

impact of accumulated dreadful experiences to which a new one was now added. "You are terrified my son. May God punish them! How many threats have we put up with? How many times have we endured in patience? Stone would crack. Iron would melt.... We are tougher than stone and iron" (Yalçın, p. 305). Patience and endurance were the only weapons that Armenians possessed to fight the unending Turkish atrocities.

Hajji Ibrahim, the son of an Islamized couple, recounts his experience as a discriminated and marginalized "Muslim." Yalçın sought out this Kurdish-Armenian in Cologne, Germany. His search for hidden Armenians in the interior of Turkey, in Adıyaman and Tunceli, where he had heard they were many, bore no result. He was more successful outside Turkey, in Germany, and to some extent in Istanbul.

When Ibrahim was growing up, his parents tried hard not to expose their inner world, their past, and their true belief. They raised him as a Muslim, and thus he knew nothing about his origins. He even hated the *gâvurs* who, in the stories of the Kurdish elders in the village, committed such evil deeds against Turks and Kurds. The painful discovery of the truth about his parents and their past opened a new world for Ibrahim. At the age of nine or ten, once again in a childish street fight with the neighborhood children, he was called names and cursed as a *gâvur*. His father had to admit to him that they really were *gâvurs*; they were of Armenian origin. After Ibrahim had come face to face with the truth, his father began to trust him and talk to him about the past (p. 322). Under the impact of the tales of horror he heard from his father, and the collapse of the comfortable illusion in which he