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Hayoug

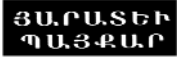
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the month of REAPING

~Staffwriter

The denial of the genocide comes to full bloom for the Turkish government every April. This disease has been disseminated into the minds of the citizens of the Turkish nation ever since the Armenian Question was asked and answered by their depraved leaders. The question they asked was horrible enough, but to avoid accepting responsibility for the malicious answer, which they willingly inscribed into history and into the hearts of all the generations of Armenians to come is cowardice.

It is easy in the melting pot of America to forget, ignore and even doubt the truth and validity that exists about the Armenian Genocide. Surely many people have thought that if the United States, Turkey, and Israeli governments can talk about the murder of 1.5 million innocent men, women, and children without mentioning the word genocide, than maybe a genocide never took place. These doubts are so easy to covet for Armenian-Americans because the anger, frustration, and pain caused by the emotional scars of the genocide would quickly disappear if one decided to avoid the truth. Maybe the Turkish government believes that by denying the fact of the Armenian Genocide, they will avoid the guilt and shame that will forever haunt their nation. Whatever one of the reasons and motives behind denying the truth, and worse, being apathetic toward the worst crime against humanity in the 20th century, which is still unpunished, the truth will always be there, etched into the history of mankind.

Any citizen of this nation, by reading into the past, can easily identify the truth no matter how shocking or disturbing it is. Pick up the New York Times from 1915 and the truth will hit you like a bolt of lightning. On September 14, 1915 the New York Times reported that "Turks admit that the Armenian persecution is the first step in a plan to get rid of Christians, and that Greeks will come next...for Turkey henceforth is to be for Turks alone." (page 2, column6) This was written in conjunction with ambassador Morgenthau's plea to bring 550,000 Armenians to the US to save them from the Turks. Another article on July 13, 1915 mentions the "Organized massacres of Armenians in Bitlis..." (page 4, column 8) In the month of August three articles stand out. The first on the 6th mentions that the present massacres of Armenians is greater than under the rule of Abdul Hamid. A protest of the massacres by the US is mentioned but not undertaken. There is also a plea for aid by the Archbishop of Van. (On the August 20th one of the most horrible things I have read was reported.) The article stated that "1,000 men, women, and children were reported to have been locked in a wooden building and burned to death" and in another instance "several scores of men and women were tied together by chains and thrown into Lake Van."

I don't think I have to go any further than this to remove the doubt that the corrupt governments in this world have tried to instill in the minds of young American-Armenian in the diaspora. In your moment of doubt, go spend some time looking back into the past, and you will find the truth. The truth has situated you away from homeland and robbed your ancestors of their lives. The path to the end of the denial of the Armenian Genocide will only be paved by coveting the truth.

Did you know... Turkey rejects claims that genocide was committed, but alleges that a number of Armenian people died during that time period due to illnesses and other conditions prevailing in the region?

Did you know... According to Turkish Daily News (Internet version, 31/3/98) the Belgian Senate has passed a resolution calling on the Turkish government to "recognize the reality of the genocide," perpetrated against Armenians in 1915 by the Ottoman Empire?

Did you know... Only one Turkish government, that of Damad Ferit Pasha, has ever recognized the Armenian genocide. In fact, that Turkish government held war crimes trials and condemned to death the major leaders responsible. (<http://www.umd.umich.edu/dept/armenian/facts/genocide.html>)



1895-1896 The Hamidian Massacres of

~Staffwriter

The span of one year proved to be detrimental for the Armenians of the Ottoman Empire under the rule of Sultan Abdul-Hamid. Approximately 100,000 Armenians were killed, hundreds of towns and villages were looted, and many areas were forced to convert to Islam under the looming threat of death. A new Armenian exodus had resulted from the pogroms (Turkish mob uprising lasting for two days to a week) implemented by the Turkish government that began in October 1895 and lasted for twenty-five very long and bloody years.

The Hamidian massacres were a string of incidences that look place in several Armenian townships. The first violent outbreak was in Trebizond. Armenians shops were looted, merchants were automatically killed, and homes were destroyed. Richard G. Hovannisian, author of *The Armenian Question in the Ottoman Empire, 1876-1914*, writes, "In one day nearly a thousand Armenians lay dead in the city and surrounding villages; survivors were left to face economic ruin." Trebizond was not an isolated incident. In the same month there were massacres in Erzinjan, Erzerum, Gumushkhane, Baiburt, Urfa, and Bitlis. In the city of Bitlis the entire population was forced to denounce Christianity and convert to Islam. It should be pointed out that in all of these cities the massacred were preceded by false rumors that there was an imminent Armenian threat and hence the need for physical retaliation.

