

it was very difficult to win the trust of his Armenian interviewees to speak freely and without apprehension. There had always been a cautious reservation, a conscious or subconscious drive to hide their past when talking to a Turk.

Given the lack of sufficient Turkish-Armenian literature, I therefore had to rely mostly on recent Turkish literature—those few works that audaciously treat the subject of the Armenian massacres and deportations in Turkey. I read all that was available to me and tried to trace in them the sense of Armenianness and the perception of the past, or the persistence of the memory of the past in generations of Armenian survivors who continued living in Turkey. Of course, because of my lack of knowledge of the Turkish language, I have relied on translations into Armenian, English, or French (in some cases the work was in English original), or on studies and analyses of Turkish literature in those languages.

Will modern-day literary criticism and analyses of Turkish literature be able to bring to light what was not said? Will this unravel the knot of an unsettled account between the personal experience of the Turkish writer and the collective experience that was not only Armenian but also Turkish? I hope that it will. I hope that there will be an increasing number of sources, narratives, and literary analyses available to future scholars interested in this subject. In the meantime, let this volume serve as a beginning, a genuine attempt to loosen the knot of a forbidden past.