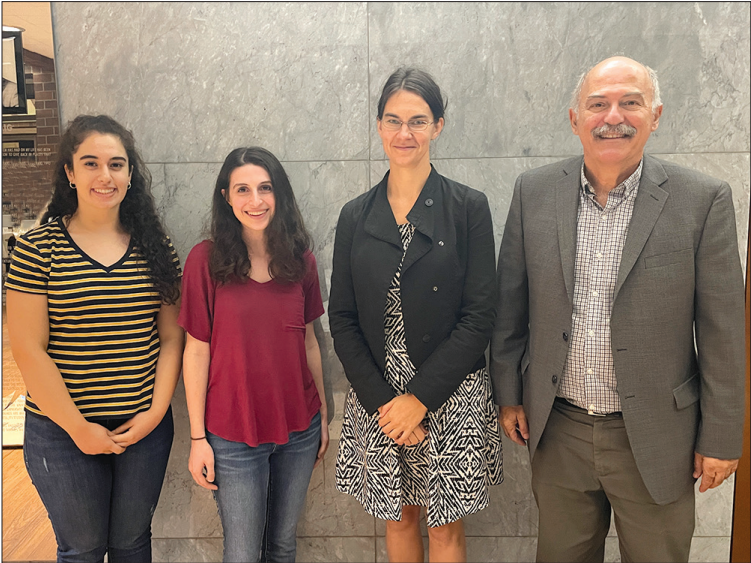
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Dr. Jinks Speaks on Armenian Women Survivors’ Stories



Left to right: Careen Derkalousdian, Carina Tokatian, Dr. Rebecca Jinks, and Prof. Barlow Der Mugrdechian.

CAREEN DERKALOUSDIAN
STAFF WRITER

“We don’t write these histories from the women’s perspective. These histories don’t allow us to understand how Armenian women experienced being snatched or given up or taken in,” said Dr. Rebecca Jinks. “It doesn’t allow us to understand how they dealt with the violence, the uncertainty, the isolation, and the dependence on their host families. It’s a kind of detached history that we have been writing so far.”

On Thursday, September 15, 2022, Dr. Rebecca Jinks from Royal Holloway, University of London, presented a lecture on “‘And My Mother Gave Me Away’: Armenian Women Survivors’ Stories of ‘Absorption’ and Reintegration During and After Genocide.”

Dr. Jinks’s research is on the women who were “absorbed” into Turkish, Kurdish, and Arab families, and the variety of traumatic experiences they experienced.

Dr. Jinks began her lecture by giving an introduction to the topic of “absorption” of Armenian women during and after the Armenian Genocide. She referenced historian Ara Sarafian, who argues that there are four ways in which women were “absorbed.” These include families “choosing” religious conversion, being selected by Turkish government officials, being taken by local Turks, Kurds, and Arabs, and being placed into an orphanage system that sought to Turkify Armenian children.

According to Dr. Jinks, around 100,000 to 200,000 Armenians were absorbed during the Genocide, of which an estimated tens of thousands rejoined the Armenian community after the 1918 Armistice.

In addition, as Dr. Jinks points out, the perspective of these women is often lost in the telling of their absorption – it appears detached. This is due to the lack of memoirs that exist regarding these women’s experiences, so their stories are told in a broader historical context and their individual perspectives are lost.

There are also taboos surrounding absorption, particularly regarding instances of rape and forced religious

conversion. Because of these taboos, the memoirs written by “absorbed” women often contain “silences.” In other words, they do not reveal the full extent of their suffering for fear of feeling shamed. According to Dr. Jinks, this is why it is just as important to pay attention to what is *not* said in addition to what *is* said in a memoir.

Siranouche Husnian, interviewed in 1985, and whose oral history is part of the Richard G. Hovannisian Armenian Collection at the University of Southern California (USC), said “They treat me one of them. They treat me just one of them. They used to feel sorry for me. And they had an old lady in the house...and she used to take me in her lap and hug me and kiss me. She used to say whoever did this to you, God will punish them...She used to say that in Arabic. At first I couldn’t understand but later I understood what she said.”

This quote demonstrates how Siranouche slowly became absorbed into Arab culture, even adopting the Arab language. In this way, many women who were “absorbed” lost their Armenian identity.

Dr. Jinks states that absorption functioned as a method of genocide and made sure that people felt endangered by having an Armenian identity.

This uncertainty of survival and fear of accepting their Armenian identity forced victims to remain with their host families and prevented some from returning to Armenia when people started to reintegrate into Armenian society. In this way, many viewed absorption as inevitable.

Dr. Jinks pointed out that the moment these women were taken and isolated from their families is often told very simply in firsthand accounts such as interviews.

A recurring phrase used by survivors that represents this intense moment is being “taken by the hand.”

Although a simple phrase, it symbolizes the moment that these women became helpless and were ripped away from their families by their new host.

Dr. Jinks’ is in the early stages of research project called “Genocidal captivity: (Re)

Photo: Andrew Hagopian

Dr. Hrag Papazian Discusses “The Christian Armenian Community” in Contemporary Turkey

CARINA TOKATIAN
STAFF WRITER

When discussing the relationship between being Armenian and Christian, an Armenian priest living in modern-day Turkey told Dr. Hrag Papazian, “As the apostle Paul has taught us, we cannot separate the body from the soul. In an identical way, we cannot separate Armenianness from Christianity. Armenianness is the body, Christianity is the soul. They form an indivisible unity.” In essence, this priest raises an important existential question: what does it mean to be an Armenian?

