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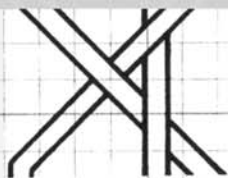
# հայտույն

Haytoug

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OFFICIAL PUBLICATION ON THE ARMENIAN YOUTH FEDERATION  
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Մարտ 2002





The Official Publication  
of the Armenian Youth  
Federation

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*Submissions for publication in Haytoug may be sent to the address below.*

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# EDITORIAL

The presence of the various Armenian organizations in the diaspora, as diverse and numerous as they may be, have been the foundational force behind the formation of and the preservation of Armenian communities outside of Armenia. The Armenian Revolutionary Federation, along with its youth organizations such as the AYF, through its extensive and expansive structure, has been at the forefront of these Herculean efforts to keep national identity alive in Armenian communities worldwide. Throughout the span of the 20th Century, these efforts have succeeded to slow down the process of assimilation by keeping alive national consciousness and by preserving the Armenian culture and history.

Now, standing at the doorstep of the 21st Century, preservation efforts are no longer sufficient for the survival of our culture. Preservation of a past cultural history needs to turn into cultivation. Our language, literature, music and the arts need to breathe and gain life and momentum once again, in order to ensure our nation's prosperity and longevity. To so many individuals as well as organizations in the diaspora, nationalism has become synonymous with political activism. In reality, nationalism is much more than politics. It can be said, that political activism is a result of nationalism. Nationalism is the affirmation of belonging to a home which is created by language, culture, customs and history.

Our nation is in need of a cultural awakening in order to complete the efforts made in the field of politics in pursuing the Armenian Cause. The Armenian diaspora's survival in the years to come depends on it!

## “ARMENIANS UNITED WILL NEVER BE DIVIDED”

*Siamanto Maronian*

I hear that slogan every year on the 24th of April in front of the Turkish Embassy. Unfortunately, I don't believe it because I don't see it and I don't even feel it. Sure when we appear on television under the public eye we act as if we are united and that we stand as one, but when the cameras are turned off a gray cloud creeps over us and we stop acting.

I would love to know what you will be doing on April 24th this year. Let's see, Armenian schools are closed in commemoration of the genocide, but where are your children on that day? Magic Mountain, Disneyland, or having a barbecue at a friend's house? Where are they?

Oh, so you decided to close your business on that day. Where are you going to be? I hear Southwest's rates flying to Las Vegas are extremely cheap.

You say, "How dare you judge me, who the hell are you, I care and I mourn." I'm not judging, I'm just wondering why we can't gather **20,000 Armenians** in front of the Turkish Embassy when there are about half a million Armenians living in

Los Angeles.

Let me guess, your political organization isn't organizing it, or you don't see the point since it happened over 80 years ago. You think we are wasting our time in front of an empty building yelling and screaming for justice when the Turkish Consulate is taking its annual day off because it's April 24th.

So what if you donated to an Armenian fund. Is that supposed to make you a good Armenian? Do you think your money is all that matters? Well let me tell you, it isn't.

Ladies and gentlemen, the 24th of April is only one day out of the year. A day we should stand united not just in the public eye but for ourselves. Prove to the world that we are united as one and demand justice for a crime that has been left unpunished for **EIGHTY SEVEN** years.

Yes...we have seven million Armenians in the world, but when we choose not to work for unity and even worse, work against each other, then we are committing genocide against ourselves.

Visit the AYF website at [www.AYFwest.org](http://www.AYFwest.org)

haytoug

BEFORE

# the signs went up

Staffwriter

## “Little Armenia”

The sign for "Little Armenia" may have just gone up in October 2000, but that small area of East Hollywood can be considered a "Little Armenia" since the late 1970's. An area that is bound by Hollywood Blvd. on the north, Santa Monica Blvd. on the south, the Hollywood Freeway on the west and Vermont Ave. on the east hustles with energy from the early morning until the late afternoon. A quick glance around the area lets you know that the Armenian businesses that make up this area have been here for a substantial amount of time and the newer ones strive to have the same longevity.

Nowadays, driving down Hollywood Blvd. or Santa Monica Blvd. now lets one shift back to a time when this small area was the center for the Armenian population who had just moved to America after the civil war broke out in Lebanon in the 1970's. The streets were a never-ending mixture of groceries, bakeries, and every other type of store that came in-between. Armenians came to East Hollywood to establish new roots in a foreign land, and along with the families came the traditions and lifestyle that made, and still make, "Little Armenia" so unique.

