

## Ցեղասպանութեան ճանաչումէն ետք Թուրքիա եւ Կանչած է Պրագիլի Իր Դեսպանը

Թուրքիա ուշացումով արձագանգեց Պրագիլի կողմէ Հայոց ցեղասպանութեան ճանաչումին:

Թուրքիոյ Արտաքին Գործոց Նախարարութիւնը յայտարարութիւն մը տարածեց, որուն մէջ Պրագիլին կը մեղադրէ անպատասխանատուութեան մէջ՝ քննադատելով Հայոց ցեղասպանութիւնը ճանչնալուն համար:

Յայտարարութեան մէջ ըստած է, որ Պրագիլի մէջ Թուրքիոյ դեսպան Հուսէն Դիրիօզ քննարկումներու համար ետ կանչուած է Թուրքիա:

Յիշեցնենք որ, վերջին շրջանին Հայոց ցեղասպանութիւնը ճանաչնալուն համար Թուրքիան ետ կանչած էր Վատիկանի, Աւստրիոյ եւ Լիւքսեմպուրկի իր դեսպանները:

Միւս կողմէ, Պեյճիքայի խորհրդարանի Ստորին Պալատի մեծամասնութիւնը, մտադիր է ճանչնալ Հայոց ցեղասպանութիւնը:

Ֆրանսայեզու «RTBF» եւ «RT» հեռատեսիլի ալիքներուն տրուած հարցազրոյցի մը ընթացքին, այս մասին յայտարարած է Պեյճիքայի խորհրդարանի Ներկայացուցիչներու Պալատի «Բարեփոխական շարժում» խմբակցութեան առաջնորդ Տենի Տիւկարն:

Պեյճիքական մամուլի փոխանցմամբ, յառաջիկային Տիւկարն համապատասխան բանաձեւի նախագիծ պիտի ներկայացնէ խորհրդարան:

Պեյճիքայի բոլոր կուսակցութիւնները կ'ուզեն ճանչնալ ցեղասպանութիւնը, իսկ թրքական ծագումով որոշ պատգամաւորներու վերաբերմունքը վէճերու պատճառ դարձած է: Օրինակ՝ «Ժողովրդավարական Մարդասիրական Կեդրոն» կուսակցութենէն հեռացուած է ճանաչումին դէմ եղող պատգամաւոր՝ Մահմուտ Օզգեմիր:

## Երեք Հայեր Ընտրուեցան Թրքական Խորհրդարանի Անդամ

Յունիս 7-ին Թուրքիոյ մէջ տեղի ունեցած ընտրութիւններու արդիւնքներով՝ 65 տարուայ ընդմիջումէ ետք, երեք հայեր մուտք գործեցին թրքական խորհրդարան:

Ընտրութիւններու արդիւնքներու հրապարակումէն ետք ի յայտ եկաւ, որ նախագահ Ռէջեփ Էրտողանի «Արդարութիւն եւ Զարգացում» կուսակցութիւնը կորսնցուցած է խորհրդարանէն ներս ունեցած մեծամասնութիւնը: Իշխող այս կուսակցութիւնը առաջած է ձայներու միայն 40 տոկոսը, որ իրեն ապահոված է խորհրդարանի 550 աթոռներէն 258-ը, ինչ որ անբաւարար է առանձին կառավարութիւն կազմելու համար:

Ընտրութիւններու անակնկալն էր կրգամէտ՝ ժողովուրդներու Դեմոկրատական Կուսակցութեան արձանագրած արդիւնքը: Ստանալով



Թրքական խորհրդարանի մտրքնտիր անդամ Կարօ Փայլան

քուէների աւելի քան 13 տոկոսը եւ 80 աթոռով խորհրդարան մուտքը: Խորհրդարանական ընտրութիւններու արդիւնքները ուրա-

Շարք էջ 4

## Հայաստանի մէջ Տեղի Ունեցան Հերթական՝ Ոչ Արժանահաւատ Ընտրութիւնները

Յունիս 7-ին Հայաստանի տարբեր համայնքներէն ներս կայացան տեղական ընտրութիւններ, որոնք անգամ մը եւս ի յայտ բերին որ, Հայաստանի մէջ չի գործէր ազատ եւ արդար ընտրական համակարգ:

Տեղի ունեցած ընտրութիւններու ընթացքին, 20 համայնքներէն 17-ին մէջ յաղթեցին իշխող Հանրապետական կուսակցութեան թեկնածուները: Մնացեալ երեքին մէջ ընտրուեցան անկուսակցականներ: Համայնքներէն 9-ին մէջ կար միայն մէկ թեկնածու: Անոնց հաւանական մրցակիցները առաջադրուելէ անմիջապէս յետոյ պայքարէն դուրս եկած էին՝ տարբեր ճնշումներու տակ:

Առանց մրցակիցի ընտրուողներու շարքին էր վարչապետ Յովիկ Աբրահամեանի 29-ամեայ միլիոնատէր որդին՝ Արգամ Աբրահամեանը, որ ընտրուեցաւ Արտաշատի քաղաքապետ:

Այս առթիւ «Ժողովուրդ» թերթը կը կատարէ հետեւեալ ուշադրաւ վերլուծութիւնը.

«Այս կիրակի Հայաստանի մի

շարք համայնքներում տեղի ունեցած տեղական ինքնակառավարման մարմինների ընտրութիւնները եւս մէկ անգամ ապացուցեցին, որ քանի դեռ ընտրացուցակների վիճակը չի կարգաւորուել, ՀՀ-ում ցանկացած ընտրութեան արդիւնք չի կարող արժանահաւատ լինել: Փոքրիկ համեմատութեամբ բացայայտուեց որ, Աբովեան քաղաքը, ըստ Կեդրոնական Ընտրական Յանձնաժողովի ներկայացրած ընտրացուցակների, ունի 43 հազար. 800 ընտրող, մինչդեռ ընդհանուր բնակչութիւնը, ըստ պաշտօնական տուեալների, 44 հազար. 300 է: Արտաշատում ընտրացուցակներով ընտրողների թիւը 21 հազար. է, իսկ բնակչութեան պաշտօնական թիւը՝ 21 հազար. 300: Այսինքն՝ ստացուում է, որ Աբովեանում եւ Արտաշատում ողջ բնակչութիւնը ընտրողներ են, այդ քաղաքներում մինչեւ տասնութ տարեկան երեխայ գրեթէ չկայ: Իսկ Ալավերդի քաղաքի դէպքում իրավիճակն աւելի խայտառակ է, այստեղ ընտրողներ