On Friday, September 9, the Armenian Studies Program hosted the first of a three-part lecture series presented by Dr. Papazian. The theme of his series is “Armenians and ‘Other Armenians’ in Contemporary Turkey.” Dr. Papazian is the 19th Kazan Visiting Professor in Armenian Studies at Fresno State. Prior to this position, he studied at the University of Oxford, receiving his doctoral degree in anthropology. Among his recognitions and honors, Dr. Papazian received the David Parkin Prize for his dissertation and he also received honorary mention for his thesis from the Society for Armenian Studies Distinguished Dissertation Award competition.

Concentrating on Armenians in contemporary Turkey, his first lecture concerned “The Christian Armenian Community.” Dr. Papazian began with a fictional graphic, drawn by his wife Nooneh Khoodaverdyan, that follows a dialogue between three Armenians living in contemporary Turkey: a native Christian-Armenian, a native Muslim-Armenian, and a migrant from the Republic of Armenia. Noting the tension that occurs in their conversation, he revealed how his intention for his lecture series is to “explain this clash of different Armeniannesses and where this comes from.”

The crystallization of Christian Armenians’ ethnoreligious identity can be traced back to the Treaty of Lausanne.

Following World War I, this treaty provided for the founding of the new Turkish Republic, establishing rights and protections for Armenians and other religious minorities.

Yet, as Dr. Papazian emphasized, the mention of “minorities” in the treaty’s protections “is always preceded by the word ‘non-Muslim.’”

In other words, Armenians were only seen as “minorities” in religious terms, and thus were

telling the Stories of Armenian and Yezidi Women Survivors of Genocide,” funded by the Arts and Humanities Research Council of the United Kingdom. The purpose of the project is to compare the absorption of Armenian women into Turkish, Kurdish, and Arab households in 1915 with that of Yezidi women



Photo: Andrew Hagopian

Left to right: Natalie Agazarian, Hovig Ohanian, Dr. Hrag Papazian, Prof. Barlow Der Mugrdechian, and Carina Tokatian after Dr. Papazian’s September 9 lecture.

grouped by religion rather than ethnicity. As Dr. Papazian noted, even the religion listed on their identification cards was often “Armenian” in early Republican times.

Being categorized on the basis of their religious difference, Armenians were discriminated against for being non-Muslims.

For instance, Dr. Papazian mentioned how Armenians served in a special battalion for non-Muslims during World War II where they were exploited and forced to work on roads under harsh working conditions. The Property Tax of 1942 was another form of discrimination as non-Muslims were forced to pay higher rates than Muslims.

Dr. Papazian also mentioned how in the Armenian schools in Turkey, Armenian history is to this day not allowed to be taught. Only Armenian religion and language can be addressed, whereas general history must follow the Turkish national curriculum and must be taught by an ethnic Turk. This history course does not cover the history of Armenians and other minorities, nor of course the Armenian Genocide. On the contrary, it even portrays Armenians in a negative manner.

Considering the censorship of their Armenianness beyond the religious sphere, Dr. Papazian highlighted how Armenian natives of Turkey “experience Christianity and Armenianness always in tandem, one comes with the other. The main channel through which Armenianness is maintained and flows to them is the institution of the Church, the Armenian Church, around which all other community groups are organized.” The Church is often the place where children are asked to enact their “Armenianness.”

For instance, Dr. Papazian observed a child being told to speak Armenian in the church because “we should speak Armenian here.” Moreover,

abducted by ISIS into sexual slavery in 2014.

She hopes to gather more firsthand accounts of “absorbed” women so that their stories are no longer told in a detached manner. She wants to better understand these women’s perspectives so that their tragic stories are not forgotten.

the Church is the place where even when non-Armenians are (in exceptional cases) baptized they are told that they “*hay oldu*,” meaning “he/she became Armenian” (as opposed to simply becoming Christian). Thus, for an Armenian native sheltered from more ethnic and historical dimensions of their identity, Armenianness is embodied through the Church.

Manifestations of Armenianness are not just suppressed externally, however. Dr. Papazian explained the ways in which some Armenians themselves work towards invisibility by remaining secluded in Armenian community spaces, giving their children Turkish names, speaking in Turkish instead of Armenian, and even performing Turkish acts of nationalism, such as displaying the Turkish flag on their balconies as a self-defense mechanism. Nevertheless, there are some Armenians living in contemporary Turkey who are pushing the limits and raising awareness of their history and rights, including through an Armenian political group known as “Nor Zartonk.”

As Dr. Papazian concluded, Armenians pushing the limits in Turkey today are standing up and saying, “No, we’re not simply a *cemaat* [congregation]. We’re not simply a *mezhep* [religious sect]. We’re not a denomination. We’re not a particular religious community. We are more than that. Calling us strictly a religious community is in and of itself a form of oppression. We are an ethnic-national group with our own ethnic national history, and we are proud of that.”

Dr. Papazian will elaborate more on this theme as he covers “Muslim and Alevi Armenians” of contemporary Turkey in his next lecture on Friday, October 7. His third lecture will cover “The Migrant Armenians in Turkey.”

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Hye Sharzhoom

Armenian Students Organization Begins Fall 2022 Semester with Election of New Executive Officers

On Thursday, September 8, 2022, the Armenian Students Organization held their first meeting for the 2022-2023 academic year. After a heated rock-paper-scissors tournament, elections were held for the executive positions. The elections yielded the following results: Sara Beberian, President; Sevana Wassilian, Vice President; Hrayr Kerkezian, Treasurer; Christa Eritzian, Secretary; and Careen Derkalousdian, Public Relations.



