

homes of Armenians, to relate stories about a close relative having been born Armenian. In more than one place I was taken some distance simply to see a very aged Kurdish-looking woman who as a very young Armenian girl in 1915 had been taken in by Kurds and eventually married to a member of the Kurdish family. Nearly a century after the great calamity, persons who had long since converted to Islam and who knew not a word of Armenian were still recognized and identified as Armenian. Under more favorable circumstances, this reservoir of local memory may be tapped far more deeply and productively.

Dr. Peroomian draws these diverse themes of literature and memory together in this volume, which is a second revised printing of *And Those Who Continued to Live in Turkey after 1915*. It is fortuitous that the release of this volume comes shortly after the publication of her third book on the subject, titled *The Armenian Genocide in Literature*. That study explores and assesses Armenian literature produced by the exiled survivors of the genocide, by the bewildered orphan generation, and by the pessimistic self-demeaning, yet romantically nostalgic, writers in acculturating and assimilating Armenian communities, as in the case of the cluster of intellectuals in Paris. Peroomian will next assess the literary manifestations of the second and third generations, who are now writing not only in Armenian but also and even more so in the languages of their countries of birth. Her work is far from being descriptive alone, as it attempts to analyze—to grasp—the depths of emotion, the trauma, and the complex psyche of the survivor and orphan generations. She enters the pages of her writing and often acts as a direct observer, commentator, and critic. With this and its preceding and subsequent companion volumes, Rubina Peroomian will have produced an encompassing and enduring contribution to the field.