The center for intermingling among the Armenian people became the shops that lined the streets. Almost everyone shopped at the mom and pop grocery stores, where items could be found that supermarkets, during the 70's, did not even fathom to stock their shelves with. Armenians knew exactly what store to go to for what. Grocery shopping was done at several stores, including Arka Grocery and Tavlian Grocery. If you did not want to make the quick walk to the nearby grocery store, the grocery van would drive by daily honking its horn, ready to sell its daily share of fruits and vegetables. Dry ingredients could readily be found at Taslakian Grocery, pastries came from Panos Pastry, and major "supermarket" shopping for that time was done at Jons. Entertainment, i.e. records and videos, could be purchased from Parseghian Photo and Arka Records. There really was a store for almost everything anyone would want for the household. Describing the interior of an East Hollywood store an article in the Los Angeles Times (September 19, 2001) states:

*Its tiny shop front is spartan and squeaky clean. What its small stock of dry goods might lack in selection, it makes up for in potency. There are serried bottles of cherry syrup and rose water and concentrated slabs of apricot paste. Gallon cans of cooking-grade olive oil are set out on the floor. A refrigerator case holds yogurt drinks and shrink-wrapped white-white cheese with names like Touma and feta. A woman with eye makeup to rival Cleopatra minds the cash register.*

~Emily Green; Times Staff Writer

Many of the stores have had this exterior and interior since they opened their doors to the public and for some reason or another change has not been part of the plan. That atmosphere is what many people crave- that homely feeling of a store that is not over-bearing and warehouse sized. It reminds them of the stores in Lebanon and that is a comforting feeling and one that Armenians treasure.

Along with the "family" that is created by the Armenian owned businesses in those few narrow blocks, Alex Pilibos Armenian School and the St. Garabed Church stand as pillars for the community at large. The school was established in 1969, and was later for Alex and Rose Pilibos. They contributed \$150,000 as seed money for the first permanent building, which in 1972 replaced bungalows and makeshift trailers. The school has been a focal point for the Armenian community and continues to attract students from all over Southern California.

Just like Alex Pilibos Armenian School grew out of bungalows and shanty trailers to become a stronghold for the Armenians, East Hollywood has done the same for all the families that make up the community. Even though many families only fondly remember when they used to live in Hollywood, the present Armenian population keeps the area thriving and moving forward. "Little Armenia" is a flashback for some and still home to many. Even if someone does not physically live in that area, there is always a warm and inviting feeling radiating from those few blocks of East Hollywood, better yet "LITTLE ARMENIA."

# Rights for Women in the Orthodox Church

Staffwriter



As we enter the year 2002, many women in today's society would agree that we have reached a point where the prospect of equality is slowly becoming a reality with respect to our male counterparts. Women are taking charge in the working-world and the idea of a "working mom" has become a cultural norm. While we are advancing and climbing the corporate ladder and making our voices heard through numerous women rights organization, the topic of equality within religious parameters remains questionable. One topic, which displays this lack of equality between male and females, is the right for a woman (over the age of 13) to serve or to have a position on the church alter in the Armenian Orthodox tradition..

If you ask any religious authority on the matter (i.e. a priest or clergyman), he will most likely justify this "rule" with reference to purity and the lack thereof for a menstruating young woman. While religion prides itself on encouraging equality and peace, the practice of having a woman's right to serve on the alter proves otherwise. One argument against this practice questions the implications of the term "pure". Church authorities claim that the menstrual cycle of a woman voids them of the purity once possessed at childhood. It is a disturbing thought that I am not considered to be pure after a biological process that is not under my own control. In fact, the ability to reproduce and to give life is a gift given by God to a woman. The unique ability to give life seems to be more of a blessing and a way to feel closer to God, not a reason to distance one from her creator.

While it could be argued that attending and participating in church services is not the only way to feel pious, a woman's right to approach the alter should not be taken away due to her biology. This practice sets back many strides made by women in their quest for equality. It encourages them to question the vale of their menstruating bodies as something to be ashamed of, or a truth that will ultimately distance them from God in his House of worship.

It is the responsibility of educated women today to continue to forge ahead in the fight for equality. One way to do this is to encourage men and woman of worship to rethink age-old traditions that may be holding towards the better good of a people.

## Pelican II

Armen Soudjian

In the world, she stands alone.  
She sits and stares, with her feet standing still on stone.  
What she views, all so extraordinary,  
To us simple, but to her a different vocabulary.  
She wonders if her ego will let her free,  
She looks around, but is unmoved by her quavered knees.  
But crucifies the fear, and is now above the sea.  
Flying through the air, viewing beauty.

