

public was considered against the laws of proper public behavior, not tolerated and subject to harassment, how could Armenians speak their mind about such a sensitive subject? Characteristically, Toros Toranian, a Syrian-Armenian writer visiting Istanbul in 1963, attests to his encounter with a group of Armenian intellectuals in the street. In his excitement at having met them, he greeted them in a loud voice and asked about an Armenian writer he very much wanted to meet. Coincidentally, the writer he was seeking was among this group. Very perplexed about this audacious and loud pronouncement of his name in the streets of Istanbul, he muttered words that no one could hear, and a lady in the group, a contributor to the Armenian newspaper *Marmara*, jumped in with a scolding tone: “Sir, if you will speak loud, speak Turkish. If you have to speak Armenian, then speak in a low voice. *Burası Türkiye, anladın mı?*” (This is Turkey, do you understand?)¹⁹

The trend to write about the Armenian past in the Ottoman Empire in Turkish-Armenian literature is still taking its first shaky and cautious steps. Newspaper articles in *Marmara* and *Zhamanak* are trying to shed some light on the present affairs of the Armenian community without much reference to the past. The contribution of *Agos*, a weekly paper in Turkish and Armenian, is tremendous. This paper, which still continues to be published after the assassination of its longtime editor Hrant Dink, reached the Armenians in Turkey, especially those who came to Istanbul from the interior of the country and did not have an Armenian education—Istanbul

¹⁹ Toranian, *Istanbulahayere ke kanchen* (1997), p. 22.