

Armenia Nercessian Xavier de Oliveira

Transcription of the interview held on April 14, 2026

Tatiana: Can you tell us a little bit about yourself? What do you do, what have you done...?

Armenia: My name is Armenia Nercessian Xavier de Oliveira. Xavier de Oliveira is from my husband. And, well, I am 81 years old, I was a professor at UFRJ for many years. I also worked at the UN for 16 years and since 1999 I started a project that supported artists and artisans so they could access the international market and it is a... and it still continues today. It is called NOVICA. So... it is based in the United States and has offices in 11 countries. And that is it. So, I am married, I have three children, five grandchildren. My husband is a film director, Xavier de Oliveira. And so, that is my family. We are five- we were five siblings. One of them passed away. It was Hainy. So Celina, Anita, Hainy, Stepan, and me. We were five, now we are four. I was born in Fortaleza and when I was seven my family moved to Cristalina because my father had already had a crystal mine there. And so we went back precisely to resume that activity of my father's. We went to live on a farm that belonged to my uncle José Adamian. He was already settled there in Cristalina. He had an office and would send crystal from Cristalina to Rio. And in Rio my uncle Paulo Nercessian had an export business for crystal and semiprecious stones. So that was the cycle. My father extracted the stone, my uncle sent it to Rio de Janeiro and the other uncle, I mean actually there was the cousin, and the other uncle sent it, exported it, so that was the circle. And we stayed there for some years, but we had to go to... There was only primary school there and when we finished primary school, we had to go to Goiânia so we could start middle school. I stayed in Goiânia until I was 17, because from there I went to the Soviet Union. So I stayed there for three years. That was precisely when the regime changed here. When I came back, the dictatorship was already in place. So I stayed. I had to come to Rio, because I was very well known in Goiás. So I had to come to Rio, Rio de Janeiro. And here in Rio And here in Rio was where I worked for one year in multinational companies and a year later I joined the UN. I went, I began a career at the UN. Later I went, I did many missions in Argentina, in Chile, in Central America, I did missions there and later I went to Geneva. In Geneva, I represented UNHCR at the Human Rights Commission. So I was able to follow, for example, the approval, the drafting and approval of the Convention on the Rights of the Child. So I followed it very closely and there was a funny incident, because what we wanted, UNHCR wanted to insert an article protecting refugee children. So, to lobby for it, I invited... I invited eight ambassadors from different countries so that they would vote, to a feijoada at my house. And when I arrived with them. My husband and his brother had drunk all the wine. We had to go out and go to a restaurant, because in Switzerland everything closes at 7:30. So we had to buy wine from a restaurant. So, this is a very curious fact, because precisely

while lobbying, they go and... Of course, because I did not want to, I could not offer- I had caipirinha, but they were not used to caipirinha, they preferred to drink wine, although it was not very appropriate with feijoada. But. But that is... So that is it. After that I worked many years at the UN. Of course, when I went on missions abroad for the UN, I requested unpaid leave from UFRJ. Then afterward I would come back, always returning to resume my career. Until, in 99, when I was going to open this company there in the United States, I thought it would be ethical to resign, because if I asked for leave, I would keep my, my position and would prevent the department from holding a public selection to replace, to replace me. So I resigned. It was hard because my colleagues did not want me to do that at all, because, you resigned from the university. And there were, there were not many years left before, at that time we would retire with, I think, 20 or 21 years, women and teachers had retirement very early. But even so I thought it was more ethical to ask, to resign. And then I started this project, which was a project that had everything to do with what I did before because it was precisely to support artists and artisans from countries in development who had difficulty placing their products on the market, even in the domestic market, so they had access to the international market. So that is how it was, some were successful! We have an artisan in India, an artisan in Bali who earns US\$ 700,000, makes US\$ 700,000, almost... US\$ 1 million. In a country, for example Bali, in a country where the minimum wage at the time was US\$ 80. Imagine what that represented for him and for the community, because he could hire people - and with better wages - which we required: "Look, you are earning money, but if we find out you are paying people badly, we remove you." Do you understand? So that was our condition for improving people's level of earnings, not only those who were in the system, but those around them. Nowadays I have already lived for more than 50 years, 50... I came in sixty and... because I had to leave Goiânia to come to Rio. One year after I was here, I met my husband, got married, and I am here. I mean, I lived in Geneva, traveled a lot, spent five years in El Salvador because I took part in the peace mission in El Salvador, which precisely was_ Our mission was to change the country, because it was a new judicial system, a new police force, the creation of a human rights ombudsman that did not exist, do you understand? So first it was to negotiate peace. First, there was a peace negotiation between the guerrillas and the military, the government, and then to show society the importance of those agreements. I mean, how important that was. So I was in charge of giving. They called them 'charlas', lectures for military officers, for union members, for judges, precisely to show the importance of democracy, the importance of changing that regime. So because many people had this view: "Oh, because the guerrilla is violent," so the good thing is that later the guerrilla commanders became candidates and became deputies. And later one of them became president of the Republic, one of the commanders, you know? So it was like that, to show that, look, this guerrilla that you fear so much, they are