Even though there were protest against the pogroms by British, French, and Russian ambassadors, the massacres continued. There were killings during the month of November in Diarbekir, Sasun, Kharput, Malatia, Arabkir, Sivas, Amasia, Marsovan, Gurun, Kaiseri, and Aintab. Thousands upon thousands were

murdered and a larger amount of Armenians faced starvation and ruin during the winter of 1895-96. The following month the city of Urfa was struck even harder than before. On December 28 Turkish soldiers, along with a mob of Turkish citizens, broke through the barricades set up by the Armenians, and began to kill at will. Buildings were burned to the ground and 3,000 men, women, and children perished in a burning church, where they had crowded into for safety.

The exact numbers of those killed in 1895-96 will never be known but compiled statistics show:

People killed	88,243
Towns and villages plundered	2,493
Villages forcibly converted to Islam	456
Churches and monasteries desecrated	649
Churches turned into mosques	328
Victims left destitute	546,000

The Armenians were seeing the consequences of looking towards the West for safety and protection against Sultan Abdul-Hamid, and the Ottoman Empire. There were only words on paper from foreign ambassadors as a protective shield against the clubs and axes of the pogroms. For their own selfish reasons European powers needed the Ottoman Empire to survive. And for these reasons they closed their eyes to the beginning of the first genocide of the 20th century and allowed for the killing machine to gain momentum and reach the climax that it did in 1915.



even the voice of **ONE** can make a difference

~Staffwriter

April 24th has once again come upon us. Everyone knows what that means: not going to school, gathering at the Montebello monument, and participating in the usual protest outside the Turkish Consulate. I say "usual" in order to make a point. Unfortunately, there are many people out there who think nothing gets accomplished with this yearly event.

The Turks shut down the building on that day; we get news coverage on only one television channel for about five seconds; people just stop and gawk at how "rowdy" we are acting and how we are only causing traffic on Wilshire Boulevard. These are only some of the excuses heard on that day. Why bother with this protest when nothing really gets accomplished, right? WRONG. Something does get accomplished, and that something is priceless: information to the outside world. Even if only a handful of non-Armenians learn of our plight, then that is better than none. If we could get just one non-Armenian to listen to our story, then before we know it, one will become a dozen, and a dozen will become a hundred, and so on and so forth. I will give you a number of examples to illustrate this point.

In America, about twenty years ago, if you told someone you were Armenian, he would not know what you were talking about. Thankfully, today, it is a different story (sometimes). Nowadays, if you tell someone you are Armenian, you hear responses such as "Oh, I love Armenian food!" or even more importantly, you hear something along the lines of, "It's a horrible crime what happened to your people." You see, putting ourselves out there has made a difference, regardless of what people say. We, as a people, have gone from unknowns to the ones who will just not give up. However, this does not mean that we have accomplished our ultimate goal, for we still have a long road ahead of us. Let me explain...

Right now, I am one of only three Armenians in a law school of a little over five hundred people. Although it seems like we cannot achieve anything because of our small number, that is not the story. Being bombarded with comments like "So, you're Albanian, right?" and "I didn't know there were enough of you Armenians to make a whole school!" has instilled within me a drive directed at how this situation could be changed. These comments have made me think twice about how far we have actually come. Yes, we are a little more known to the odar world, but there is still a higher goal we must reach. We should not be content with how far we have come today, because there is still so much more we need to do.

I thought that coming to law school, a place of higher education, would mean that I would meet all these intelligent people who at least knew some history about different peoples. Unfortunately, I was wrong because not only did I receive various comments, but I also entered an uncomfortable situation for the first time: almost no one in my surroundings knew about Armenian people, yet alone the Armenian Genocide. This was a drastic change from home, in Southern California where I was constantly around fellow Armenians. I tried to figure out how I could tell these people about who we are.

As fate would have it, I had some friends over one night and one of them told us about how great a Turkish restaurant in her hometown was. She saw my facial expression change immediately and asked why. I began to tell the group the story of our people, and before we knew it, I had been speaking for over an hour. This group of odars sat there and listened and asked questions. What if I had taken on an "indifferent" attitude? Would these peers of mine have ever learned anything about Armenians? I do not mean to convey a "holier than thou" attitude; I just want to show that even a casual conversation among friends is helpful to our cause.

A final story: recently, I saw an undergraduate friend of mine, who attends the same university as I. He told me about how, in his geography class, the professor asked the following question, "Which former Soviet Republic took advantage of its newfound freedom in order to invade Nagorno-Karabagh?" Do you see what is wrong with the question...invade is definitely not a proper description. My friend could have easily taken on an uncaring attitude. He could have just let this mistake go unnoticed. Fortunately, he did not do such a thing; instead, he immediately notified the professor of his mistake. Before you know it, the professor stood in front of the class, admitted to his mistake, and described the new information he learned. As one can see, a single voice did make a difference. My friend told one other person (his professor), who in turn, told an entire class of two hundred students. Knowledge is infectious, and we need to take advantage of this truth as much as possible.

