Bastard of Istanbul (2007),[28] Dikran Stamboulian, an Armenian survivor living in the United States, is concerned about his grandniece's identity. She is being raised by her American mother who, after divorcing her Armenian husband, is now married to a Turk. Stamboulian angrily proclaims,

> What will that innocent lamb tell her friend when she grows up? My father is Barsam Tchakhmakhchian, my great-uncle is Dikran Stamboulian, his father is Varvant Istanboulian, my name is Armanoush Tchakhmakhchian, all my family tree has been Something Somethingian, and I am the grandchild of genocide survivors who lost all their relatives at the hands of Turkish butchers in 1915, but I myself have been brainwashed to deny the genocide because I was raised by some Turk named Mustafa! What kind of a joke is that?... Ah, *marnim khalasim!* (p. 53–4)

Armanoush is, however, conscious of the Armenian past. She has heard the survivor stories from the Armenian side of her family and participated in Armenian events and activities geared toward reinforcing the continuum of the memory of the past and instilling the Armenian spirit in the young generation. Furthermore, she belongs to an online community of mostly Diasporan Armenians, Café Constantinopolis, and its intellectual section, the Anoush Tree, with five Armenian and two Greek members. The topics of their discussion revolve around "their common history and culture—'common' often times meaning 'common enemy': the Turks." Here Shafak hastens to add that this kind of tie, with a common enemy at the core of the relationship, is transient and shaky (p. 113). She goes so far as to put forward the idea that

[28] The Turkish translation was published as *Baba ve Piç* (Istanbul: Metis, 2006)