Շարք էջ 4

## Յակոբ Տիգրանեան Եւ Սարգիս Հացպանեան Ժամանեցին Լոս Անճելըս

Յունիս 9-ին եւ 10-ին Հայաստանէն գալով Լոս Անճելըս ժամանեցին Սոցիալ Դեմոկրատ Հնչակեան Կուսակցութեան Կեդրոնական վարչութեան ատենապետ Յակոբ Տիգրանեան եւ Հասարակական գործիչ Սարգիս Հացպանեան:

Կիրակի, Յունիս 14-ին անոնք ելոյթ պիտի ունենան, 1915 թուականի Յունիս 15-ին, Պոլսոյ մէջ կախաղան բարձրացած Հնչակեան քսան դեկավարներու նահատակութեան 100-ամեակին առթիւ կազմակերպուած յուշատօնի ընթացքին, որ տեղի պիտի ունենայ Կլէյտէլի նշանաւոր «Ալէքս» հանդիսասրահէն ներս:

Զորքաբեթի, Ապրիլ 10-ին Ընկ. Տիգրանեան, ընկերակցութեամբ ՍԴՀԿ Արեւմտեան Ամերիկայի վարիչ Մարմինի ատենապետ Գաբրիէլ Մոլոյեանի, վարիչ Մամիլի փոխ-ատենապետ Սուրէն Խոստանեանի եւ «Մասիս» շաբաթաթերթի խմբագիր Արշակ Գագանճեանի, այցելեցին Հայաստանի Հանրապետութեան Հիւպատոսարան, ուր ընդունուեցան հիւպատոս վարիչի Մկրտումեանի եւ հիւպատոսի օգնական Արտակ Գալստեանի կողմէ: Հանդիպման ընթացքին ընդհանրապէս քննարկուեցան սուրիահայութեան դիմագրաւած դժուարութիւնները:

Հնչակեան պատուիրակութիւնը ապա այցելեց Հայ Աւետարանական Համայնքի Կեդրոնը, ուր ընդունուեցաւ վերապատուելիներ՝ Հէնրիկ Շահնազարեանի, Վաչէ Էքմէքճեանի, Գէորգ Թերեանի եւ Տիգրան Շանլեանի կողմէ: Մտերմիկ գրոյց տեղի ունեցաւ հայութիւնը յուզող ընդհանրական հարցերու շուրջ:

Նոյն օրը, Ընկ. Յակոբ Տիգրանեան, ընկերակցութեամբ Հայ Ամերիկեան Խորհուրդի ատենապետ Սեւակ Խաչատուրեանի, այցելեց Կլէյտէլի Քաղաքապետարան, ուր ընդունուեցաւ քաղաքապետ Արա Նաճարեանի եւ քաղաքապետական Խորհուրդի անդամ վարդան Կարապետեանի կողմէ:

Հանդիպումի ընթացքին ՍԴՀԿ ատենապետը մօտէն ծանօթացաւ ու տեղեկութիւններ ստացաւ հայաշատ քաղաքի մասին:

ՅՈՒՆԻՇԱՏՕՆ

Նուիրում  
Հայ Ազգի Քսան Հնչակեան Անմահներու  
Նահատակութեան 100-րդ Տարելիցին  
**Կիրակի Յունիս 14, 2015**  
Կլէյտէլի Ալէքս Թատերասրահէն ներս  
216 N. Brand Blvd. Glendale, CA 91203 Կ.Ե. Ժամը 5:30-ին  
Ձեր տեղերը ապահովելու համար հեռաձայնել  
818.391.7938

Մուտքը Ազատ





















## Three Armenians Elected to Turkey's Parliament



Selina Dogan

Markar Esayan

Garo Paylan

ISTANBUL — In a major blow to President Recep Tayyip Erdogan, the ruling Justice and Development Party (AK Party) is set to lose its parliamentary majority in Parliament, according to unofficial results of a parliamentary election held on Sunday, Today's Zaman reports.

With about 95 percent of the vote counted, the AK Party, which was co-founded and led for more than a decade by Erdogan, won 41 percent, well ahead of other parties but about 8 percent below its 49-percent vote in the previous election in 2011.

Erdogan has fervently campaigned for a parliamentary majority for the AK Party big enough to push for constitutional changes to introduce a presidential system, under which he would have greater executive powers.

The pro-Kurdish Peoples' Democratic Party (HDP) was the rising star of the election, winning nearly 13 percent of the vote that is set to give it nearly 80 deputies.

The main opposition Republican People's Party (CHP) was at about 25 percent of the vote — apparently losing some votes to the HDP — while the nationalist Nationalist Movement Party (MHP) was just under 17 percent.

### Three Armenians Elected

According to the results of the parliamentary election three Armenians will be represented in the Turkish parliament after a long absence, Hurriyet daily reports.

Markar Esayan, an Armenian-Turkish journalist for the pro-AKP daily Yeni Safak, entered the parliament on an AKP ticket as the 12th candidate from Istanbul's second election area.

Attorney Selina Dogan, from the Republican People's Party (CHP), was elected as the first deputy candidate from the second election area of the CHP's Istanbul list.

Garo Paylan, who ran for parliament as the second nominee from the pro-Kurdish HDP's third election area in Istanbul was also elected.

Erol Dora, who is a member of Turkey's Syriac community and a lawyer, was the HDP's third deputy candidate from Mardin and an incumbent in the legislature was also elected.

In addition to the four Christians, two members of Turkey's small Yazidi community were also elected for the HDP — Felekna Uca from Diyarbakir and Ali Atalan from Batman.

## US State Department Denounces Turkish President Targeting Journalists, Armenians and Gays

WASHINGTON, DC (Armradio.am) — US State Department spokesperson Marie Harf denounced President Recep Tayyip Erdogan's attacks against Western media outlets, but brushed aside criticism that Turkey was an unreliable ally despite the growing rift between the two countries.

Asked about President Recep Tayyip Erdogan's accusing the New York Times, CNN and BBC of trying to weaken and divide Turkey, and later expanding on it with a claim that journalists, Armenians and homosexuals were allies in sedition, Senior Advisor for Strategic Communications at the US State Department Marie Harf told a daily briefing that the US supports freedom of expression, and we remain concerned about government interfer-

ence in freedom of expression in Turkey, "We've said that for a long time and we remain concerned."

Erdogan had made his remarks during an address to citizens in the eastern province of Bingol on June 3.

"An independent and unfettered media is an essential element of any democratic and open society," said Harf, "As Turkey's friend and as their NATO ally, we urge the Turkish authorities to ensure their actions uphold democratic values, including due process, judicial independence, and freedom of expression, including access to media and information."

When asked if she would 'denounce or decry or criticize' Erdogan for his criticism of homosexuals, Armenians and journalists, she responded "Absolutely."