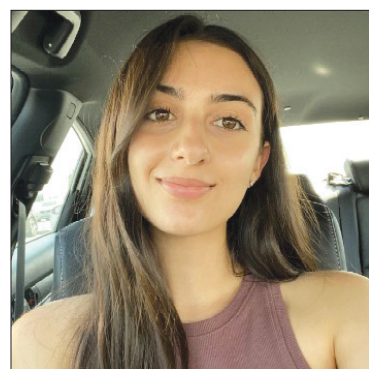
SARA BEBERIAN
PRESIDENT
Business Major –
Armenian Studies Minor

Why did you want to become an ASO Executive Officer?

I wanted to become an ASO Executive Officer because I loved participating in ASO activities as a member and wanted to help others have the same experience as me.

What makes ASO unique?

ASO is unique in that members share a love for their Armenian heritage and culture, so making connections with each other is extra special. I am so excited to see what this year will bring!



SEVANA WASSILIAN
VICE-PRESIDENT
Biochemistry Major

What would you like to accomplish as an officer?

As Vice President this year,

I hope to make ASO a fun and enjoyable environment for both Armenians and non-Armenians. I will constantly be on the lookout for new opportunities to build a strong Armenian community on campus.

What makes ASO unique?

I am so proud to be of an organization that shows that no matter where we are, Armenians always seem to find each other, and I think that's what makes ASO unique. ASO is one of the many representations that we as Armenian youth will continue to express our undying love for our culture.



CHRISTA ERITZIAN
SECRETARY
Communicative Sciences
Major –
Armenian Studies Minor

Why did you want to become an ASO Executive Officer?

I want to run for Secretary because I think it's important to serve where I am able to keep the Armenian traditions alive.

What kind of response do you hope to get from the members?

I hope ASO members embrace the Armenian culture by remaining involved in our events and contributing their time and efforts to our program. I would like to see members develop a deeper appreciation for Armenia and create new relationships with other ASO students this year.

HRAYR KERKEZIAN
TREASURER
Business Administration-
Entrepreneurship -
Armenian Studies Minor

Why did you want to become an ASO Executive Officer?

I wanted to become an ASO Executive Officer to be more involved in my Armenian Community.



What would you like to accomplish as an officer?

As an ASO Executive Officer I'd like to raise funds for special activities and events to raise awareness on Armenian events and culture.



CAREEN DERKALOUSDIAN
PUBLIC RELATIONS
Biochemistry Major –
Armenian Studies Minor

What would you like to accomplish as an officer?

As public relations officer, I hope to encourage everyone to attend events through social media as well as capture all of our memories on camera for everyone to enjoy!

I am very excited to help plan events and to create a welcoming environment to bring together the Armenian youth on campus. I also want to help raise awareness on the current situation in Armenia and make sure that students on campus know what is happening and how they can help.

Why did you want to become an ASO Executive Officer?

Becoming a part of ASO is one of the best decisions I have ever made. I have made so many new friends through this organization and have created some great memories.

I wanted to be an ASO officer so I can help create the same experience for others and be more involved in the Armenian community on campus.

**Follow the
Armenian
Students
Organization
on Instagram
@fresnostateaso**



Photo: Sara Beberian

The Armenian Students Organization gathered on Wednesday, September 21, to bring awareness of current events in Armenia to students on campus.

Varaz Samuelian Exhibit Opens at Fresno County Historical Museum



Left to right: Prof. Barlow Der Mugrdechian, John Alkire, Mike Kludjian, Jordan Mazmanian, and exhibit organizers Jason Ahronian and Jeff Ahronian.

Photo: Raffi Mouradian

STAFF REPORT

There is an exciting new exhibit to see this year at the Fresno County Historical Museum, featuring the works of one of Fresno's most iconic artists, Varaz Samuelian. On Saturday, September 3, a special preview of the exhibit was held and attracted a crowd of hundreds. This was the first time some of Varaz's paintings had ever been viewed by the public.

Jeff and Jason Ahronian, both graduates of Fresno State and active members of the Fresno Armenian community, spearheaded the event. They have been very busy over the years creating exhibits at the Museum featuring the history, heritage, and culture of Armenians in Fresno County, including the award-winning "Early Armenian History" exhibit (located on the second floor of the Museum) and an exhibit on world renowned musician Richard Hagopian (also located on the second floor). The new "Varaz Art Exhibit" is located on the first floor of the Museum and contains some of the artist's most interesting and diverse work. It is definitely worth seeing.

The exhibit would not have been possible without the generous donation of artwork and materials made by Varaz Samuelian's niece, Carol

Samuelian Gonella. Gonella learned about the Museum while searching the internet and finding the website www.ArmeniansFresno.com created by Jeff and Jason Ahronian. Gonella stressed the importance of having her uncle's work displayed for the entire community to see and was excited to learn that the Museum draws hundreds of thousands of people each year through its doors.

The Ahronians are intent on keeping these exhibits as permanent fixtures of the Museum for many years to come. They are proud that all costs and expenses related to them have been raised privately by the community. Their goal is to continue adding content and expanding the scope of their work. Tax-deductible donations can be made to the Friends of the Fair, a non-profit organization to help offset the ongoing annual costs of maintaining the spaces at the Museum as well as the website. Donations can be mailed to Friends of the Fair, Armenian Exhibits, 1121 S. Chance Avenue, Fresno, CA 93702.

The Museum is located at the Fresno Fairgrounds and is open during the Fresno Fair, which runs this year from October 5-16. It is free to see with admission to the Fair. Group tours of the Museum can also be scheduled year-round by calling (559) 650-FAIR.

