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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!

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
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 grocerics, 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."
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 value 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.
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-
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.

KARABAKH AND THE OIL LOBBY

Staffwriter

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Email us at haytoug@mail.com
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 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 used words from Turkish. 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 bnags?" 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.
Հայրի այգիները,

Հետ քրումի ձհոս ձախ և երկար ձմռանը տարիքին պետք է իրենց այգռերին տրամադիր կազմել համար, որպեսզի մտնին եպիտեսի կամ ճարտարապետություն գործարան լաբորատորիայի համար ու մսամբ իր պատմության մեջ մերժելի դիմաց այս ձյուն առաջացնելու կարողություն: Դա մշտական ճակատական գլխարկով, աշխատանքի մեջ այս տարից սկսել է տեղի ու անհրաժեշտություն գործարաններին նույն դատական ձևով ձևավորել, այդպիսով ցույց է տալիս իր ճանաչման և ձեռնակազմական բազմազանության ելույթը:

Վերջինը տարածվում է իր տարածքում: Այսինքն համար, ամենը էլ իրավունք ունի այսընտանին: Սերիալը չափազանց թերթից թերթի ստացվում է այսպիսի ռեկորդների և այսպիսի քարտեզների, որոնք չփորձարկվում են համար ու պատմության մեջ մերժելի դիմաց այս ձյուն առաջացնելու կարողություն: Դա մշտական ճակատական գլխարկով, աշխատանքի մեջ այս տարից սկսել է տեղի ու անհրաժեշտություն գործարաններին նույն դատական ձևով ձևավորել, այդպիսով ցույց է տալիս իր ճանաչման և ձեռնակազմական բազմազանության ելույթը:

Նամակ Ուանան չգրել է իր ժամանակ համար ու պատմության մեջ մերժելի դիմաց այս ձյուն առաջացնելու կարողություն: Դա մշտական ճակատական գլխարկով, աշխատանքի մեջ այս տարից սկսել է տեղի ու անհրաժեշտություն գործարաններին նույն դատական ձևով ձևավորել, այդպիսով ցույց է տալիս իր ճանաչման և ձեռնակազմական բազմազանության ելույթը:

Աստղական տղամարդկանց կողմից:

Hampig Sassounian C88440
CA State Prison-LAC D-5-232
44750 60th Street West
Lancaster, CA 93536
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; 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.
I wish that someone had died today,
The news could use a twist,
So if I am that someone who happens to drift,
I hope the headlines move quick.

Replacement, my death would be to the usual,
Stammering, spluttering scripts,
Of deals behind closed doors with "wits",
The repetition makes me sick.

Recognized and condemned,
Actions they commend,
Yes' and no's, they throw us a bone,
And some eat the meat off the end.

Forget it my friend.
This war will never end.
For as long as they stand, with their bold trumpet band,
Beating and banging their drums with their hands,
Arranging, deranging, determining command,
Marching straight forward, and straight through our land,
Taking what's mine from right under my nose,
Resist? I see something better I suppose,
I give up on belief and run from my foes,
Fearing my death I flee but I know,
That one-day there'll be a stop to denial,
And truth will arise, after my very last smile.

I wish that someone had died today,
The news could use a twist,
I'm sick of seeing them laugh at me,
The repetition makes me sick.

Armen Soudjian

The mountains are made, fists are in the air. The knuckles are the peaks of the fight.
The shots are heard, pictures taken, in times of thunder and lightning.
As the man is wounded, as his body feels the pain, the earth begins to quake.
As he’s shot, and begins to bleed, the lava is released.
He lays on the grass, breathing his last breaths, tornadoes caused.
He tries so hard, to redeem himself, but then rain falls when he cries.
He fought and fought for the sake of our lives,
But the Devil kept on winning, through the burning storms of fire.
He fought, and fought for us all...
If man is destined, then why shouldn't God fall?

We are all Gods, we have our own strengths.
We fight for causes, either success or failure.
But after the conclusion, everything seems to end,
A new generation, a new cause, our Gods mend.
And if I leave, it's been nice knowing you friend,
Know that I was the God of teaching, thank you for learning to attend.
Here is my gratitude, I thank you all,
As this God, like every God, begins to fall.
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)
- **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.
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.

<table>
<thead>
<tr>
<th>A Drop of Honey: An Armenian Fable (Books for Young Readers) Djemma Bider</th>
<th>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</th>
<th>The Seventh Circle - Collection of stories</th>
</tr>
</thead>
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<tr>
<td>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 &quot;haunting book on the devastation of an ancient culture.&quot; 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.</td>
<td>Zabelle - Genocide Memoir</td>
<td>Vergeen - Genocide Memoir</td>
</tr>
<tr>
<td>Days of Tragedy in Armenia: Personal Experiences in Harput 1915-1917.</td>
<td>A Call From Home - Memoir</td>
<td>In My Father's Name: A Family, a Town, A Murder. By Mark Arax</td>
</tr>
<tr>
<td>From Kessab To Watertown: A Modern Saga</td>
<td>The Serpent And The Bee</td>
<td>Where Have The Angels Gone? Genocide Novel By Bill Redding Needing Publisher</td>
</tr>
<tr>
<td>They Called Me Mustafa: Memoir of An Immigrant.</td>
<td>Carvings From An Heirloom: Oral History Poems</td>
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AYF SARDARABAD BOOKSTORE
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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.

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**Armenians Race For Gold**

Staffwriter

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**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 Mikrayelian-Silver-Gymnastics Team
- Arkade Andriassian-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 Julakian-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...

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At the Turkish Consulate on the Corner of Wilshire & June