**(Fly, For the world to be beneath you.)**

In the world, she stands alone.  
She sits and stares, with her feet standing still on stone.  
What she views, all so extraordinary,  
To us simple, but to her a different vocabulary.  
She looks upon others, screams, but none seem to hear.  
She struggles for survival, her path unclear.  
So she cries her lungs out no one stands near  
Not one soul. But again she disappears.

**(Cry, For the world to hear you.)**

In the world, she stands alone.  
She sits and stares, with her feet standing still on stone.  
What she views, all so extraordinary,  
To us simple, but to her a different vocabulary.  
Grabs attention, and is now on her way,  
Her popularity, she prays for it to stay.  
She hopes the world listens to her,  
As they proselytise to her "paternoster"

**(Lie, For the world to follow you.)**

The pelican who flew, the beauty of her art,  
Has now lied for her to cry her life apart.  
And the times that she had with her high authority,  
It wasn't her, now she's gone unknowingly  
Of who she was, of who she could have been,  
If she was alone, would this all have happened?  
When she was alone, flying and enjoying her life,  
She was dealing with freedom, beauty, and no strife.  
But now she's left, without knowing life's colors.  
Remembered and known by her unfaithful lovers.

**(Die, for the world to know you.)**

# CULTURE & POLITICS

Staffwriter

**The majority of Armenians in the world today live outside of Armenia and that is no accident. This diasporan reality has a story; one that is rather complex. And every single ethnically conscious Armenian in the diaspora wants this story to be told, heard, and accepted. Unfortunately, the world is governed by a very ancient tradition called politics. And this politics of the world has decided to ignore the Armenian story and write history as seen through its eyes, which seems to be blind to a very crucial element of our society, called humanity. So for the past 50 years, organized diasporan communities, after surviving the traumatic years of post-genocide settlement, have channeled all their might and energy into getting the world politics to grant them the voice to narrate their own story.**

Denial of this permission to narrate means a denial of the very existence of the Armenian diaspora, which has its roots in the Armenian Genocide of 1915. It is true that many Armenians lived in countries other than Armenia prior to the Genocide, but organized communities which have given the Armenian exiles the definition of a "diaspora" occurred with the settlement of Genocide survivors. It is also true that in recent years, the Armenians in the diaspora have grown in number due to the emigration of Armenians from the homeland. That is not to say that the Armenians who came from Soviet Armenia or the current Armenian Republic haven't experience the Genocide in their family history. The Genocide is a major component of the history of Armenians as a nation. It is vital to understanding the demographics of the

nation. It is the story of so many Armenians, who are denied of it by the great powers of the world politics. It is a matter of identity. It is a matter of being told: "You're not who you are, you are as I say". Therefore, it's a very personal matter, one that causes a strong reaction. This reaction is the Armenians' obsession with politics. Hundreds of political diasporan organizations exist to organize and guide this collective reaction. Hundreds of fundraisers are organized to fund this kind of political activism. Hundreds of Armenian diasporan schools prepare their students to fight for their right to tell their own story. This need to gain permission to narrate their history by means of politics enters the homes, it occupies the minds of thousands of Armenians on a daily basis. Eventually, this struggle becomes part of the new diasporan identity.

In time, Armenians have become dependent on great political powers, who continue to deny them voice. This dependency has managed to spread from the political arena to all other aspects of Armenian cultural life. Without the right to enter Western discourse and narrate the realities of the Genocide and its aftermath, Armenian culture becomes tangled in an inner-discourse, that has over time become redundant and distasteful for many. The Armenian culture, with its language and literature, stands at the doorsteps of extinction. Hopes for its survival are placed on the West's decision to grant the Armenians the permission to tell their own story. Only when their true history is accepted within Western discourse will the Armenians find validity for their existence, and feel free to enhance their culture. One of the great thinkers of our times, Edward Said, who is also a spokesperson for the question of Palestine, is asked in an interview to state the importance of Israel's acknowledgement of the "injustice" to the Palestinians. Here's his response:

Because what has killed us in the last thirty of forty years is the denial and the fact that they are not responsible. So we appear as if we are orphans as if we have no origins, no narrative, no genealogy as a people. Our genealogy is only comprehensible, in my opinion, if Israeli action in it directly upon us is acknowledged. So what we're talking about is the acknowledgement of history.