New Armenian Studies Program Website Provides Updated Information



Armenian Catholic Patriarch His Beatitude Raphael Bedros XXI Visits Fresno



His Beatitude Raphael Bedros XXI, Armenian Catholic Patriarch of the See of Cilicia, center, was greeted at Fresno State by Vice President for Administration Debbie Adishian-Astone, right, and Prof. Barlow Der Mugrdechian, left.

BRYAN TELLALIAN
SPECIAL TO HYE SHARZHOOM

On Monday, May 30, 2022, His Beatitude Raphael Bedros XXI, Armenian Catholic Patriarch of the See of Cilicia, made the first official visit of an Armenian Catholic Patriarch to the city of Fresno. His Beatitude is the spiritual father for Armenian Catholics throughout the world.

In Fresno, His Beatitude led a prayer service and laid a wreath at the Armenian Genocide Memorial at Fresno State. He praised the United States for giving Armenians a place to call home and to practice their faith. The visit to the Memorial was extended by Berj Apkarian, Honorary Consul of the Republic of Armenia in Fresno. Representing Fresno State were Vice President for Administration and CFO Deborah Adishian-Astone, who attended on behalf of President Saúl Jiménez-Sandoval, and Prof. Barlow Der Mugrdechian, Berberian Coordinator of the Armenian Studies Program.

Later the same evening, His Beatitude was greeted by the Most Reverend Joseph V. Brennan, Bishop of the Diocese of Fresno, at St. John's Cathedral. There, the Patriarch celebrated vespers in the Armenian Catholic Rite and

then attended a reception with the Armenian Catholic community of Fresno and members from the Latin Rite and Armenian communities.

During his two-week trip to California, His Beatitude was able to connect with various Armenian Catholic communities and raise awareness about the suffering of Armenians in the Middle East and Caucuses. Consequently, he raised funds to aid with his charitable work in the areas that he traveled.

His Beatitude was born on November 24, 1946, in Beirut, Lebanon and ordained a priest in 1973. On July 16, 2011, he was ordained a bishop by His Beatitude Nerses-Bedros XIX in the presence of His Eminence Cardinal Leonardo Sandri, President of the Congregation of Oriental Churches. His Beatitude was enthroned as Patriarch on October 24, 2021.

One of the Eastern Catholic Churches, the Armenian Catholic Church is a self-governing church in union with the Pope. The Armenian Catholic community in Fresno is under the Armenian Catholic Eparchy (Diocese) in the United States and Canada, led by the Most Reverend Mikael Mouradian, Eparch (Bishop), and headquartered in Glendale, California.



Left to right: Most Reverend Armando Ochoa, Bishop, Diocese of Fresno (ret.), His Beatitude Raphael Bedros XXI, Patriarch of the Armenian Catholic Church, the Most Reverend Joseph V. Brennan, Bishop, Roman Catholic Diocese of Fresno (current), the Most Reverend Mikael Mouradian, Eparch (Bishop), Armenian Catholic Eparchy of Our Lady of Nareg in the United States and Canada.

Photo: Courtesy Paul Flores Photography and the Armenian Catholic Eparchy of Our Lady of Nareg

H. Roger Tatarian Elementary School Renaming Ceremony Takes Place September 7 in Fresno

BENJAMIN KIRK
COMMUNICATION SPECIALIST
COLLEGE OF ARTS AND HUMANITIES

The Fresno Unified School District officially changed the name of Forkner Elementary School to H. Roger Tatarian Elementary School in a ceremony on Sept. 7. As the thermometer found a third digit late in the morning, dignitaries spoke at the podium illuminated by the full intensity of the late summer sun.

“As a student of history, this is a moment that is both impressive to me, but it’s been a long time coming as well,” said Fresno State President Saúl Jiménez-Sandoval. “I want to thank the trustees of the Fresno Unified School Board for their courage to name this school after an Armenian American who was a journalist, a graduate of Fresno State, a Bulldog who graduated with a political science degree and went after that to work in the field of journalism with a pencil in his hand.”

Flanked by a banner featuring the new pencil-toting Tatarian Hawks logo, Jiménez-Sandoval announced the establishment of a partnership between the Hawks and the Bulldogs. The logo was



Fresno State President Dr. Saúl Jiménez-Sandoval addressing the audience at the new H. Roger Tatarian Elementary School.

planted their farms and businesses and purchased homes, they faced discrimination.

According to media reports, the Fresno Unified School Board began looking into changing the school’s name after it came to light in historical legal documents that Jessie Clayton Forkner, the developer for the Fig Garden area, forbade the sale or occupancy of property to minoritized people, including those of Armenian descent.

Mark Arax, an author and Fresno State alumnus, proposed the name change at a board meeting in June. James Tatarian,

to his alma mater to educate a new generation, he changed his students’ lives, and now a Fresno school in his name will inspire countless children to pursue their dreams.”

“The Armenian community is pleased that the Fresno Unified School District has chosen to recognize Roger Tatarian by naming a school after him,” said Professor Barlow Der Mugrdechian, Berberian Coordinator of the Armenian Studies Program at Fresno State. “This recognition, with the naming of the first school in the district for an Armenian, is long overdue. This is a fitting honor for Tatarian.”

Tatarian was a Fresno State media, communications and journalism faculty member for 15 years. The Roger Tatarian Journalism Grant, the Roger Tatarian Endowed Chair in Journalism and the Roger Tatarian Symposium were established in his honor.

Also an alumnus, Tatarian graduated from Fresno State in 1938 with a degree in political science. He began his career at United Press International, then a worldwide news reporting wire service. During World War II, he was a correspondent and continued to work for United Press International for the next 34 years.

He had a successful career, serving as the general news manager for Europe, the Middle East and Africa. He was bureau chief in London and Rome, served as news editor in Washington, D.C. and eventually became editor in chief.