## U.S. Envoy Hopes for New Armenian-Azeri Summit

YEREVAN (RFE/RL) — The chief U.S. mediator in the protracted Nagorno-Karabakh peace process visited Yerevan Wednesday on the first leg of a regional tour which he hopes will pave the way for renewed face-to-face negotiations between Armenia's and Azerbaijan's presidents.

James Warlick told RFE/RL's Armenian service (Azatutyun.am) that he and the two other co-chairs of the OSCE Minsk Group representing France and Russia are now trying to "frame the issues" that would be on the agenda of the next Armenian-Azerbaijani summit.

President Serzh Sarkisian and Azeri president Aliyev most recently met in Paris in October. Both leaders gave positive assessments of that summit which was aimed at kick-starting the peace process.

However, tensions in the conflict zone were reignited in November by the shooting down by Azerbaijani forces of an Armenian combat helicopter near Karabakh. Also, there was a renewed upsurge in deadly truce

violations in January. The mediating troika implicitly blamed Azerbaijan for that escalation.

"Now we are looking to dates where both presidents are free and can meet," Warlick said ahead of a meeting with Foreign Minister Edward Nalbandian. "And we also need some time to be able to frame the issues."

"I look forward to talking today to the foreign minister [Nalbandian] about that and I will be in Baku later in the week," added the diplomat. He gave no possible dates for the next Aliyev-Sarkisian meeting.

The conflicting parties have reported virtually no deadly fighting along "the line of contact" around Karabakh and the Armenian-Azerbaijani border since the beginning of April. Observers in Armenia link this relative calm on the frontlines with the upcoming European Games in Baku. They say that Azerbaijan de-escalated the situation there in order to ensure that armed incidents do not scare away foreign athletes planning to participate in the games.

## Nor Zartonk: False Reports of Kamp Armen Deed Return is an Election Ploy



ISTANBUL — The Nor Zartonk, civil society group representing Turkey's Armenian community, condemned false reports that the deed for former Armenian orphanage Kamp Armen has been returned to the Gedikpasa Armenian Proestant Church Foundation and called the false reports a ploy for votes in the run-up to Sunday's election during a press conference held in Istanbul on Thursday morning, Today's Zaman daily reports.

The current owner of the camp, Fatih Ulusoy, made a statement on 23 May and said he had donated the property to the Gedikpasa Armenian Protestant Church Foundation. However, 10 days have passed since that statement, and the return of the deed has not taken place.

Speaking to Agos, Ulusoy said that they had submitted the official written document regarding the dona-

tion, and that the procedures would be carried out at the deed office after the preparation of the letters of attorney, adding, "It should be completed next week".

We are in the 30th day of our Kamp Armen resistance, and we wanted to share [our experiences] of these 30 days, for there have been several false reports circulating in the media regarding the camp. [...] It's unfortunate but some of these lies are being produced in an effort to win votes [for the upcoming June 7 general election], and this includes Armenian media outlets. To gain these votes, there are reports being produced stating that the deed to the camp has been returned to the Gedikpasa foundation, but unfortunately, this is not true," said Sayat Tekir, spokesperson for

## Comrade Paramaz: A Revolutionary from Turkey

By Kadir Akin

The tragic story of the Armenian Socialist Paramaz, also known as Matteos Sarkissian, and his 19 comrades, who were hanged on 15/16 June 1915 in Beyazit district of Istanbul, remains very alive in the collective memory of the Armenian society today. Conversely, the case of the 20-s remains unknown to many in Turkey, including the political circles, despite the fact that the country began slowly to confront its past.

In these coming days of the centennial of 1915, the number of discussions of “the many ways and means to face the past” are increasing. In such a context, bringing up the case of the hangings of the 20s is indispensable if we want to face the ghosts wandering in Turkey’s past by positioning ourselves against the act of forgetting and by demanding that justice be served, even when late.

Flare of “Medz Yeghern”/Great Atrocities: the hangings of Paramaz and his comrades on June 15th, 1915

It was almost like the flare of “medz yeghern”/Great Atrocities when only three weeks after the mass arrests of April 24, which marked the beginning of the state’s sending close to one million Armenians into forced migration, Paramaz and his Social Democratic Hunchakian Party member comrades based at Beyazit were sent to death following their unlawful trial.

Without finding the time to mourn the deaths of Paramaz and his comrades, the Armenian people were rolled into an even greater pain. The leadership of Progress and Union Party, which dominated the political life of the Ottoman Empire at the turn of the last century, had kept forced assimilation and Turkification as state policies in the country’s political agenda. The leadership had seized the opportunity to implement these policies in the aftermath of the Balkan Wars when Balkan nations rose up against the Ottoman yoke in order to determine their own destinies and when the Empire lost significant land as a result of the wars. Moreover, the Ottoman army’s defeat at Sarikamis, Kars on January 10, 1915 and the Empire’s losing of its hegemony in the Middle East as a result of this defeat served as an alibi for the Progress and Union Party to quickly implement its assimilation policies. Beginning with Armenians, the Greeks and autochthonous nations of the Anatolian peninsula such as Assyrians and the Chaldeans were torn off of their lands for centuries and were forced into exile. They have been sent off to desert areas such as the Deir-ez-Zor to march to their deaths and were subjected to a genocide as a result of a calculated ethnic engineering.<sup>1</sup> The story of Paramaz and his comrades, who were sent to death following an unlawful trial, sums up the foregoing lawlessness without justice that brought about forced migrations and deportations.

Towards the end of June of 1914, the founders, executives and Istanbul members of the Socialist Democratic Hunchakian Party (SDHP) were ar-

rested and put into custody after someone informed against them alleging that the party took a decision to organize the assassination of Progress and Union forerunner Talat Pasha, during its 7th party congress which took place in the Romanian town of Constanta on September 17, 1913. Paramaz was among them.<sup>2</sup>

Cases of those who were arrested were not yet heard, and without definite knowledge of when that might be, they were kept shackled under horrific conditions in the basement of Istanbul central prison house for months, while their interrogators tortured them. Indeed, one of the decisions taken at the 7th party congress of the Socialist Democrat Hunchakian Party was about to leave the decision of organizing such a plot to the central committee.