(The Pen and the Sword )

The denial for permission to historical narration in the Palestinians' struggle is similar to the Armenian experience. Without that control of the narrative a culture can truly suffo-

cate. To a man with no homeland, writing becomes a place to live. Therefore, it is essential that a culture that lives in a movement of exile be allowed to write freely. The Armenian feels trapped without the opportunity to narrate in Western discourse. He is left with the option of attempting to measure up to it. The Armenian television programs in California are full of imitations of American pop culture. This includes dating games, Music Awards shows, dance videos, and so on in the exact style and set up of those found on American TV. Western imitations in Armenian culture are so obvious that many Armenians begin to dismiss Armenian literature and art as imitation without originality, without even taking time to examine it. In reality, literature is trapped in a time warp, awaiting permission to narrate freely. In the meanwhile, the language dies its slow death. It is no longer alive among the people. The spoken vernacular in the diaspora, with its many dialects and outside cultural influences, lives only among the first and second generations of exiles. With not enough new literature, with not enough reading audience, with no recognition at all from

an outside culture, with hardly any place in universities of the world, the language has long entered the danger zone. Unfortunately, it's very difficult for it to be revived as long as the Armenian lacks the right to narration in the West. Yet at the same time, efforts of diasporan communities to change this crisis are minimal. Most efforts are geared towards the political arena.

So let's say the greatest power in the world of politics, the American Empire, grants Armenians voice and accepts their story. Then what? Is the Armenian diaspora saved from its crisis? What will world recognition of the Genocide mean, when there is no longer a living Armenian language or culture in the diaspora? It is not smart to battle in the world of politics at the sake of a national culture. Then that history that we've fought so long to narrate will have a truly tragic ending. Politics and culture need to reside side by side in the minds of diasporan Armenians. Efforts should be equally balanced towards political activism and cultural cultivation. Let our story be a never-ending one.

# KARABAKH AND THE OIL LOBBY

Staffwriter

For over ten years, the Armenians in Karabakh and in the Diaspora have been fighting the physical and political battle to free Karabakh from Azerbaijan's control. Karabakh has become separate from Azerbaijan as governmental entity, but the countries that form the Commonwealth of Independent States (CIS) have failed to recognize this fact.

Karabakh plays an important strategic role for Armenia. The borders of Karabakh when finally united with Armenia will dramatically decrease the length of the perimeter or the borders of Karabakh. In turn, the protection of our homeland from the Turkish and US backed fledgling army of Azerbaijan will become much easier. Our freedom fighters will be able to more efficiently defend our borders.

Oil has been the main factor that drives the superpowers in the Caucasus region to maintain a great interest in the political status of Karabakh. The lobbying from the oil industry in the American political system has resulted in the Presidential waiver of Section 907. The result is that the US will be free to give military support to Azerbaijan under the guise of the war on terrorism. Even though there were numerous arrests and interrogations of Azeris after the September 11 attacks. The purpose of sending military aid to Azerbaijan is to protect the large investments made by oil companies that want a share of the oil rich Caspian Sea and want to begin building pipelines that must somehow travel through Karabakh and Armenia in order to be fruitful investments. If these pipelines go through Armenia and Karabakh, our people will have the opportunity to become more powerful economically and politically in the Caucasus region. This is a threat to the Turkish and Azeri governments.

Armenia has already doctored some major deals to build pipelines that will supply natural gas, which will travel from Iran to Armenia. This deal will boost the job market and subsequently increase the living conditions in Armenia. President Kocharian has announced that "Karabakh has never been, nor will it ever be part of independent Azerbaijan." This message invigorates Armenians in the Diaspora and proves that the work of the AYF and ARF has reached its goals and will continue to strive to protect our peoples interests. The CIS must respect the strategic and political power that our people have gained. It is doubtful that the Azeri army will be ready to challenge us in the near future, they can know one thing, that they will never take our lands, our lives, or the freedom of our people.

Email us at [haytoug@mail.com](mailto:haytoug@mail.com)