Tatarian received many awards and honors, including the Elijah Parrish Lovejoy Award, a special citation by Ohio University and an honorary doctorate in law from Colby College in Maine in 1980. He was named a fellow of the Society of Professional Journalists Sigma Delta Chi in 1972 and was among the first group inducted into the New York Society’s Hall of Fame. He also served as a Pulitzer Prize nomination juror in 1960, 1961 and 1985.

After his retirement, Tatarian returned to Fresno and joined the faculty at Fresno State. During that time, he served as a consultant to newspapers and wrote a regular



Mark Arax

designed by Fresno State alumnus Scott Severance, under the art direction of Suzanne Bertz-Rosa.

“I am really proud that we are establishing this partnership with Tatarian Elementary School and the Media, Communications and Journalism Department at Fresno State to give Tatarian students a clear pathway and the tools necessary to know, what does it take to become a journalist and what is a journalist in today’s world?”

Jim Boren, executive director for the Institute for Media and Public Trust at Fresno State, said the details of the pathway are still being finalized.

“We want them to get them enthused about journalism, make them multimedia journalists and bring them to Fresno State. We want the Tatarian Hawks to be Fresno State Bulldogs.”

The sun that parched attendees of the ceremony is the same star that provides energy to the fertile Central Valley soil. The life that sprouted gave promise to the throngs of Armenian immigrants fleeing oppression. But as they

Roger’s grandson, requested his grandfather’s name be withdrawn from consideration for a new building, calling it “a consolation prize that is not suitable for a man of his accomplishments and stature.”

“A change like this is never easy,” Arax said. “Forkner School was named in the 1980s, so you’re talking about 40 years. People don’t want a part of that, but I think we did it the right way. We did the research and presented the case and, ultimately, the case was compelling enough that the school district decided that this is right, this is just.”

The Fresno Unified School Board voted in October 2021 to change the name in honor of the award-winning journalist, Fresno State alumnus and faculty member.

“Roger Tatarian’s career as a journalist and professor demonstrates the transformative power of a Fresno State education,” said Dr. Honora Chapman, dean of the College of Arts and Humanities at Fresno State. “By returning

The Horrors of Adana

REVOLUTION AND VIOLENCE
IN THE
EARLY TWENTIETH CENTURY



Bedross Der Matossian

DER MATOSSIAN, FROM PAGE 1

Dr. Der Matossian, Associate Professor of Modern Middle Eastern history and the Hymen Rosenberg Associate Professor in Judaic Studies at the University of Nebraska-Lincoln, has recently been conducting his research in the field of massacre studies. According to Dr. Der Matossian there is minimal attention paid to the Adana Massacres of 1909 in academic circles. His goal throughout his new book was to “understand the full complexity of these massacres,” rather than to essentialize the conflict as one of Armenians versus Muslims. “The book refutes the claim that certain cultures and religions are predisposed to violence,” stated Dr. Der Matossian, “an idea that was and remains prevalent in the way some Western scholars and orientalist view Islam.”

The Armenian Studies Program invited Dr. Der Matossian to elaborate on his new book at a lecture on Friday, August 26 at the Fresno State Smittcamp Alumni House.

In order to understand why massacres take place, both in general and specifically in Adana in the early 1900s, Dr. Der Matossian examined the violent attacks from a historical, psychological, and social-scientific perspective. He integrated four themes throughout the book that provide insight on those perspectives. One theme is the emergence of a resilient public sphere. With the rise of the Young Turk Revolution in 1908, the ideas of constitutionalism,

social engineering, and the aim to maintain stability within the Ottoman Empire gave the people liberty to express their feelings.

Another primary focus in Dr. Der Matossian’s book is the effect rumors had on the eruption of violence in Adana. The first wave of massacres took place between April 9-10, 1909; these killings were instigated as rumors spread that Armenians were planning to establish an independent Armenian Kingdom of Cilicia. The spread of misinformation via newspapers and telegraph fed into the growing tensions in Adana between the Ottoman Turks and Armenians, thus creating division and heightened emotions amidst the crisis.

Adana was, in the early twentieth century, one of the prime cotton producing areas of the world, with the Armenians playing a leading role in the industry. The increased production of cotton led to significant Armenian economic advancement, in turn upsetting the neighboring Muslims. In the case of the Adana Massacres, emotions fed into preconceived notions of economic envy towards the success of Armenians.

Armenians in the Adana Massacre suffered and endured acts of murder, rape, extortion, and arson. They had hoped for humanitarian intervention from Europe. The first wave of massacres resulted in 2,000 Armenian deaths and an influx of refugees. Dr. Der Matossian examined the massacres from a global perspective and concluded his book by stating that nominal justice and little humanitarian aid was provided in the case of the Adana Massacres.

By analyzing the structure of violence from various perspectives, Professor Der Matossian was able to bring attention to the spiral of violence that occurred in Adana while explaining the multifaceted, complex phenomenon of massacre and violence.

The new book, *The Horrors of Adana: Revolution and Violence in the Early Twentieth Century* (2022), is available through Stanford University Press, <https://www.sup.org/books/title/?id=26239>.

Fresno State Students Study at AUA in Fall 2022

ARMENIA, FROM PAGE 1

friendships.”

The following story from Yerevan was provided by Eddy Thurber, one of the five students studying in Yerevan.

“We have been in Armenia for almost a month and I think it is time that we introduce ourselves to all of you and share our experiences in Armenia” said Thurber.

