

be as deep and effective in producing the feeling of dying at Deir el-Zor without having been there.

Under the immediate shock and the burden of their own harrowing experience during the calamitous years, first-generation survivor-writers could not and did not prescribe and pass on a recipe for survival and perpetuation. The second generation, on the other hand, attempted to create a narrative to serve that purpose and be a tool for healing, reconciliation, and nation building. But is reconciliation possible?

If it ever does become possible, it must engage both sides, and both sides should espouse the same historical truth: that what began in 1915—and even before that, with the massacres of 1894–1896—and spanned the war years and beyond, was a well-calculated genocidal process that will not end until its last stage, denial, has ended.

Let this book be a thorn in the conscience of governments and officials who still dare to question the veracity of the Armenian Genocide, as well as those Turkish and pro-Turkish historians and politicians who “graciously” admit that in the process of “relocation” (not deportation) from the war zones and because of the hardship of the road, many Armenians died or were murdered by bandits, but after all, it was wartime and Turks were killed too. In fact, they note, Armenians and Turks lived peacefully side by side for centuries, sharing the same culture and even the same language in some areas. But Armenian revolutionaries threatened the security of the Empire, they committed atrocities against innocent Turks and engaged in subversive activities against the government, and the government had to quell the uprisings.