

being the only place where the existence of Armenian schools was tolerated. But more importantly, *Agos* aimed to spread accurate information about Armenians and Armenian affairs in the wider Turkish society.²⁰ Aside from the press, a scant number of authors, such as Hagop Mintzuri and Migirdic Margosyan, have also ventured into the realm of memoir-writing. However, the prevailing norm is still to stay within the accepted limits. In fact, when describing in simple images the nostalgic memories of their birthplaces in the interior of Turkey, these writers did not speak of the memory of the massacres and deportations, “the exile,” which could not have died in the minds of the elders and would have most probably lived in the stories they told their children.

Not only did the literati refrain from writing about the Armenian suffering, but even ordinary Armenians, themselves survivors of the massacres and deportations, kept silent about their traumatic experiences and did not share them with even their closest Turkish friends. Kemal Yalçın confesses at the end of his book, *Seninle Güler Yüreğim* (You rejoice my heart),²¹ that

²⁰ The birth of *Agos*, or rather the emergence of the need for a bilingual paper, is a phenomenon. Reports have it that Archbishop Mesrob II Mutafyan, Patriarch of Istanbul Armenians, called on a few Turkish-Armenian intellectuals active in the Turkish press and formed a press council to respond to inquiries from the Turkish media, or to provide accurate information about Armenians to Turkish media where news about Armenians was usually distorted and falsified. This endeavor generated the need to publish a Turkish-Armenian paper, and gradually *Agos* was born. Hrant Dink served as editor-in-chief from the outset until his assassination, after which Etyen Mahçupyan succeeded him.

²¹ My reference is to the Armenian translation of this book, *Hogis kezmov ke khayta*, by Archbishop Karekin Bekjian (2003).