Tyler Badua, a history major, was born in Guam and travels often to visit his family there, choosing to study abroad to experience new cultures and expand his horizons. Tyler fell in love with Armenian culture during a Masterpieces of Armenian Culture class at Fresno State and is now very excited to visit the monasteries and other historic locations he learned about in class. He is impressed by the views of sunsets and Ararat from the dorm balcony, the friendly people, and the varied styles of architecture. Tyler plans to Minor in Armenian Studies when he returns to Fresno.

Mistique Davis was born and raised in Stockton, and very active in her community where she founded “No Cap Convos,” a grassroots organization which interviews members of the community, getting to know them with tough questions. Mistique is a Kinesiology major who plans to pursue a Master’s degree and continue travelling post-graduation. She is excited to be making new connections, spending time in introspection and healing.

Victoria Avedikian is a Psychology major and plans to pursue a Master’s degree in the same field after serving in the Armenian Volunteer Corps for six months, post-graduation. Victoria grew up in the care-home her mother founded and ran it herself until she travelled to Armenia. Victoria is excited to learn Armenian in Armenia, and as a Christian to visit Holy Etchmiadzin. She believes this trip will bring humility and empathy that will greatly help her as a professional psychologist.

Mary Krdikashyan is a Forensic Behavioral Sciences major and Psychology minor with her certificate in victim services and hopes to get her PhD in the United Kingdom. Mary has always wanted to travel and the convenience of the program, cultural connection, and opportunity to explore independence in an unfamiliar environment caused her to choose this program. Like our three fellow students, she heard about the program through the emails sent out regularly by the Armenian Studies Program.

Eddy Thurber. I am a Political Science major with a Minor in Armenian Studies. I was very excited to travel to Armenia to learn Armenia, study in a new environment, and form new connections.

So far this has been a wonderful experience for the five of us as we study, make new friends, and explore Armenia.



Photo: ASP Archive

The main building of the American University of Armenia.

We have already have toured the Ararat Brandy Factory and sampled some of their blends, visited the pagan temple and palace ruins at Garni, explored the Monastery at Geghard, and baked Lavash. Visiting landmarks I have only heard about in stories or read about in class has been a truly surreal experience. Yerevan is an ideal city for students. Many restaurants are within easy walking distance of the dorms, not to mention grocery stores and other national landmarks such as the Cascade and the Matenadaran.

A tragic aspect of our trip is the ongoing conflict between Azerbaijan and Armenia, a piece of which took place during our stay here. In September, Azerbaijan launched an attack on multiple cities on the internationally recognized Armenian border, with a drone shelling the city of Martuni, over 40km beyond the border, much farther into Armenia proper than had ever been affected by the fighting. With over 200 casualties on each side, I am incredibly grateful

that diplomatic efforts by the United States led to a successful ceasefire. Though internationally recognized Armenian land was under Azeri control, the public statements and phone calls to the Armenian government by United States Secretary of State Anthony Blinken and President of France Emmanuel Macron and a public visit to Armenia by House Majority Leader Nancy Pelosi are encouraging developments and the first major spotlight on Armenia by western powers.

Aside from this conflict, my experience and that of my fellow students have been extremely positive. The convenience of having so many exciting restaurants and other establishments nearby, the friendliness and expertise of the professors, and the brand-new dorm facilities have combined to make this an incredibly exciting and productive experience for me as we continue to explore this new environment and, for some of us, to have the first taste of our motherland.

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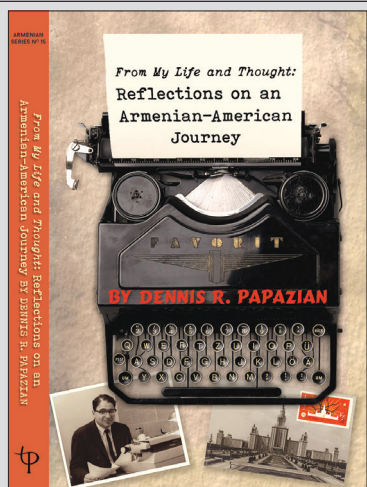
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TATARIAN, FROM PAGE 5

column for *The Fresno Bee*. He also wrote a collection of essays, “Day of Mourning, Day of Shame,” published by Word Dancer Press in 1996. That book was provided to attendees at the renaming ceremony courtesy of the Fresno State Media, Communications and Journalism

Department and The Fresno Bee. Tatarian passed away in 1995 at the age of 78.

Editor’s note: The full text of Mark Arax’s remarks can found at: <https://www.fresnobee.com/opinion/readers-opinion/article265547871.html>.

PAPAZIAN, FROM PAGE 1

the emerging Republic of Turkey until contemporary times.

Dr. Papazian’s research interests focus on issues of identity, group formation, inter-group relations, ethnicity, nationalism, diaspora and transnationalism, and politics and conflict. His doctoral research was on Armenians in contemporary Turkey, but he has also been conducting research in Armenia during the past two years.

For the past academic year, Dr. Papazian has been a Promise Armenian Institute post-doctoral fellow in the department of anthropology at UCLA. He taught as an Adjunct Lecturer at the American University of Armenia from Fall 2019 to Spring 2021 and taught three courses there: “Introduction to Cultural Anthropology,” “Cultural Geography,” and “Research Methods.”

While at Fresno State, Dr. Papazian will give three public lectures, under the general title of “Armenians and ‘Other Armenians’ in Contemporary

Turkey.” The first lecture of the series on “The Christian Armenian Community,” was held on Friday, September 9. The second lecture, on Friday, October 7, will be on “Muslim and Alevi Armenians,” who have been getting more and more vocal and visible during the past few decades in Turkey. The third lecture on “The Migrants from Armenia,” on Tuesday, November 1, will examine the recently emerged community of migrant Armenians arriving from the Republic of Armenia since the early 1990s.

