

death, Ara Karmirian came to explain his strange behavior this way: "While Saroyan was infatuated with the relationship he had established with the soil his father had lived on, Arpiar Hayrik (Father Arpiar) was reminiscing and commemorating his large family martyred on that same soil."¹⁸ Saroyan's father had decided to leave that land and seek his fortune in a safer place, whereas Arpiar's father, a priest, had stayed with his flock.

In contrast to Chaliand's early feelings, Diana Der Hovanessian, another second-generation survivor of the Genocide, adopted the feeling of the daughter of a massacred people. It does not matter for her whether or not one has lost family members in the death marches. "We are children of Der Zor," she writes:

Even though your mother was a baby
in Worcester, and safe
and your father a young soldier
in Murad's mountains
and you a generation from being born,
.....
even without a single
relative who lived to march,
lived past the march.
We are children of Der Zor.¹⁹

¹⁸ Ara Karmirian, "My Dear and Esteemed Father-in-Law, Arpiar Der Markaryan," in *Der Markaryan, Ardzagank yev Antsorde* (2006), p. 237.

¹⁹ Der Hovanessian, "Why Sand Scorches Armenians," part 2 of "Triptych," in *About Time* (1987), p. 14.