people who fought because there was no alternative, they had to take up arms, there was no alternative. So, when there was an alternative, they entered the system, ran for office, were elected. So that was it. I spent five years there. From there I went to Bosnia, when the peace agreement in Bosnia was also being signed. So, it was also in the same role, monitoring compliance with the peace agreements. So, after that I came to Brazil. Then I still returned to the university for one year, I stayed here one year. Then we opened this company, this project, we began this project. I like to call it a project, because of a company it only has the structure, but its purpose is that of a project. Many people say, many people who know me, "How is that NGO of yours doing?" given the function, the objective, the purpose of NOVICA.

Tatiana: If you could also talk a little about what you were telling us about the office in Armenia, what happened.

Armenia: Ah, yes, yes. Precisely, in 2023 we opened after many attempts, because I was there in 2000, I was there in 2018, preparing, in 2019 to see, to make contact, to see the artisans, the type of handicraft that could be sold in the market abroad, the international market. So, finally we opened an office with a project with USAID funding. When Trump took office, the next day, Elon Musk suspended all the projects that were underway. It was not even only new projects, So they suspended projects in Africa and they left us with a huge unpaid debt, you know? So. So it was, a very difficult situation for NOVICA and we had to close the office because there was no way to continue after such a loss. After they also ended the project. It was very painful, because I spent years trying to open an office with this project. "I have to open an office in Armenia," two places that I had, that I really wanted were Brazil and Armenia, which were part of my project. Here, because it is my country, and Armenia because it is my country too. You know that we Armenians, we consider. We consider ourselves Armenians, Brazilians, but Armenians. We have double double citizenship, at least in our hearts. We do not have the paper, but we have it in our hearts. So, after 20 years, 20 years, I managed to open it and, unfortunately... Maybe in the future we will resume it. We will resume it. But for now we passed it on to other organizations to take care of it. It was regrettable. One more, one more harmful consequence of this Trump government.

Tatiana: Wow, there is so much to ask about your life it could go in many directions. But I think now we will then try to go back a little to this story of your family. So, if you could tell us a little of the story- of everything you know about the arrival of your ancestors of your relatives, from Armenia to Brazil, please tell us.

Armenia: Of course, here is the thing. My father is from the region of Diabkir, right? Diaberkir, some say Diabekir, others say Diabakir, it depends on how you want to pronounce it and