Throughout his lectures, Dr. Papazian will be also discussing relations between these different factions of Armenians in contemporary Turkey.

For information about Dr. Papazian’s lectures please follow Armenian Studies on its Facebook page, @ArmenianStudiesFresnoState or visit the Armenian Studies Program website, <https://cah.fresnostate.edu/armenianstudies/index.html>.

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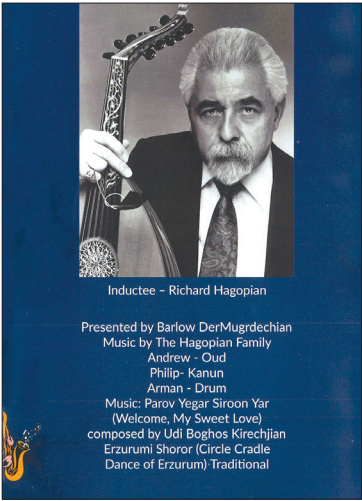
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HAGOPIAN, FROM PAGE 1

Mugrdechian of the Armenian Studies Program at Fresno State introduced Hagopian. Richard Hagopian’s son Armen and grandchildren Phillip and Andrew then provided musical entertainment with two songs: *Parov Yegar Siroon Yar* (Welcome, My Sweet Love), composed by Udi Boghos Kirechjian, and *Erzurumi Shoror* (Circle Cradle Dance of Erzurum).

Richard Avedis Hagopian was born to Armenian parents in Fowler, California and began his musical journey at an early age, beginning to study the violin at age nine and the clarinet a year later. At 11, he took up the *oud*, the instrument through which Hagopian would achieve international recognition.

Hagopian studied the *oud* with the internationally renowned Armenian artist Kanuni Garbis Bakirgian and also learned to play the clarinet, the *dumbeg*, and the *kanoun*. He also mastered the accompanying musical theory, notation techniques, and both the classical and folk repertoires.

In 1989 Hagopian was chosen as a NEA National Heritage Fellow and in 1990 he was honored with a “Meet the Composer Grant” from the New York State Music Council of the Arts. He has instructed master classes at both the Manhattan

School of Music and California State University, Fresno, where he served as “Artist in Residence.” The *New York Times* has referred to him as “one of America’s most accomplished folk musicians.”

Through his many decades of performances in Armenian communities, Hagopian was widely acclaimed as an artist and technician. He was given the title “*Oudi*” in 1969 by the internationally famous virtuoso *Oudi* Hrant, a blind master, the highest honor an oudist can receive.

The late Gene Bluestein, a retired Fresno State professor, brought many well-known folk musicians to perform concerts for the students and to the Fresno community-at-large, including luminaries Pete Seeger, Doc Watson, and Lightnin’ Hopkins. He believed music and art were important modes of expression for everyone, not just the most talented in our society.

The Fresno Music Club was established in 1905 by a group of women who saw the need for classical music concerts in Fresno long before colleges, symphonies, or other cultural arts existed here. These women, all musicians, formed a volunteer group that from 1908 through 1980 sponsored and presented a series of concerts through two world wars, the influenza epidemic and the depression.

Allen Harkins was a Madera High School teacher, pianist, composer and arranger of Big Band music. Faye Harkins was a designer, seamstress, and choreographer known for teaching majorettes how to do their routines on her front lawn. Together they became known as the “Harkins Music Machine,” turning out award-winning bands and stunning visual performances.

Ray Camacho was the leader of “Ray Camacho and the Teardrops,” a trumpeter, and

OHANIAN, FROM PAGE 1

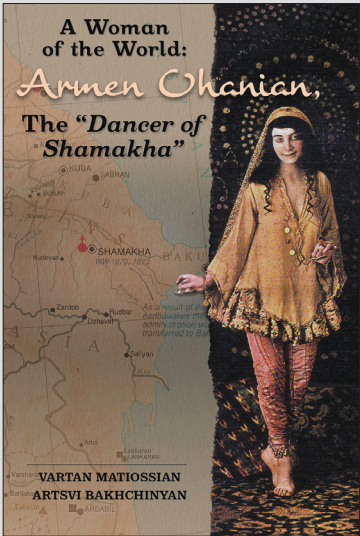
titled “A Woman of the World: Armen Ohanian, the ‘Dancer of Shamakha’” over Zoom. Dr. Vartan Matossian is a historian and literary scholar of Armenian classical and modern culture. He is currently Executive Director of the Eastern Prelacy of the Armenian Church in New York. Artsvi Bakhchinyan joined the lecture from Yerevan, Armenia. He is a scholar of the Armenian diaspora and culture and a researcher at the Institute of History at the National Academy of Sciences in Armenia.

A *Woman of the World: Armen Ohanian, The “Dancer of Shamakha”* is the sixteenth volume published by the Armenian Series at Fresno State. The authors of the book provided insight on Armen Ohanian’s life and explained how they conducted research to authenticate their timeline as they presented the life and legacy of Armen Ohanian.

The lecture began by describing the contents of the book and how the publication came to be. “At first, we thought that we would write an article. A twenty-paged article in Armenian, that would do the trick. But then when we started writing, sources started piling up to the point that the article became a book,” explained Matossian as he described the writing of their previous Armenian publication of Ohanian’s biography. This first Armenian version of the book is now translated into English, French, Russian, Spanish, and Farsi.

The new publication is in English and is two times the size of the author’s original Armenian book. “Writing this book was a big, big adventure,” stated Bakhchinyan, “Likewise, Armen Ohanian’s own life was kind of a big adventure through the centuries, through the epochs that she lived.”