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# Language Fun

## Facts

Staffwriter

Throughout the duration of their long and rich ethnic history, Armenians have come into contact with many different cultures. The remnants of cultural transfers which have occurred as a result of these contacts are particularly interesting to observe in the spoken vernacular of Armenians living in diasporan communities. A city like Los Angeles offers a diverse Armenian community, in which a wide array of Armenian dialects are practiced. The spoken language becomes a reflection of an Armenian's cultural history. When speaking, Armenians from Armenia use words from Russian, Armenians from Iran use words from Persian, and Armenians from the Middle East use words from Arabic and French. Going further back into history, from all these Armenians, all those who have family roots taking them back to Western Armenia in the time of the Ottoman Empire use words and expressions from Turkish. The generation growing up in America, learn these borrowed words and expressions from their parents and use them in their spoken language, which is laced with, of course, words and expressions from the English. Speech among Armenians, therefore, becomes an effort to find a place of belonging and a means to establish their cultural identity. Words from other languages are borrowed and often used in Armenian sentences. Armenian words, for example, are borrowed and used in the formation of English sentences. Within these acts of borrowing, often times there is code switching, where the borrowed word is treated like a word of the language it's being borrowed into. For example, someone might ask, "Mom, where are the bñags?" Or the other way around, where an English word is treated like an Armenian one, "Jacket-t hakir."

Our Haytoug staff decided to compile a list of words from the French, Arabic and Turkish languages that have been "Armenian-ized" in the speech of Armenians coming from the Middle East, particularly Lebanon and Syria. These are words that have survived the immigrant generation and are understood or used by the young generation of today. Since English dominates the speech of the young generation in America, we disregarded any attempts to collect words borrowed from the English. It is important to note that these words appear only in the spoken vernacular of a Armenians with a particular cultural background and similar phenomenon can be applicable to Armenians from other cultural backgrounds.



"armenian-ized"

words

### Words Borrowed from French

*Balcon*- balcony  
*Merci*- thank you  
*Maillot*- bathing suit  
*Valise*- suitcase  
*Séchoir*- blow dryer  
*Direction*- steering wheel  
*Frein*- brakes  
*Klax (from klaxon)*- to honk/horn  
*Ascenseur*- elevator  
*Fermeture*- zipper  
*Crise*- anxiety  
*Lavabo*- wash bowl/sink  
*Salle à manger*- dining room  
*Biberon*- baby's bottle  
*Benzine*- gasoline  
*Commode*- drawers  
*Piscine*- swimming pool  
*Gateau*- cake  
*Fraise*- strawberry  
*Champignon*- mushroom  
*Divan*- couch  
*Radio*- radio  
*Télévision*- TV  
*Bronzage*- tanning  
*Sandal*- sandal  
*Pattes d'éléphant (pronounced: pattefeleon)*- flared trousers  
*Pantalon*- pants  
*Salopette*- overalls  
*Cravate*- necktie  
*Café trottoir*- sidewalk café  
*Moquette*- carpet  
*Pile*- meaning batteries, but used as "flashlight"  
*Soutien (Soutien-gorge)*- bra  
*Combinaison*- slip  
*Maquillage*- make-up  
*Rouge*- lipstick

### Words Borrowed from Arabic

*Y'alla*- C'mon  
*Marhaba*- greetings  
*Sah'ten*- "anoush ella"  
*Laghama*- no exact translation  
*Tay'eb*- ok  
*Setel*- bucket  
*Ehlen*- a greeting  
*Zeyt*- oil  
*Zeytoun*- olive  
*Banadoura*- tomato  
*Battikh*- watermelon  
*Batljan*- eggplant

*Jazar*- carrot  
*Khyar*- cucumber  
*Patates (patata)*- potato  
*Maghdanos*- parsley  
*Khas*- lettuce  
*Dyuleb*- car tire  
*Maskhara*- clown  
*Bouza*- Ice-cream  
*Saroukh*- Rocket  
*J'zdan*- purse

### Words Borrowed from Turkish

*Bayat*- stale  
*Zibil*- trash  
*Teneke*- tin  
*Neshe*- pleasure  
*Ishtakh*- appetite  
*Efferim*- bravo  
*Aga*- brother  
*Ishde*- no exact translation  
*Chojoukh*- child  
*Ougherli*- of good luck  
*Oughoursez*- of bad luck  
*Manghal*- barbeque  
*Chirkin*- ugly  
*Ortakh*- partner  
*Jehennem*- hell  
*Bechere*- unable  
*Bastekh*- no exact translation  
*Falji*- fortune teller  
*Moundar*- no exact translation  
*Jezve*- Turkish coffee maker  
*Filjan*- Turkish coffee cup  
*Peshkir*- piece of cloth/ towel  
*Pabouj*- slippers  
*Dakhem*- suit  
*Tornovida*- screwdriver  
*Pense*- pliers  
*Chekeouj*- hammer  
*Boya*- paint  
*Frcha*- brush  
*Nerbish*- hose  
*Chlbakh*- naked  
*Chorba*- soup  
*Sarkhosh*- drunk  
*Esmer*- dark skinned  
*Tesbeh*- counting beads  
*Masha*- clothespin  
*Ghourban*- Sacrifice

\* Note that most of these words are given an Armenia-ized pronunciation.