The 7th congress did not attract significant number of delegate, which had caused some problems at the time with regards to decision-making during the meeting. The 6th party congress that met in Istanbul in 1909 had ended with the firm decision of legalization of the party. Yet, members at the Constanta congress decided to go back to their underground work. In fact, the decision to become legal/officially legitimate drove serious rifts of opinion within the party during the 6th congress. The group that included Stepan Sapah-Gulian and Paramaz had objected to legalization. Nevertheless their objections did not cause major divisions within the party and all have conceded to this decision.<sup>3</sup> Surely, the new constitution that was declared in 1908 with the Second Constitutional Monarchy has granted Armenians the right to self-representation in the Ottoman Parliament, much like other nations, who have legalized their organizations. The Hunchaks had much cooperated with socialists and liberals against the Progress and Union members.<sup>4</sup>

Paramaz’s involvement in the assassination of the Tsar’s governor of Caucasus in 1905 was well known among the party members, but even though he was not able to attend the Constanta party congress, he was elected to the central committee.

Arsavir Sahakyan, who attended the party congress as the Egyptian delegate, and was suspected of playing a role in the police operation against the SDHP by cooperating with the Ottoman police had further exacerbated the arrests of SDHP members by informing the police that he was nearly assassinated on January 28, 1914 around Tarlabasi district of Beyoglu.<sup>5</sup> Up to 120 SDHP members were arrested and were tortured for many months to come. Some were released after the intervention of many intermediaries and the payment of many bribes. The number of remaining arrestees decreased to 49. When the trial began, however, the number of those on the bench was 23 including 2 absentia. One of those tried, Hemayak Aramyan gave a statement incriminating Paramaz and his friends.

The events in Van were used as an excuse for the arrests of 240 Armenian intellectuals and community lead-

ers on April 24-25, 1915 in Istanbul, who then were sent to exile. The number of such exiles went beyond two thousand by the end of May. With the Deportation Law of May 27, thousands of Armenians were sent on the road to genocide. Coincidentally, the military tribunal (divan-i harp) took up the case of Social Democrat Hunchakian Party central committee member Paramaz (Matteos Sarkisyan) and his comrades. Nobody at the time could have foreseen that the trial of an unfinished assassination attempt would lead to the executions of Paramaz and his comrades.

Beginning on May 10, 1915, the trial lasted for 17 days and ended on May 27, which is also the date when the Deportation Law was issued. Paramaz and 21 other Hunchakian Party members were tried for: “engaging in armed action in order to form a free and independent Armenia; conspiring against the state’s indivisible unity by means of provoking foreign governments against the Ottoman Empire; holding open and secret meetings in different places in order to incite some Ottoman peoples to break away from Ottoman dominion and form their own states; to those ends, use propaganda means such as print media and organize provocative actions.” Paramaz’s dialogue with the chairman of the tribunal still carries significance because his defense is still valid and it proves the extent of the injustices to which these men were subjected. In response to the question of the chairman as to whether he engaged in armed insurrection and secessionism against the Empire, Paramaz responded: “what is left that we have not done for the welfare of this country? We accepted such self-sacrificing conditions in order to institute the brotherhood between Turks and Armenians. How much energy we expended; how much blood we shed! The reason why we endured so much pain was to elevate each other based on mutual confidence. And what do we get in return? You not only denied our extraordinary efforts [to live together in peace] but you tried to annihilate us. You have attempted to tear us apart from our land by occupying it for 600 years. And now you are attempting to transform Ottoman lands into a Turkey. When you do these, you do not consider yourself to be guilty of anything; but us when we attempt to do the same based on our historical right?!”

Paramaz and his comrades were first arrested in 1898 in Van and were sentenced to death. He was a Russian citizen and was extradited to Russia by the request of this country. When he was tried at court in Van, he was reported to defend himself with the following statement: “We want equality [of all nations]. We do not follow rigid nationalism. Our demand is that Armenians, Turks, Kurds, Alevis, Lazis, Yezidis, Assyrians, Arabs and Coptics live together under same conditions. As a revolutionary, I believe we can attain this objective. But the Ottoman state policies direct at Turkism. You go back to the same point, Turkism, where you came from hundred years ago.<sup>6</sup>



20 men including Paramaz were sentenced to death 17 years later. Stepan Sapah-Gulian and Hagop Tivrapian were sentenced in their absence. Sultan Mehmet Resat approved the court’s decision on June 5 and ordered the Minister of War Enver Pasha to conduct the executions.<sup>7</sup>

### 20 hunchakian gallows

In the morning of June 15, 1915 before dusk, the 20s were brought next to the gallows to be executed. Their death sentences were read to them. Paramaz turned to his friends and said: “Comrades, we will march to death with our heads up, like bravemen.” Dr. Benne, who was one of the 20, shouted to the faces of his executioners: “You are hanging us, the 20, but 20 thousand will follow after.” The hangmen brought first Paramaz to the gallows. Before they kicked the stool out from under his feet, Paramaz shouted: “You can destroy our bodies, but never our ideas... Tomorrow Armenians will salute a free and socialist Armenia in the East of the country. Long live socialism!” While others followed him into the gallows and in his last wishes, the worker Yervant sang a song as he waited for the knot to find his neck: “Death is the same everywhere, but how happy for the martyr who dies for the liberation of his people.”

Priest Kalust Boghosyan who was observing the hangings wrote about that day as follows: “After the hangings of the 20 revolutionary Armenians, sergeants hung death sentences nailed on wooden pallets around the victims’ neck. They called the photographers and had many pictures taken of them with the dead bodies. A doctor certified that each and every one of them was truly dead and wrote reports. The bodies of the 20s were then taken off of the gallows and carried away to the Edirnekapi Armenian cemetery on horse wagon.” On the horse wagon, their bodies were put one on the other. They were not buried at the cemetery individually, but en masse, in accordance with Aram Achikbashyan’s will.<sup>8</sup>

### Paramaz in Memories

The Armenian people have never forgotten this event. Both in the memories of those who remained in this land and of those who were dispersed into four corners of the world as a result of deportations, what happened to Paramaz and his comrades, and their defenses at the trial and heroism were

Continued on page 3

## Comrade Paramaz: A Revolutionary from Turkey

Continued from page 2

carried from one generation of Armenians to another. Armenians who survived deportations and remained in Turkey remember and speak of this event quietly. Those living in Armenia and in the diaspora commemorate this event in open, pronounced ways. Paramaz took his rightful place as a folk hero in the collective memory of the Armenian people.

In Turkey, the tragic events surrounding killings of Paramaz and his comrades do appear only in a few books and articles. In 1921 the Dashnaks, Hunchaks and Ramgavars in Istanbul organized a joint commemoration but nothing came after for ninety years. A panel and a commemorative event organized in June 2013 where the hangings took place at the Beyazit Square in Istanbul brought this tragic incident, about which there has been hitherto limited amount of publicity, to public attention among the leftists in Turkey. Awareness of the story of 20 revolutionary Armenians emerged due to activities that took place within that framework. One would admit of course that the commemoration of what happened to Paramaz and his comrades by means of such public activities almost a hundred years later were belated efforts that nevertheless constitute a first step towards confronting the past.