from the village of Hainy. In that place first the Turks took the men. I mean, this is in Western Armenia it was still Turkey, it was not Armenia, it was Turkey. They took the men. So my grandfather was taken, it is not known whether directly to his death or to work on those railroads... Then killed, because they were all killed later. They worked in slave-like conditions and were then eliminated. Then, later, they came to get the men, the... no. The women, the children, and the elderly. Those who remained. As the soldiers passed by taking those people, my grandmother hid my uncle and my father in a food tub, "You stay very quiet in there, do not come out too soon." So they stayed. She was taken with her youngest son in her arms. She was taken. My father was five years old, my uncle was seven or eight. Unfortunately I could not determine exactly, but he was older. First they wandered, they left, the mother said "Do not stay here, flee to another place." So they walked, like that, through the brush for hours. They arrived at another village in another place, all, like, wounded, because they... among the bushes, right. So they arrived all wounded and wandered through the street until they were taken into an orphanage. They were taken into an orphanage and my father was there with my uncle, in that orphanage. But a Turkish officer went there to visit that orphanage, to see what was happening there, he took his wife and they fell in love with my father. My father was beautiful, my father had blue eyes. Armenians only have dark eyes, my father was blond with blue eyes, my uncle was dark-haired with dark eyes. They adopted my father. You know that kind of thing... they took my father. My father says - he must have been a high-ranking officer, because he had an open car. He had a uniform made for my father. My father was five years old, he had a uniform made. My father stayed, I think, one year with them, a child cannot tell time precisely. For him it was a very long time, but from what was said it must have been a year. A year or more. It turns out that this officer so as not to go to battle, to the front of the war front, shot himself in the leg, but then he got tetanus, developed gangrene, and died. The next day the officers, the other officers came to collect my father, because they thought it absurd that he had adopted an Armenian. They took my father, took my father back to the orphanage. But when he arrived at that orphanage, his brother was no longer there, you know? So he completely lost contact with his brother. Then he went here and there, went, went to live with an Armenian family, he went to Greece. You know that Armenians move around. He went to Greece. In Greece My father did, he wrote, he wrote poems and left-wing poems. He was from the group - You know there is Henschak and Tashnag So he was from the left-wing group. And my father also did open-air theater and began to gather many Armenians. But really, a crowd for the theater he performed in public squares. Then the Americans came there, they thought it was very, very risky this business of mobilizing Armenians, they deported my father. They deported my father to France. Then my father arrived, arrived in Marseille, but he knew that the movement was more in Paris. So he went from Marseille to Paris. In Paris he joined the party people and so

on the left-wing Armenian group. And then they told him "Look, there is a lady here, who is even married to an aristocrat, and she is very rich, Armenian, and she is doing family reunification. She writes to Armenians who are in other countries in Argentina, in Brazil, in the United States, and starts giving information to see whether she can locate them." Then she wrote to Brazil, wrote precisely to Ceará, where there was a large group of Armenians and said "Look, here there is a Nercessian 'haynetsi'," 'haynetsi' meaning from Hayni. "Nercessian, Garabed, he is this many years old..." Then it reached my uncle's hands, whom my father had not seen for more than ten years, and did not even know if he was alive or dead. Then my uncle said "Have him describe inform, say what the house he lived in was like." It was a two-story house, downstairs there was a food storage room, or something like that. They lived upstairs. And there was a little cord that opened the door. There was an iron hand and when you knocked with the iron hand, so it was one of the few houses that had that feature. So my uncle had no doubt. Then he sent for my father. My father had a disease, trachoma, where the eyelashes grow inward. He was even going to... There was an Armenian film director who went to Greece and saw my father, because people told him "Go see this Armenian who does theater!" and he wanted to take my father to Hollywood. But when he went for the exams to go, my father had trachoma, the visa was denied, he could not go. And then, because he, he could not come in second class because he had to present a certificate, he had to undergo a health exam, he had to go through it. Then my uncle had to send a first-class ticket, because first class does not require any exam at all, you know? First class comes, comes as it is. Then my father was able to come, he came to Brazil, met my uncle. It was like that, an enormous emotion. My uncle, people say, went five days without sleeping. Five days. He would stay, he would go there to see my father. He became protective of my father. He had a suit made for my father by the best tailor in the city, while he had his own made by the cheapest tailor there was. So, like that, he always treated my father like that, such a thing! They stayed together for some years, they went to Ribeirão Preto, I think. At that time they were not yet involved with crystal. Then we had their cousin, who lived in Cristalina, and he called my father. My father went there, made a lot of money. Then my uncle began to... Created the business of exporting crystal and precious or semiprecious stones. So that is how it was, my father then went to Cristalina, made money there, then lost the money because he gambled, he gambled a lot and went to Fortaleza, where there was a large colony. There he met my mother, a northeastern woman, a fierce woman from Ceará who bossed him around. She was the opposite of Armenian women, who were submissive. She was the one in charge, in charge of the house, the children, the husband. So he stayed there, married, stayed there about eight years. I was born and when I was seven we came to Cristalina. We came again, he came again to resume that previous activity.