# Նամակ ուղղուած բոլոր անոնց որոնք հետաքրքրուած են ապագայ հայ սերունդներով և յատկապէս անոնց որոնք չեն ուզեր հետաքրքրուիլ

Սիրելի ընթերցող,

Եթէ արդէն իսկ ձեր խելքին ծայրէն անցուցիք այն ենթադրութիւնը որ սոյն նամակը կը գրեմ ձեր գլխուն  
հարոգ կարդալու համար, բացարձակապէս չէք սխալիր: Բայց և այնպէս կը յուսամ որ պատգամս մնայուն  
ազդեցութիւն կը ձգէ ձեր առօրեային վրայ:

Վարկեան մը մտածեցէք: Քանի՞ հայ կը մանչնաք, սփիւռքի մէջ ծնած ու մեծցած: Այս թիւնն ֆանի՞ն  
հայերէն գրել, կարդալ գիտնէ: Իսկ այդ թիւնն ֆանի՞ն տարեկան հայերէն կը գրեն կամ կը կարդան:  
Ամսակա՞ն: Շաբթակա՞ն: Օրակա՞ն: Ձեմ խորհիր թէ կը սխալիմ եթէ սեպեմ որ հերթով թիւը կը նուագի:  
Բայց մենք ի՞նչ կ'ընենք այս երեսոյթը դիմադրելու համար:

Իրրեւ օրինակ առնենք «Հայդուկ»-ի նախորդ հրատարակութիւնը, որ լոյս տեսաւ Յունուար փի՞ն-ին:  
Համրիկ Սասունեանի գրած նամակէն զատ ուրիշ որեւէ հայերէն յօդուած չկայ այդ թուին մէջ: Այս  
իրողութիւնը զուգահիշութիւն չէ, այլ՝ ցաւալի փաստ որ բացահայտօրէն կը մատնանշէ հետզհետէ թուլցող  
կապը մեր լեզուին և սփիւռքահայութեան միջեւ: «Հայդուկ»-ը սփիւռքի մէջ ունենալը շատ գեղեցիկ և նոյն  
ատեն գնահատելի երեսոյթ մըն է: Եկե՛ք այս երեսոյթը կրկին անգամ հարստացնենք «Հայդուկ»-ի էջերը մեր  
լեզուով լեցնելով:

Ըստ Համրիկ Սասունեանի. «մենք մեռնողը չենք»: Այո՛, և հետեւաբար թոյլ չենք տար որ մեր լեզուն մեռնի  
սփիւռքին մէջ:

Քանզի «Հայդուկ»-ը կը կարդաք նիշդ նանապարհը բռնած էք: Բայց նամբանիս երկար է ու ըստ երեսոյթին  
Հայաստանի փողոցներուն նման՝ փարփարոտ: Ուրեմն եկե՛ք «Հայդուկ»-ը և հայերէն կարդացողներու թիւը  
ջանանք բազմացնել: Գրեցե՛ք «Հայդուկ»-ին ձեր մայրենի լեզուով:

Ըստ բառարանին «հայդուկ» կը նշանակէ ապստամբական ազատ խումբի պատկանող ռազմիկ: Եկե՛ք բոլորս ալ  
ապստամբիմք անտարբերութեան դէմ, որ իր թափուն խաբեքայութեամբ կրնայ մեզի ոչնչացնել օտար ափերու  
վրայ:

Յարգանքով՝

մտահոգ սփիւռքահայ մը



**Hampig Sassounian C88440**

CA State Prison-LAC D-5-232  
44750 60th Street West  
Lancaster, CA 93536



# Battle of the Arakelotz Monastery

Staffwriter

One of the battles that stands out in the movements of the fedayees took place at the monastery at Arakelotz in 1901. From Sassoon and surrounding towns, forty fedayees grouped together to protect the monastery from invasion by the Turkish forces. The fedayees protected the monastery for 21 days while Turkish troops invaded from all four directions. They were successful and suffered only two casualties. Their job being finished, the fedayees inconspicuously left the monastery on the twenty-first night wearing white church robes and stole away to their establishments in the mountains.