When we look at the movement in Turkey, Turkish socialists do not keep Paramaz and his comrades alive in their collective political history, even though it is a fact that Armenians and Greeks (and Bulgarians and Jews) who lived in Istanbul at the time were among the pioneers/founding figures of the socialist movement.<sup>9</sup> The fact that neither the Communist Party of Turkey (TKP) nor the left-socialist movements remember Paramaz and his comrades is due to the continuing influence of Kemalism, the founding ideology of the Turkish republic and a preceding movement of the Progress and Union, on the Left. Many Kemalist figures committed the crime of deportation and were tried at the court beginning in 1919 in Istanbul and then in Malta, but they were also acquitted by M. Kemal himself and later played an important role in the constitution of the republic.<sup>10</sup> Deportations of Armenians and the public perceptions about their deportation have influenced left-socialist movements in Turkey for many years. The influence of Kemalism over left-socialist movements and their lack of internationalism led to the ignorance and forgetting of ‘other’ socialists and their struggles, who inhabited the same land, while knowledge and collective memory from these struggles have never been passed on to new generations.

### Confronting the past, knowing our history right

I have mentioned before that while Armenian people’s collective memory retains the tragic story of Paramaz and his 19 comrades, the number of intellectuals, democrats, and socialists of Turkey who remember the cause/case of the 20 is quite small. Even though socialists like Deniz Gezmiş, Mahir Çayan, İbrahim Kaypakkaya, Mazlum

Dogan and their comrades who died on the gallows and in the torture chambers have kept alive the legacy of the 20s and Paramaz—albeit unwittingly.

Forced migrations of Armenians have not only resulted in genocide, they have also hurt the roots of blooming socialism in these lands. The socialist movement here would have taken a different course, had the socialists of Turkey and their organizations been familiar with the socialist literature that was produced by those who came before them, had known about their predecessors’ concerns which are all the more significant today while witnessing contemporary developments, and had a full grasp of the struggle that their predecessors waged with Ottoman laborers from all of the Empire’s nationalities. Indeed, some of the ideas in the Hunchaks’ party program from 1910 continue to have relevance today: “For the working class, which constitutes the majority of human beings, to be emancipated, it needs to own land, factories, banks, valuable financial institutions and railways – tools that serve to production, capital exchange and communication. The administrative, financial and economic conditions and taxation system to which Ottoman peoples are subjected today will bring the destruction of the working class. This people finds itself under such economic circumstances that on one hand capitalist system takes over the production process, while the old relations of production are disappearing, on the other hand, the bourgeois class is vying for power with leftover of the feudal system. To that end, it tries to use social organizations solely for its own class interests”

Main principles listed in the party program were the following:

1. A general Assembly, having full powers, elected by direct and general popular suffrage.
2. Provincial and Communal autonomy.
3. Equality before the law of all citizens, without distinction of nationality, religion or sex.
4. Complete freedom of press, conscience and meetings.
5. The institution of Habeas Corpus as a safeguard of liberty.
6. The separation of church and State.
7. The general arming of the entire manhood into a popular militia, in time of peace.
8. The establishment of a secular and obligatory system of public instruction, etc.
9. The abolition of the existing system of Contributions and the establishment of a progressive system.
10. The total abrogation of indirect contributions.
11. The liberation of peasants from debts of all descriptions.
12. The enactment of special laws for the protection of labor against speculations, etc.

I remind you that these demands were made 114 years ago.

Kegham Vanigian, who was hanged with Paramaz, was the editor of the youth magazine “Gaidz” (Spark). Vanikian published a counter opinion to the thesis on the impossibility of



establishing socialism in the Ottoman Empire and argued that the working class made socialism real: “Wherever is electricity and steam power, there is proletariat. And wherever is proletariat, there will be class struggle and socialist struggle.”<sup>12</sup>

\*\*\*

Though belatedly, it is imperative to commemorate Paramaz and his comrades by fully appreciating their camaraderie, to resist forgetting, and to demand that justice be served. On the centennial of the state killings of the 20, we will help constitute contemporary democratic consciousness in Turkey by way of a documentary film about Paramaz and his comrades. We need to devise a way to begin commemorating Paramaz and his comrades not as “others’ socialists”, “heroes of other people” and “other revolutionaries”, but as “our own”. We need to make them a part of our history of common struggles. And we need to be able to do these things today as societal opposition with common demands for peace and democracy comes together and crystallizes in the Gezi Resistance, and as the search for solidarity among the socialists materializes. If we can manage to pass the legacy of Comrade Paramaz onto young generations in Turkey, we can then begin to believe in the possibility of leaving them with a future wherein people in this geography were to live side by side under common conditions of peace and comradeship based on equality.

### Notes

1 Modern Türkiye’nin Sifresi – İttihat ve Terakki’nin Etnisite Mühendisliği (1913-1918) Fuat Dündar

2 G. K. Başkanlığı “Arsiv Belgeleriyle Ermeni Faaliyetleri” (1914-1918) cilt iv

3 Steban Sabah-Gülyan (asil adi, Stepanos Der-Danielyan) 1887’de Cenevre’de kurulan SDHP önderlerinden. 1908 yılında İttihat ve Terakkiyi de elestiren yazılar yazdı. 1991 yılında yazıları Ermenistan’da kitap olarak basıldı. 20’ler davasında giyabında ölüme mahkum edildi. 1861 Nahçıvan doğumlu 1927’de ABD’de öldü

4 1912 Yilındaki Osmanlı’daki Seçimler ve Batı Ermenileri Dr.Yeghig Djeredjian Beyrut -2007

5 Arsavir Sahakyan SDHP’nin Romanya-Köstence’deki 7.kongresine Misir delegesi olarak katıldı. Osmanlı Emniyetiyle işbirliği yaptı. Osmanlı İmparatorluğu dışında başka devletlerin istihbarat örgütleriyle de çalıştığına ilişkin bilgiler var. 1918 yılında Adana’da Paramaz’ın arkadaşları öldürüldü

6 Dr. Yeghig Djeredjian arsivi-Beirut

7 G. K. Başkanlığı “Arsiv Belgeleriyle Ermeni Faaliyetleri” (1914-1918) syf.63

8 Sonsuzlugun Yolcuları –Hrant Amiryan (ilgili bölümlerin çevirisi: Sarkis Hatspanian)

9 Osmanlı İmparatorluğu’nda Sosyalizm ve Milliyetçilik (1876-1923) Mete Tuncay-Erik Jan Zürcher

10 Malta Sürgünlerini Nasıl Bilirsiniz – Ayşe Hür

11 [http://www.hunchak.org.au/aboutus/historical\\_turabian.html](http://www.hunchak.org.au/aboutus/historical_turabian.html). Also see G. K. Başkanlığı “Arsiv Belgeleriyle Ermeni Faaliyetleri” (1914-1918) Osmanlı Sosyal Demokret Hınçakyan Örgütü Ana Tüzüdü syf. 68

12 Dr. Yeghig Djeredjian arsivi-Beirut

## Oxfam, One Armenia Team Up to Lift Lives in Tavush



By Serouj Aprahamian

We live in a world today where development is purported to hinge on services and technological innovation. To be competitive in the global economy, countries are told they must enter the information age and develop sectors such as IT. This penchant for progress is certainly a positive one. But creating the economy of the future must first start with the most fundamental base of production and sustenance: agriculture.