Tatiana: What was it like in Fortaleza with the Armenians, beyond your family? So there was your uncle's family, who was here? When your father arrived there was your uncle, who else was there?

Armenia: There in Fortaleza at that time, there was my uncle. My uncle was not married yet, he was single. Now my father arrived in Brazil in 1930. He arrived precisely, the first first stop of the ship was in João Pessoa and precisely at the time of João Pessoa's assassination. Then afterward he went to Fortaleza. There was a large community there. I would say about ten families, I estimate. So, there, for example, when he married, I already told you this, that my mother would go to the gatherings, the dinners, those abundant Armenian dinners and long ones, right, that last for hours... And my mother did not speak Armenian. So the women gathered in one room, the men in another and my father, since my mother spoke Armenian, took her to the men's room. They were horrified that my mother was in the men's room and my father kindly, at least translated the subject that was being discussed for her. So that is it. We lived together, we would go visit, visit the Armenians, on weekends, Sundays. And many times they invited us to lunches, those abundant lunches. So that was our social life there in the in Fortaleza, there was that colony.

Tatiana: Did the families speak Armenian? Your generation?

Armenia: The children, with Armenian father and mother, of course they spoke Armenian. All of them spoke Armenian. I had a great frustration, because in my house Armenian was not spoken, because my mother was Brazilian. And I would say to my father "Father, teach me Armenian," "Ah, my daughter, you will learn Armenian, you do not have to speak it." When we were in Cristalina, because I was seven years old, then I asked him. He said "Look, I will teach you French, because it will be useful to you." He spoke French, he spoke Greek, he spoke Turkish, and he spoke Armenian. My father spoke four languages. So he... I began to speak a little French with him, then I became interested, joined the Alliance Française, I stayed only one year, but I forced myself to read. I read novels in French so I could learn and so on. And that is it. So living with that colony lasted until I was seven. Then, when we came to Cristalina, we stayed on the farm for two years, which belonged to the father, the adoptive father of Asamian, of Rupen Adamian, who was José Adamian. We stayed- He was also married to a woman from Minas Gerais, so Armenian was not spoken either. He only spoke Armenian with my father, you know? So it was that conversation during backgammon, or else... it was not an everyday conversation for us to learn. So that is it. And then, in Goiânia there were, there were three, four Armenians there, four Armenians. So we also had a relationship. They would come to our house on weekends. One of them cooked very well,

Uncle Aram, we called everyone uncle. You know that Armenians are all relatives, we consider each other relatives. So he would come, would make, he cooked very well, he made some delicious food and there was Uncle Manuel, who also came to visit us. There was the uncle, we called him Fermanian. I do not even remember his first name and he had a store in the city, in Goiânia, actually in Campinas, which was a city-neighborhood. And when he traveled to São Paulo, I took care of the store, I thought it was wonderful to take care of the store at ten years old, I thought it was wonderful to work the cash register, beautiful. So he also. We lived together, there was another, there was another one we did not see much, but he owned a store and had daughters there. We were classmates in middle school with those girls and so it was like that. I mean, Goiânia was very limited, there were four families. The two were not even married, so there were four Armenians, let us say, that we... with my father, five. Five Armenians, that was the whole Goiânia colony. So that is it.

Tatiana: And here in Rio did you meet other Armenians?

