

after graduating from the university, I became a personal witness to the devastation wrought by the organized mobs in riots that extended from the Christian neighborhoods of Istanbul to the very tip of the Bosphorus. It seemed reminiscent of the actions of the organized mobs that had fallen upon the Armenian city quarters and villages during the widespread massacres under Sultan Abdul Hamid in 1895-96. The horror of September 1955 compelled many Armenians to abandon their beloved city to begin life anew in distant lands, retaining nonetheless their special familial and emotional connections with Turkey, the Turkish language, and Turkish culture.

Rubina Perroomian carefully traces the impact of all these developments on Armenian literary output, identity, and culture in Turkey. She discovers that in time there was a gradual elevation in the sound level of formerly only whispering voices. For example, previously Armenian newspapers had consistently refrained from publishing editorials reflecting on the great national calamity or expressing any opinions at variance with official state positions. Rather, the press in a defensive, self-protective strategy tried to keep its readership informed by simply translating, without commentary, excerpts from the Turkish media relating to Armenians. This practice began to change at the turn of the twenty-first century. A new generation of more integrated Turkish Armenians became bolder and more outspoken. They were participants in Turkish civic and political movements, interacted with Turkish intellectuals, and sought innovative ways to reach the increasingly assimilated Turkish Armenian youth. Hrant Dink and his bilingual newspaper, *Agos*, best represent this generation.

The Armenian rediscovery of a voice did not, of course, oc-