Today, agriculture accounts for 19% of Armenia's GDP and 37% of the employed workforce in the country. It is also a quickly growing sector providing for the largest share of contributions to annual growth. For Armenia, the efficient and sustainable cultivation of land—generating incomes that can then build the base for greater economic activity—is essential for both prosperity and self-sufficiency.

That is why a recent campaign launched by Oxfam in Armenia and One Armenia to support female agricultural cooperatives in Armenia's border villages is so important.

"Since 2010, Oxfam has helped establish cooperatives in 15 villages across Armenia, including four in the critical region of Tavush," says Oxfam in Armenia representative Kristine Hovhannisian. "With the help of One Armenia, we are taking this initiative to the next level by crowdfunding for the construction of four additional greenhouses in Tavush, that will provide a stable income for nearly 50 women farmers in these volatile border communities."

The campaign is seeking to raise \$10,000 for each of the four greenhouses to be built (\$40,000 total). These greenhouses will increase productivity in the existing cooperatives by over 50%, paving the way for secure jobs and improved living standards throughout the community.

Just as central as the economic imperative is the social component of the project. The cooperatives are all female focused and operate on participatory democratic principles. Each cooperative member has a voice in

decisions and benefits from the proceeds equally. This collective approach has proven effective in not only pooling resources to achieve growth but also in distributing the gains of such growth more equally in the community.

The entry of One Armenia into campaign also marks a new, exciting opportunity for the Diaspora to engage in progressive initiatives in the homeland. This is a unique opportunity for Armenians to take action and see their dollar make a real difference for those who have so long been ignored and marginalized.

As explained by the organization's Country Director Nazareth Seferian, "With this project, we are trying to find a sustainable solution to poverty for more than 50 families in our border villages. At the same time, we're focusing on redefining the role of women in rural Armenian society, giving them the opportunity, skills and resources to make a positive change in their communities. It's a win-win!"

Each greenhouse is expected to generate a harvest of 7.5 tons and an annual net revenue of \$3200 to each community. But in order for this campaign to reach its goals, the \$40,000 total must be raised by June 15th. This targeted deadline will ensure that the greenhouses will be built in time for the harvest season starting in August, allowing the cooperatives to cultivate their crops successfully this year.

Bridging the gap between the Diaspora and Armenia through such meaningful projects is the direction we need to move in if we want to see advancement and prosperity in the country. The much-touted potential of the Diaspora must be put to use through such projects that make a tangible difference for people on the ground.

By supporting this campaign, we will not only be helping uplift families out of poverty, we will be setting the foundation for a more robust and advanced economy for the future.

Help ensure that the Tavush cooperative greenhouses are built in time for this year's harvest by visiting the campaign page today and making your secure online contribution.

## Hovhannes Tumanyan's House in Tbilisi Handed over to Armenian Diocese



TBILISI — On Jun 8, 2015, the delegation of the Writers' Union of Armenia, under the leadership of the Chairman, Edvard Militonyan, arrived in Tbilisi to participate in the hand over of Hovhannes Tumanyan's house to the Armenian Diocese in Georgia. The guests visited the exhibition dedicated to Komitas held in the Hayartun Center, then the Khojivank Pantheon of Armenian writers and public figures and laid flowers on the tombs of Hovhannes Tumanyan and of other Greats of the Armenian nation.

Later, the delegation together with representatives of the Diocese headed to the house of Hovhannes Tumanyan where they were joined by the Counselor from the RA Embassy in Georgia, Karen Melikyan, the Chairman of the Georgian Writer's Union, Makvala Gonashvili, the Editor of the "Tsiskari" journal, Baghater Arabuli and others.

The part of the house (150sqm), which is now turned into a library was acquired by Levon Ananyan the former chairman of the Writers' Union of Armenia thanks to the financial support provided by the Mayor of Gyumri, Vardan Ghukasyan.

The Chairman of the Writers' Union of Armenia, Edvard Militonyan handed the keys to the Primate of the Armenian Diocese, His Grace Bishop

Vazgen Mirzakhanyan. The house now will be called the "Tumanyan Vernatun of Culture and Art", the purpose of which will be the development of the cooperation and mutual relationships between two Christian nations, the organization of book presentations and different cultural events. The building will include a hall, a library providing sources in four languages, AGBU Virtual University and one of the rooms will carry the name of Levon Ananyan.

The Chairman of the Georgian Writer's Union, Makvala Gonashvili, the President of the "Vernatun" Armenian Writers' Union of Georgia, Gevorg Snkhchyan, the Counselor from the RA Embassy in Georgia, Karen Melikyan, poet and translator Givi Shahnazar, poetess and translator Anahit Bostanjyan gave congratulatory speeches.

The house of the great Armenian writer, Hovhannes Tumanyan, is located on Amagleba street, 18 (former Davitashvili St.), where the writer lived from 1909 to 1923. In 1952 the writer's personal belongings were taken to Yerevan. 4 rooms out of 6 were turned into a library. The rest belonged to heirs. After Georgia's independence, the City Hall of Tbilisi has transferred the ownership of the part of the library to a Georgian citizen. That part later had to be acquired again.

## Nor Zartonk: False Reports of Kamp Armen Deed

Continued from page 1

Nor Zartonk, during Thursday's meeting.

Paros monthly magazine, an Istanbul-based magazine that focuses on the local Armenian community had published an article about the camp with the headline, "Kamp Armen has been returned to the foundation" on one page and a full page ad for Justice and Development Party (AK Party) deputy candidate Markar Esayan, who is also a prominent columnist of Armenian descent, on the adjacent page. In addition to falsely stating that the title to the property had been returned to the foundation, the article described Esayan as "the one who has undertaken the coordination for the Armenian orphanage to be returned to the foundation," portraying Esayan as being at the forefront of the resistance to the demolition.