Armenia: Ah, yes! Here in Rio, even when I came here on vacation, I happened to go with my uncle to some parties of those Armenian ladies. So here I even took an Armenian course with an Armenian, Aram, I do not remember his surname. I went to take an Armenian course, so I was in contact with those descendants of Armenians, so one was even the Brazilian wife, but she wanted to learn Armenian. So, and I always went to barbecues... No, I never lost contact, no. And also my brother, who is a well-known actor, he was always invited to Armenian events. And when I went to São Paulo, São Paulo, yes, has has the church, has mass, I went to mass and to the church and to the club, the Armenian Club. So the contact there was greater, when I traveled, right. When I was at the UN, we had an office, Dom Paulo Evaristo, he had an office inside the Curia that received refugees. So, once a month I went to São Paulo to assist the refugees there. And then sometimes I would go to the church or to the Armenian club. So that is the contact with the community. But I say, the Armenian spirit is very strong, very strong. And I tell you more! For example, my brother-in-law had four children. The first two are like this: Nercessian Barros, which is his surname. The last two are Barros Nercessian. Because it was like, "No, the name that will prevail is always the last one." And think about it, at that time my brother was not famous. So it was not Nercessian because of Stepan. It was Nercessian because it was Armenian and they were proud. And my brother-in-law has nothing Armenian, you know? He was from Goiás, his father was a judge who cared very much about his surname and he ended up giving up the last name and putting Nercessian. So that is it. Ah, my... My son who lives in Portugal, he is also just Rafael Nercessian. My son here, who is, who also lives in Brazil He is also always Fábio Nercessian, you know? They... It is Nercessian de Oliveira, because his

father is Oliveira, but they use and identify themselves as Nercessian. And although they do not attend the community, they are, they feel very Armenian.

Tatiana: What is that like? What is this thing of feeling Armenian, right, what...?

Armenia: Yes, look, it is an identity first, that is a history. It is not, it is not just any nationality it is not just any history. It is a history- Those who are survivors of a genocide carry a very strong mark. A very strong mark. I will tell you something, for years here in Brazil, when for eight years, I worked with refugees who were exiles from Argentina, Uruguay, and Chile, so I spent years of my life listening to accounts of torture, of disappearance. And I also come from a story that is very strong. Although my father was a person who never turned his story into tragedy. He always told it "Ah, I was in the street, I was very hungry, then a car passed, no, a cart with potatoes. We poked, we other boys poked the sack and went off eating raw potatoes." I mean, my father told this as if it were a story. He did not tell it in terms of drama. But it stays, right. When you know that your grandfather was, was massacred, your grandmother was sent to the desert. Because what we imagine happened to that community was this. Sent to the desert in Syria, where they gave them no food, people were either killed, they also killed with bayonets... So it is a bad story. I, precisely when I was 40 years old, I suffered from depression. And in my depression I thought I was going to be arrested. I thought that my children were going to be arrested, that my husband was going to be arrested. Do you understand? Why? I came from a, from a- I had this as a background, I heard so many accounts of torture, had gone through a complicated situation myself, so this surfaced. So this depressive episode came with this feeling of persecution. So that is it. The Armenian, you say "I am Swiss, I am Dutch,..." You may have some history, but like that of the Armenians... Then another thing, we have a surname that identifies us. Anywhere in the world, a Nercessian, a Boiadjian,... whatever the surname may be, is Armenian. And I will tell you something when I watch a film, this happens with Armenians there in Armenia I have already discovered that. We look at the cast and the crew to identify some, some 'ian' there, you know? So it is...

Tatiana: In your case, beyond the surname, there is your name.

Armenia: I have my name! I am telling you, wherever I go I am an Armenian woman. I am Armenia Nercessian. And I have already told you, right, the countless incidents, accidents and incidents and facts that connect me to this name, that give me that even gave me privileges for having this name. For having this name. On my first visit to Armenia, I went to visit a factory. When the director - I introduced myself, that I was Armenia Nercessian - he stopped the factory ordered all the workers, the employees to come, opened a cognac of I do not know how many years old after we left the event there and only he was disappointed,

because I did not speak Armenian. Exactly, exactly, that is what is still missing. I do not know if now, at 81, it is still possible to learn. But who knows? Who knows, right? Who knows?

Tatiana: Especially you, who speak so many languages.