Sure, we have come this far, but remember, we will not rest until we have "infected" the entire free world. When one person's voice is heard, that has the potential of setting off a chain reaction. It is a big task we have at hand, but fortunately, almost all of us believe we are ready to take it head on. There is no giving up on this journey. If we do, then the Turkish government has won both the battle and the war. I know that not one Armenian wants to ever see that happen. So, next time you hear someone whine about how we're not getting anywhere with this issue, remind that person of where we used to be and where we are now; but also, remind him of how amazing it will be when we finally reach our ultimate goal.

Godoradzuh

Í áí añ³ Í Ý ³ Ý. áoÁ, N³ l"nÁ ÁaÓ f³ Ý,
 ²Ý³ á³ í ¹³ nÓ³ ó Bu"Ó ²¹³ Ý³ Ý,
 Í n³ Í Ý áó eáonÁ "ó ³ YEÇÓ× Á³ f³ Ý
 eáomçÝÇ í áoÝA ³ È, Áñ³ ó í "n³ Ý:



Godoradzn ankout, Hayeruh togh lan.
 Anabad tartsav shkegh Adanan,
 Gragh ou sour-uh yev ankheeghdj talan
 Roupenyants doun-uh akh, erin veran.

²É UÇ í ³ ñ fálè¹ á³ lÍ³ é ³ ñ. ³ Í,
 ÉáoeÇÝ, Báonç Í³ á ç ¹ áoÝ eáó- Ç Ú³ Ý³ Í,
 ²Ýó³ ó Ú"ñ "ñí ñçÝ N³ ñ³ oÇ É áñB³ Í,
 ááñóáó, ÁáeU"óáó Í³ é Í³ ÓÇÍ N³ Ú³ Í:



Al mee dar louys-ud baydzar arekag,
 Lousin, shourch gabeh toon souki manyag,
 Antsav mer yergren haravi khorshig,
 Chortsoots tormetsoots dzar dzaghig hamag.

óáá ç ÚÁ á³ Ýó³ ó, áó Ñ³ llaó È"Ó×"ñ,
 ÆÝÍ³ Í eáonçÝ í ³ Í É áoÁ³ ÝÇÝ ³ Ñ"Ó,
 Á³ Ú"ñ áó ¹ áñáó máóÇ Ú ç Í áñ³ Ý,
 ¹ÇÇon³ óáñ N³ l"ñ ³ ÝÉÝ³ l Ú"é³ Ý:

Robeh muh chantsav ou hayots kheghdjer,
 Eengadz sourin dag khoujanin ahegh,
 Jamern oo tbrotsk potsi mech goran,
 Piyouravor hayer ankhna meran.

²Ý½. ³ l ³ ÝunçÝ í ³ í Á añµ ÁáÓáóó,
 ¼³ ó³ Í Á ÚunÚ çÝ, Ñ³ ñeÁ Çñ ÷ "é çÝ,
 Ó ç ó³ í Ý ³ Ý½. ³ Ú, ² í ÇÉÁ · Óáóó,
 Í "ñ³ Ý, Í B í ³ ó³ Ý Ñ³ llaó ³ ñçóÝ çÝ:



Anzka anoren vad-uh vorp toghouts,
 Zavag-uh mormen, hars-uh eer pesen,
 djevadn anzka, adil-uh ktsoots,
 Geran gshdatsan hayou arune.

á³ ñ³ á ¾ñ ³ ó³ Ó, Ñ³ ñáóeí ²¹³ Ý³ Ý,
 ÓáÉÇñ ç ¹³ nÓ"ñ ³ ÚmáÓç Í ÇÉÇÍ "³ Ý,
 ØÇ³ lÝ ³ áñ"ó³ ó Ø³ ×ÁÝÁ eÇñáóÝ,
 ÆÝáá±ó áÇ B³ ñÁÇñ ³ á³ é³ Á ¼ ç lÁáóÝ:

Barab er avagh, harousd Adanan,
 Mokhir eh tartser ampoghch Giligian,
 Myiain abretsav hadjen-uh siroon,
 Inchou chee sharjir abaraj Zeitoun.

ºñ"ú ún · ÇB"ñ Í ñ³ Í Á Ú ç ç çÝ,
 ÁBÝ³ Úá lÝ eáonÁ, · Ý¹³ Í Á ¹ñé çÝ,
 æÝç"óÇÝ Ñ³ lÁ "ñí ñçÝ "ñ"é çÝ,
 ²ñçóÝ Í Á í ³ ½ ç Ú"ñ ç ÇÝÇ · "í "ñ çÝ:



Yerek or kisher graguh mechen,
 Tshnamouyn sour-uh, kntag-uh trsen,
 Chnchetsin Hay-uh yergrin yeresen,
 Arune guh vazeh mer mer cheench kederen.