The members of Nor Zartonk openly criticize Esayan for using the Kamp Armen resistance to promote the AK Party. In addition to the Paros article and Esayan's statements on

Twitter, he also penned a column in the Sabah daily last month entitled "A new formula for the Tuzla Armenian Orphanage" in which he falsely stated, "When the current owner began demolishing the building upon a court order, the government intervened and stopped the demolition process." In fact, it was former resident of the orphanage Garabet Orunöz who mobilized local Tuzla residents to the site and Peoples' Democratic Party (HDP) Armenian parliamentary candidate Garo Paylan who halted the demolition. In the same column, the parliamentary candidate noted, "Prime Minister Ahmet Davutoglu is personally involved in the case. Also, Istanbul Mayor Kadir Topbas has promised to resolve the problem."

Kamp Armen Solidarity, who have held vigil at the camp site since the decision was taken for the demolition of the camp, also made a statement regarding the process. The statement underlined that the vigil would continue until the deed was returned to the foundation.

### Save the Date

NOV. 7, 2015-Saturday, St. Peter Church Ladies Society 57th Annual Fashion Show and Luncheon, One Hundred Years and Flourishing, at Four Seasons, Westlake Village, CA













# ՄԱՐԳԻԿ ԶԵՐՈՍ ԶԵՆ ԾՆԻՐ, ԶԵՐՈՍ՝ ԿԸ ՄԵՌՆԻՆ

Շարունակում էք 19-Էն

յարաբերութիւնները թուրքիոյ հետ ոչ միայն թրքական կառավարման ներքին հարցերուն առնչութեամբ պէտք է խաթարուին, այլ՝ ներկայի բարդ ժամանակին մէջ անոնք նոյնիսկ պէտք է քննարկուին: Ուստի, առ այժմ լուրը պարտակա- նութիւն է: Յետագային, երբ արտասահմանեան երկիրներ ուղղակի յարձակին ներկայացնելով «գերմանական մեղաակցութիւն» մը, [այդ պարագային] մեծ զգուշութեամբ եւ վերապահութեամբ պէտք է մօտենալ հարցին, միշտ յառաջ քաշելով այն, թէ հայեր թուրքերը շատ զայրացուցած են»:

Իսկ թուրքիոյ պատերազմական վայրերէն հարորդուող գերմանական տեղեկագիրներու ցուցմունքներուն մէջ կը հրահանգուի.-

բ) «Հարկ է թուրք գինուոր- ներու տոկոսութիւնը անկաշկանդ գովել, նշելով սակայն, որ գերմանացի սպաները, գերմանա- կան զինամթերքը եւ այլն, մաս կը կազմեն ձեռք բերուած յաջողութեան: [Իսկ] Հայկական Հարցի մասին նախընտրելի պիտի ըլլայ լուրը»:

Զաւեշտալի էր, երբ 1916 թուականին գերմանական եկեղեցա- կան եւ մարդասիրական կազմակեր- պութիւնները ի նպաստ հայութեան մնացորդացին, հազարաւոր որբերուն, տեղահանուածներուն, չարչրկուած, սովէ եւ տարատեսակ հիւանդութիւններէ հիւծած ծերունիներուն, ոսկրացած կիներուն եւ լլկուած աղջիկներուն համար նիւթական հանգանա- կութիւններ կը կատարէին, Վիլհելմ Բ. իր անձնական միջոցներէն հնչին 3.000 գերմանական մարք կը նուիրէր՝ իր մեղսաթաթախ խղճին վրայ քառութեան փոքրիկ սպեղանի մը քսելու համար:

Եւրոպայի Մեծ Տէրութիւն- ները, ինչպէս նաեւ Կայսերական Գերմանիան, իր բոլոր մանրա- մասնութիւններով տեղեկացած էին արեւմտահայութեան դէմ իրագործուած ոճիրին մասին: Նոյնիսկ պատերազմէն ետք յաղթող Դաշնակից Տէրութիւնները զլացան զինաթափել թրքական բանակը, թոյլ տալով, որ երբեմնի երիտթուրքերու շարքերէն մէջտեղ գայ անոնց աւանդին տէր կանգնող Աթաթուրք անունով ուրիշ ոճ- րագործ մը: Միացեալ Հայաստանի Ուիլսոնեան քարտէսը մնաց լոկ թուրքին վրայ, հուսկ՝ Լոզանի դաշնագրով քաղաքական բեմահար- թակէն ի սպառ անհետանալու համար: Արեւմտեան պետութիւն- ները ի զին ամէն բանի ուզեցին պահպանել թուրքիոյ կարգա- վիճակը, այսինքն՝ անոր status quo- ն, անոր ամբողջականութիւնը, որուն համար իր պայանական հողերուն վրայ գոհեցին դարաւոր մշակոյթի տէր եւ իր արդար իրաւունքներուն ձգտող ազատատենչ հայ ժողովուրդը: Հետեւելով հայ ժողովուրդը բնաջնջելու իրենց գաղտնի ծրագրին, երիտթուրքեր, գործօն աշակցութեամբ ընչաքաղց քիւրտերու եւ վայրենաբարոյ շարք մը այլ ցեղերու, նախ փճացուցին հայ մտաւորականներու սքանչելի փաղանգը, հոգեւոր-մշակութային հաստատութիւններն ու անոնց քաղաքական-կուսակցական բոլոր առաջնորդները, որոնց կարգին հայրութեան բիւրաւոր գոհերուն մէջ անդրանիկ նահատակներ դարձան Սուլթան Պայագիտ

հրապարակին վրայ Հնչակեան Քսան Կախաղանները:

Եկեղեցւոյ մէջ կայ նշանաւոր խօսք մը, որ Բ. դարու կիսուն ապրած Կարթագէնի եպիսկոպոս Տերտուղիանոսի կը վերագրուի՝ «Semen est sanguis christianorum», այսինքն՝ «Քրիստոնեաներուն արիւնը եկեղեցւոյ սերմն է»: Տերտուղիանոս իր այս արտայայ- տութիւնը ըրած է հիւսիսային Ափրիկէի Կարթագէն քաղաքին մէջ, հեթանոս իշխանութիւններուն կողմէ քրիստոնեաներուն դէմ ծաւալած հալածանքներուն եւ անոնց հետեւանքով յառաջացած բիւրա- ւորներու նահատակութեան պատճառով:

Ե. դարուն մեր թարգմանիչ վարդապետները Տերտուղիանոսի ջատագովական երկերը հայերէնի վերածելու առթիւ վերոնշեալ արտայայտութեան տուած են աւելի խորունկ եւ համապարփակ իմաստ մը, զայն թարգմանելով՝ «Արիւն մարտիրոսաց՝ հիմն եկեղեցւոյ»:

Այսինքն՝ «Մարտիրոսներուն թափած արիւնը եկեղեցիին հիմքն է»:

Սոցն արտայայտութիւնը որքա՞ն սուրբ եւ նուիրական է նաեւ հանդէպ մեր նահատակ- հերոսներուն: Ճշմարտացի է անոնց համար որոնք չուրացան, չվախցան մահէն եւ տուին իրենց ծաղկաւէտ կեանքը յանուն իրենց համոզումին, վեհ գաղափարին, ազգին եւ հայրենիքին ազատագրութեան: Հոգեւոր-կրօնական համոզումներու սահմանէն անդին, անոնց թափած արիւնը դարձաւ ազգին ու հայրենիքին գոյութեան, անոնց ազատութեան, խաղաղ եւ ստեղծա- գործ կեանքին մեծագոյն երաշխի- քը: Արդարեւ, Քսաններուն նահատակութիւնը դարձաւ Սոցիալ Դեմոկրատ Հնչակեան Կուսակ- ցութեան լինելութեան եւ ազգային առաքելութեան կրանիթեայ հիմքը: Այս կուռ համոզումին վրայ կը կերտէ ան իր ապագան, որ անսակարկ ու ամբողջանուէր ծառայութիւնն է ազգին եւ հայրենիքին:

Այսօր, հարիւր տարի ետք, Կ. Պոլսոյ Սուլթան Պայագիտ հրապարակին վրայ բարձրացած կախաղանէն մինչեւ աշխարհի բոլոր ծագերը մեր ականջներուն մէջ նոյն թարմութեամբ կ'արձագանգէ Տոքթ. Պէննէի մարգարէաշունչ ձայնը՝ «Մեզ՝ քսաններս կը կախէք, բայց քսան հազարներ պիտի հետեւին մեզի»:

Ո՞վ ըսաւ թէ նահատակները կը մեռնին. ո՞չ, անոնք կ'ապրին ողջերու հոլութեան մէջ ու կը հետեւին անոնց քայլերուն:

Հանգչեցէ՛ք, հանգչեցէ՛ք խաղաղ, ո՞վ պաշտելի նահա- տակներ: Թող մեր եւ գալիք բոլոր հայ սերունդներուն հոգիի լուսակերտ մեհեանը ըլլայ ձեզի համար անմահութեան պանթէոն: Եւ թող նոյնինքն Հայրենիքը, իբրեւ ծերունագարդ քուրմ, թէկուզ ձեր անյայտ գերեզմաններուն եւ նուիրական աճիւններուն վրայ համակ երկիւղածութեամբ պատգա- մէ՛ Անմահութիւն:

**ՊՈԼՍԱՀԱՅ ՄԻՈՒԹԵԱՆ  
ՄՇԱԿՈՒԹԱՅԻՆ ՅԱՆՁՆԱԽՈՒՄԲԻ**

**Կազմակերպութեամբ՝  
Հանդիպում**

**Հայաստանէն, Տարածաշրջանային  
հարցերով Փորձագետ-  
վերլուծաբան  
Հասարակական Գործիչ՝**

**ՍԱՐԳԻՍ ՀԱՅՊԱՆԵԱՆԻ  
հետ**



**Ուրբաթ, Յունիս 19, 2015 երեկոյեան  
ժամը 8:00ին**

**Միութեան «Գրիգոր եւ Աւետ  
Քիւրքչիւօղլու» սրահին մէջ**

**19726 Sherman Way, Winnetka, CA 91306**

**Մուտքը ազատ՝  
Հիւրասիրութիւն**

**Յաւելեալ տեղեկութեանց համար հեռաձայնել**

**Տոքթ. Յովհաննէս Գ. Աւետիքեան:  
818-800-1976**

**THE CULTURAL COMMITTEE OF  
ORGANIZATION OF ISTANBUL  
ARMENIANS**

Presents

An Evening with

**SARKIS HATSBANYAN**

Expert in Regional Issues and Analyst



The Republic of Armenia &  
Artsakh (Nagorno-Karabakh) Republic

Friday, June 19, 2015

at 8:00 pm

At OIA "Krikor and Aved Kurkcuoglu"  
Hall

19726 Sherman Way,  
Winnetka, CA 91306

Free Admission

Reception

For more information contact

Dr. Ohannes K. Avedikyan:  
818-800-1976







# Յ Ո Ւ Շ Ա Տ Օ Ն



C O M M E M O R A T I O N



Նուիրում  
**Նայ Ազգի Քսան Հնչակեան Անմահներու**  
Նահատակութեան 100-րդ Տարելիցին

Կազմակերպութեամբ՝  
Ս.Դ.Հ.Կ. Արեւմտեան Ամերիկայի Վարիչ Մարմինի

ԲԱՆԱԽՕՍ  
Հասարակական Գործիչ՝ **Սարգիս Հացպանեան**

Խօսք կ'առնէ՝ Ս.Դ.Հ.Կ.ի Կեդրոնական Վարչութեան Ատենապետ՝  
**Յակոբ Տիգրանեան**

Գեղարուեստական ճոխ Յայտագիր

Մասնակցութեամբ՝  
Միփան Երզնջանցի, Ղեկավարութեամբ Հենրիկ Անասեանի  
Յարութ Յակոբեանի, Առնօ Մկրտչեանի, Սալբի Մայիլեանի,  
Անահիտ Ներսիսեանի, Նունէ Աւետիսեանի

## Կիրակի Յունիս 14, 2015

Կլէնտլի Ալէքս Թատերասրահէն ներս

216 N. Brand Blvd. Glendale, CA 91203 Կ.Ե. Ժամը 5:30-ին

100th Anniversary of the Armenian Nation's  
Twenty Hunchakian Martyrs.

Organized by  
S. D. Hunchakian Party Western USA Executive Committee

Keynote Speaker  
**Sarkis Hatspanian**

Remarks by Central Committee Chairman of the Social Democrat Hunchakian Party  
**Hagop Dikranian**

Special Musical and Literary Performances  
Sipan Choir – Diector Henrik Anasyan  
Harut Hagopian, Arno Mkrtychyan, Anahit Nersisyan, Salbi Mailian,  
Nune Avetisyan

### Sunday, June 14, 2015

Alex Theatre 216 N. Brand Blvd. Glendale, CA 91203

Starting at 5:30 pm

**Մուտքը Ազատ**

**Free Admission**

Զեր տեղերը ապահովելու համար հեռաձայնել  
To reserve seats please call

**818.391.7938**