

Ottoman Turks, their culture and civilization, and then the downfall of the Empire and the birth of the Republic. The average Turk has learned to be proud of his/her heritage, the censored and mythified past, and to never ask questions. The Kazancı family is no exception.

Armanoush's plan is working. She is finding her roots in the now Turkish city of Istanbul. In one of her postings to Café Constantinopolis, she writes, "I have never felt more Armenian in my life. You see, for me to fully experience my Armenianness, I had to come to Turkey and meet the Turks" (p. 182). She is an Armenian in Turkey in good relations with Turks, or at least the family with whom she is staying. But Baron Baghdassarian's response is shocking: "You are their friend only insofar as you deny your own identity. That's how it has been with the Turks all through history" (p. 184). Once again Shafak grasps the truth of the centuries-long history of the Turkish-Armenian relationship, or at least the Armenian understanding of that relationship.

Leafing through the pages of pre-nineteenth century Ottoman history, one finds Armenians portrayed as the obedient *fallah*, second-class citizens of the Empire with limited rights, always oppressed by their Kurdish lords and Turkish officials. They were the taxpayers who did not ask about the legality of the extracted levies. They were the *milleti sadık*. They were the friends (or servants) as long as they did not look deep into their identity. This was before the impact of the wave of Renaissance ideas that awakened the sense of self-esteem and an understanding of their identity as human beings and as Armenians. Ottoman Turkey was ready to punish all its Armenian citizens, from the simple peasant to