Armenia: Yes, exactly. When one speaks many languages, a seventh, an eighth always comes more easily than when you learn the first one. The second language. And also, here is the thing because I remember there... In Fortaleza, even as a small child, I remember that, like, the women, the girls played piano and the boys, violin, or another instrument, a bass, you know? But there was a concern among Armenians with teaching music to their children and some were even good musicians who stood out- There is one there who joined an orchestra. And it was very curious because we moved to Cristalina when I was seven. So my father decided to buy a violin. Not my father. For him, this business of piano, no. He bought a violin, which was easier. He found a violin there in Cristalina and hired a the maestro from the bandstand there, that bandstand band to give us music and violin lessons. It turns out he was very tired, fat and he would start do, re, mi and fall asleep. It makes you sleep. So it did not work out. We did not go forward with the violin. Then an uncle who was there, that Manuel, who was also in the mining camp, played a little violin. Then my father took it to him to play around there in the.... Then a young man who was a miner, who appeared there. Like "May I, may I play?" everyone was like "Huh, what is this miner...?" The young man went and played divinely. He had studied in Vienna. His fiancée died and he went, became a wanderer and ended up, because he had no money, working in the mining camp. Then, of course, my father gave him the violin as a gift and that ended our musical career. My father was very generous, you know? It was an impressive thing.

Tatiana: You had mentioned here, in Greece, that your father was into theater, did...

Armenia: Yes, he wrote poetry, a lot of poetry too.

Tatiana: And did your brother get something from him...?

Armenia: No, the brother was a merchant, the brother was always a merchant.

Tatiana: No, your brother.

Armenia: Who?

Tatiana: Stepan.

Armenia: Ah, Stepan, yes! Well, there is Stepan. My daughter is an actress there in Los Angeles and is also a writer. She is a screenwriter, she made a series for Amazon, made a film, wrote the screenplay and acted in a film made by MGM. And Stepan has been an actor since he was 14. And my nephew, my sister's son, is also an actor, Pedro Nercessian. Right, Stepan Nercessian and Pedro Nercessian. So we have these... Well, there is also my husband, who is a film director, Xavier de Oliveira.

When my father had a mining camp, the police chief went there to tell him “Garó,” this was when he was still single. “Garó, look, I have arrested one of your miners here because he went to sell stone to another buyer.” Because it was- there were two buyers, my uncle and another one. “So I have already arrested him, he is locked up there.” Then he went there, “Look,... he did not take it... from my, from my office, or from my house. He took it from the earth. The earth is not mine. “Garó! But the mine is yours, the machines are yours...” “But the earth...”, you understand? For him, the earth. “Ah, no, but he is arrested.” Then he said “You have to release him.” “He is arrested, I will not release him.” Then he said “I will pay the bail because then you are obliged to release him because if- I am going to pay the bail.” And he paid the bail and released him. I mean, the understanding. My father had such behavior. Everything you say about the Christian, that is all goodness outward. My father applied it. You understand? Empathy, forgiveness, you know, a person would do something against him, he would say “Poor thing...” Everything was, everything was temporary. Everything was fine. Like, a a very great compassion for others. That thing of solidarity. He welcomed into our house my mother's siblings, with four children, four children. He would even say to us “Look, you have to treat them very well, because he came here because he is in need. Treat him better than your rich uncle.” So it was, you know? The first to be served were them. At the table, we had a big table. So the first to be served. He bought fruit, bought popsicles, gave them to me and to his children, you know? So he had this attitude, my father, he practiced it. He was a communist, in his behavior, that collective thing. And the other thing was very important, respect. Just this respect he had for us, for our individuality, you know? It was very, very great.

Tatiana: It is good to grow up in a house like that...

Armenia: Ah, without a doubt! I am very grateful. For the parents I had. Very grateful, very grateful.

Tatiana: I wanted to know what it was like to go to Armenia for the first time when you went still in the period...

Armenia: Soviet. Yes, I went in 65, still in the Soviet period. It was very interesting, very moving, to get to know it, because all the Armenians are there, there is also a large part of the history there. I went to Etchmiadzin. What emotion to see it. I went to Lake Sevan. Of course that was not where my father lived, but there were Armenians there and my community. Of course I was very well received. I already told you. With this name and surname, so it is a door-opener in Armenia. And very moving, because I was very young, I was 20 years old. So it was... the first trip and I think from the community I was the first to visit Armenia. I think there was no one I knew who had had that opportunity to visit Armenia.

Júlia: You said that the communities were always small, that they were very small nuclei, both in Fortaleza and in Goiânia, and I wanted you to tell us a little about what those festivities were like, how it was, anyway, with your Brazilian mother, other wives who were also Brazilian. What was that like, what was the food like...?