Armen Ohanian, born Sofia Emanouely Pirbudaghian, was born in Shamakha in 1888, a historical Armenian province that is currently located in Azerbaijan, and passed away in Mexico in 1976. She was an actress in the Caucasus, a theater director



in Paris, a writer in France, a political activist in Mexico, and a dancer from Asia to Africa, and from Europe to America.

“Shamakha, at times, was considered part of Armenia. Not even a part of the Caucasus or part of Iran, but specifically mentioned by non-Armenian sources as far as the fourteenth century as part of Armenia,” emphasized Matossian. Shamakha was known for its dancers, orchards, and earthquakes.

Ohanian was an eyewitness to many political and cultural events. “She was a witness to the Armenian Massacres in Baku in 1905, then she was in Iran during the Constitutional Revolution. She then visited the United States in the roaring twenties, and then worked in the Soviet Union during the first few years after the revolution... Then she was in Mexico... a few years after the Mexican revolution,” described Matossian.

“In 1870, a French Author [Arthur de Gobneau] has written a book called *La danseuse de Shamakha* which later became one of the first books about Armen Ohanian” mentioned Bakhchinyan when explaining how Armen Ohanian was well-known throughout the world. In 1902, an earthquake in Shamakha caused her and her family to move as the city was destroyed. This caused her family to immigrate to Baku. Her father was a pastor, an educator, and later an oilman. “Sofia’s family was against her being an actress, but she was sure about her career and said that she will marry someone and if they were also against acting,

she would divorce them,” stated Bakhchinyan. In 1905, when she graduated from school in Baku, Armen married a medical student named Haik Ter-Ohanian.

When her family was involved in the Baku Massacre in 1905, they fled to Iran, where the couple separated a few years later. Their daughter, Nara, was born in 1906, and later immigrated with Armen to Mexico in 1936.

“According to her contemporaries, she was not as interesting as an actress, especially her voice was not so relevant for the stage... but because of her movements. She became probably the first Armenian female dancer who received a professional choreographic education,” stated Bakhchinyan. Appearing in Persia, she learned dances and gave recitals.

Finally, the authors summarized Ohanian’s contributions as an author. As part of “Homage A L’armenie” written in 1916, Armen contributed a poem that she recited for the first time while she participated in a movement as a speaker in Paris, starting her writing career. Ohanian wrote fluently in four different languages. When she moved to Mexico, she became a Mexican writer, and wrote books in Spanish about Mexican, Russian, and Soviet literature and art.

At the end of the discussion, viewers were able to ask Matossian and Bakhchinyan questions through the question module on Zoom. A recording of this discussion can be found on the Armenian Studies YouTube channel at <https://www.youtube.com/watch?v=2uWTPkV-AG0>. Also, the publication, *A Woman of the World: Armenian Ohanian, The “Dancer of Shamakha,”* can be purchased online from the Abril bookstore at <http://www.abrilbooks.com/woman-of-the-world-a.html>, at the Armenian Prelacy website at <https://armenianprelacy.org/product/a-woman-of-the-world-armen-ohanian-the-dancer-of-shamakha-softcover/>, and the NAASR bookstore at <https://naasr.org/products/a-woman-of-the-world-armen-ohanian-the-dancer-of-shamakha>.

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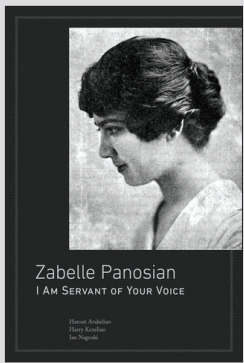
1989 Presidential Inauguration of George Bush.

The Valley Music Hall of Fame event was held in collaboration with Roger Rocka’s Dinner Theater and the Community Media Access Collaborative (CMAC) and was hosted by Dan Pessano and Elizabeth Stoeckel.

The Valley Music Hall of Fame Board is composed of Chair, Don Priest; Vice-Chair, Don Fischer; Treasurer, Ray Settle; Secretary Debi Ruud; and Board members John Alden,

Janice Fleming, Beverly Green, and Fred Martinez.

The mission of the Valley Music Hall of Fame is to seek out those exceptional musicians, writers, producers, promoters, and educators, both past and present, who have contributed to the musical cornucopia and to honor them with induction into the Valley Music Hall of Fame. More information on the Valley Music Hall of Fame can be found at <https://valleymusichalloffame.org/>.

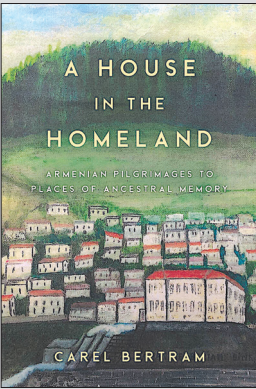


“I AM SERVANT OF YOUR VOICE:
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by
Ian Nagoski and Harout Arakelian

Thursday, October 13, 2022 • 7:00PM
Industrial Technology Building, Room 101
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Free Admission. Free parking in Lot P23 with parking permit code.

“A House in the Homeland:
Armenian Pilgrimages
to Places of
Ancestral Memory”



by Dr. Carel Bertram
Emeritus Professor, San Francisco State University

Thursday, October 20, 2022 • 7:00PM
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Lecture III-
“The Migrant Armenians
in Contemporary Turkey”

by Dr. Hrag Papazian
Kazan Visiting Professor
in Armenian Studies

Tuesday, November 1, 2022 • 7:00PM
University Business Center, Alice Peters Auditorium
Fresno State-Parking in Lot P6 with parking code.

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