The battle was led by Antranik and Godoyi Hajee Hagop. Antranik was a great leader and one of the bravest fedayees. He was part of troops that belonged to Vasken in Van and he later moved to the Sassoon region. With the guidance of Kevork Chavoush he maintained control of the Arakelotz monastery. Later in his life, he also led the battles for freedom that took place in Erzerum and eventually dies in Fresno, CA. Godoyi Hajee Hagop initially came up with the idea to gather at the monastery and fight the Turkish troops in the region. He also showed his leadership in the Tatar Wars. Godoyi Hajee died in 1915 while fighting to protect the people in the town of Moush, where he was born.

The purpose of protecting the monastery from invasion was to show Turkish leaders that they would always remember their heroes and fellow fedayees like Akhpyour Serop and Koorken. Meanwhile showing European representatives in the Ottoman Empire the harsh environment created by Turks who wanted to get rid of the Armenians and their religious and cultural strongholds. This battle was important because it helped motivate the Armenian people to protect their homeland and rights as human beings.



Punic members giving tour to Armenian-Americans in the boat in which they compete.



10  
haytoug

Torrance "Potorig" Chapter

## PUNIC

Punic; you've seen their booth at the Navasartian Games but you still have no idea who they are and what they do. Now you'll know. Punic is the number one nonprofit organization devoted to helping the disabled in Armenia. It was started in order to provide victims of the December 1988 earthquake a chance to lead normal and fulfilling lives. This organization has been active for 14 years and has made large strides in the Armenian community. They have participated in the summer Olympics and their efforts are so great, that they have been qualified to represent Armenia in this year's winter Olympics in Utah. Be sure to support them during their upcoming events.



# WWW.SARDARABAD.COM:

## where armenian literature and culture meet the web

### Staffwriter

The AYF Sardarabad Bookstore may have had its beginnings in the San Fernando Valley, where books were sold out of a home's garage, but those days are long gone. Besides having a store that is located on the corner of Chevy Chase and Glendale, right next to Sarkis Pastry, there now is a great website that makes buying books easier than ever. A great way to discover the Armenian literary and musical culture is truly as easy as a single click. The AYF Sardarabad Bookstore website not only carries books, but also has a wide variety of other interesting items. These items include:

- Music
- Maps and Posters
- Gifts
- DVD and Video
- Magazines
- Audio Books
- E-cards

The variety is endless and a few of the many items that the store carries are featured on the website. There are several book titles listed:



Archeology of Madness: Komitas (author Rita Shoulahian-Kuyumjian)



Great Need Over the Water: The Letters of Theresa Huntington Ziegler.

Missionary to Turkey  
(author Stina Katchadourian)



Like One Family: The Armenians of Syracuse (by Arpena S. Mesrobian)



Modern Armenian Drama: An Anthology (Edited By Nishan Parlakian and Peter S. Cowe)

Image Unavailable

Armenian Women of the Stage (author Alice Navasargian)  
"It traces the contributions of sixty-three dazzling and talented Armenian actresses and singers from 1840-1999."

Along with the featured novels on the website another interesting section is the DVD and Video link. Titles such as "California Armenians", "Where Are My People?", "Ararat Beckons", and "Legacy: The Armenian Heritage Through Motion Picture" captivate the attention of those searching on the site. This site truly has something for everyone. Besides what can be found at the store regarding books, videos, and so on there is also the "Research Link." This link connects the site surfer to the websites of the Armenian Youth Federation, the Armenian Revolutionary Federation, the Armenian National Committee, and the Asbarez Armenian Daily Newspaper.

The site goes one step further to provide an easy access to search all of the website's database and also gives a brief history of the Sardarabad Memorial.

The world of Armenian literature and culture is not limited to a solely Armenian Bookstore and its website. Amazon.com has numerous books spanning the spectrum of the Armenian culture. Here are a few of the novels that this website has listed and garner much attention.



A Drop of Honey: An Armenian Fable (Books for Young Readers) Djemma Bider



The Hunger by Marsha Skrypuch  
A young teen delves into her grandmother's past during the 1915 genocide while all the time struggling with her own personal demons



The Seventh Circle - Collection of stories



The Crossing Place: A Journey Among the Armenians by Philip Marsden

Published in England in 1993, this book was the first American edition of a "haunting book on the devastation of an ancient culture."

Marsden, a British journalist, travels the globe working his way through the scattered Armenian Diaspora collecting a variety of stories and a wealth of information.



Vergeen - Genocide Memoir



Zabelle - Genocide Memoir



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A Call From Home - Memoir



In My Father's Name: A Family, a Town, A Murder. By Mark Arax



Days of Tragedy in Armenia: Personal Experiences in Harpoot 1915-1917.