Armenia: No, in.. In Fortaleza they were al- the only one married to a Brazilian was my father. Because this also happened, at one point there, there were many single men they paid the fare for one of the Armenians from there to go to Syria and Lebanon to bring wives. When they proposed this to my father "No way." "I am not going to marry someone I do not know. I want to marry someone I see and like." And so my father was the only one who married a Brazilian woman. That is why I tell you that in the community my mother was... She was not, she was not, I will say it this way, discriminated against, but she was set apart because she did not speak Armenian. But my mother learned Armenian food and cooked better than the Armenian women, because when we ate food made by the Ar- for example stuffed grape leaves and wheat with chicken, there was no, it was unbeatable. My mother made it beautifully. And my mother was very proud. She always said "Because Armenia" And she removed. She was de Souza Lima. She removed her surname. She is only Luiza Nercessian. She removed the Brazilian names, Luiza Nercessian. and she would say "I am Luiza Nercessian, my husband is Armenian." She was like that. And she always said "My daughters... My husband is Armenian and my daughters are all Armenian" Funny, right? So you see, a Brazilian woman, just like my brother-in-law my brother-in-law is Brazilian, and to put to set aside his surname for an Armenian surname is truly incredible. That is why you asked "Are you proud and do you make a point of it, feel Armenian?" But if even a Brazilian makes a point of putting an Armenian surname, how could I not have this? Do you understand? This connection, this this bond and not feel Armenian? There is no way, no way. And I love my name. And my sister's name, the second one, is Hayni, which is the name of my father's city. And the other is Ani, which is another Armenian city. Stepan is my grandfather's name. And Anita is Anita because of Anita Prestes. Because it was precisely when she was born, when Anita was born and all that problem whether she would come or not,... the mother in prison, so, the only one with a Brazilian name is because of Anita Prestes. So that is the story here of my family nucleus. You have to cut a lot, right?

Tatiana: I am not going to cut much, no.

Armenia: No, feel free to use the scissors, alright?

Júlia: I was curious, I was going to ask you what it was like with your uncle the uncle, your father's brother.

Armenia: My uncle, my uncle was something. My uncle was a dear man. My uncle was a person with money, he had quite a lot of money. I will not say rich, because nowadays the standard for rich is something else. But at the time we thought he was very rich. He was also very generous. He, my father, when he entered a gambling season and lost everything, he would send us money. So, another thing, every- my uncle every time he came to visit, he came at least once a year, he came to visit us. He would bring me a watch. Once he brought me a watch with marcasite, with stone, a gold necklace, besides bringing clothes. He lived in Rio. He would go to Sloper, which was the best store, and buy beautiful clothes. He brought them to us. He gave me a bicycle Japanese, the first bicycle I had. And another thing, when I came to Rio, he received me like this with such deference. And when he died I was very moved because my cousins gave me. He kept in his safe the news reports that came out with my name, with my photo that my mother sent him. You know, there in Goiânia? Didn't I tell you that they came out, she sent them to him. Including a report that came out in Cruzeiro, which at the time of Jango, when Jango, takes office, does not take office. Goiás made a resistance movement and I participated in that movement. So there was a report in Cruzeiro that I was in. Well, he had that magazine and I no longer had it. Look how moving, that he kept it in the safe where he kept deeds, you know? I was very moved by that, very moved. So he was a dear man, a dear man. My father when my father died, he had five children, all of them were alive at that time. He said "I am alone in the world again" Such was his bond with his brother, that he felt alone. Then, when his brother died. And two years later he died. He became ill, about six months later, he became ill, went to England for treatment and everything, but he died. Yes, but it was a beautiful relationship. That is it.

Tatiana: Armenia, thank you very, very much.

Armenia: You are welcome.

Tatiana: It is always good to listen to you.

Armenia: Look, let me tell you, use the scissors, you know? No, use the scissors with complete freedom, alright? With complete freedom. Because I talk a lot.

Tatiana: We had the privilege of hearing everything...

Armenia: I talk a lot, because my brother is like that, He goes to give an interview, the person asks one question, he puts a whole story in, and soon enough he talks for two hours without stopping. So I give all- Look, I will not be upset, I will understand. Use the scissors.