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The Serpent And The Bee



Image Unavailable

Where Have The Angels Gone? Genocide Novel By Bill Redding  
Needing Publisher



From Kessab To Watertown: A Modern Saga



They Called Me Mustafa: Memoir of An Immigrant.



Image Unavailable

Carvings From An Heirloom: Oral History Poems

The possibilities for unveiling the Armenian literary and artistic culture are limitless and now easier than ever. With just a click and a point of a mouse anyone can find a book that stimulates the senses and keeps the fires burning for a culture that is a plethora of diversity, ranging from age-old Armenian fables to modern day stories and situations.

**AYF SARDARABAD BOOKSTORE**  
**1111 S. GLENDALE AVENUE**  
**GLENDALE, CA 91205**

**WWW.SARDARABAD.COM**

In 1992, for the first time in the history of the Olympic Games, in Barcelona, Spain, Armenian athletes marched under the tricolor flag and were proudly heralded by the national anthem "Mer Hayrenik". To the Armenians in Armenia and all around the world, this was a moment of elated delight. Armenian athletes in Barcelona earned three individual gold metals and one silver metal.

This year for the 2002 Salt Lake City, Utah, Winter Olympics, Armenian bobsledders Dan Janigian and Yorgo Alexandrou finished 33rd out of a total of 37 bobsledders. Janigian and Alexandrou, both live in San Jose, California. Armenia's Olympic committee helped Janigian establish dual citizenship and his partner resident status so they could participate in this year's Olympics.

This pair, who make up the Armenian bobsleigh team, carried out a majority of their training on a road in California. They welded on in-line skates onto an old sled and trained on their residential street, Welch Avenue, in San Jose.

Janigian, the sled driver, who supports the duo with funds from his website design company, said that they do not expect to achieve the celebrity of other Armenian sports figures such as Andre Agassi, basketball coach Jerry Tarkanian, or former Notre Dame coach Ara Parseghian. They did not even expect to make it to the Olympics, but they did. Even though they did not win the gold, they did in fact carry national honor while racing.

Armenians have in fact come a long way. Not only can they represent their own county (instead of the former Soviet Union in the Olympics) but also now people from the Diaspora are showing their Armenian pride by representing their homeland.

# Armenians

## Race

## For

## Gold

Staffwriter



## *some stats...*

### **1952, Helsinki**

Hrant Shahinian-Gold-Gymnastics  
Hrant Shahinian-Gold-Ring Exercises  
Hrant Shahinian-Silver-Combined  
Tournament  
Hrant Shahinian-Silver-Vaulting Horse  
Exercises

### **1956, Melbourne**

Albert Azarian-Gold-Gymnastics  
Albert Azarian-Gold-Ring Exercises  
Nikita Simonyan-Gold-Soccer Team  
Vladimir Yengibarian-Gold-Boxing  
Igor Novikov-Gold-Pentathlon Team

### **1960, Rome**

Albert Azarian-Gold-Ring Exercises  
Albert Azarian-Silver-Gymnastics Team  
Valentin Chernikov-Silver-Individual  
Fencing  
Valentin Chernikov-Bronze-Fencing Team  
Igor Novikov-Silver-Pentathlon

### **1964, Tokyo**

Igor Novikov-Gold-Pentathlon Team  
Igor Novikov-Silver-Individual Pentathlon

### **1972, Munich**

Faena Melnick-Gold-Discus Throwing  
Edward Mikayelian-Silver-Gymnastics Team  
Arkade Andreasian-Bronze-Soccer  
Hovannes Zanazanian-Bronze-Soccer

### **1976, Montreal**

Vardan Melitosian-Silver-Wrestling  
Davit Torossian-Bronze-Boxing

### **1980, Moscow**

Yuri Vardanian-Gold-Weightlifting  
Edward Azarian-Gold-Gymnastic Team  
Sirvand Emirzian-Gold-High Board Diving  
Ashot Karagian-Silver-Fencing Team  
Ashot Karagian-Bronze-Individual Fencing  
Yuri Sargsian-Gold-Weightlifting  
Davit Hambartsumian-Bronze-Highboard  
Diving  
Khoren Hovannisian-Gold-Soccer

### **1988, Seoul**

Ogsen Mirzoian-Gold-Weightlifting  
Levon Julalakian-Gold-Wrestling  
Israel Melitosian-Silver-Weightlifting



Demand justice for the 1.5 million victims of the  
**Armenian Genocide**

Join the Armenian Youth Federation in the...

**PROTEST  
AGAINST  
INHUMANITY**

