

Turk? It comes across clearly in the novel that after a while her life with Riza Bey ceased to be that of a captive and her abductor. And what about the child she left behind? Would her half-Turkish son, Nourhan, grow up knowing that his mother was Armenian? Would he search for his hyphenated identity?

Armenians who somehow survived the Genocide and continued living in Turkey had to overcome a second traumatic phase in their life subsequent to their unspeakable experience during the massacres and deportations. The process of adjusting to a new life was accompanied by psychological impositions such as those, for example, experienced by young women who were forced to marry the perpetrator and bear his children, a strange coupling of victim and victimizer. Sultan remembers her aunt's words uttered in tears: "In front of my eyes the Kurd killed my husband and forced me to marry him. I married my husband's murderer to save my soul. I can never forgive that man, the father of my two sons." She cried and cried; then she consoled herself by hoping that "God will punish him."³

Setrak Baghdoyan remembers the beautiful girl Sirun (meaning "pretty" in Armenian) who agreed to go with Ibosh Bey, the Turkish commandant of their caravan of deportees, on condition that her baby brother, the six-year-old Vahram, and the remnants of her relatives could go with her too. In Baghdoyan's view, Sirun wasn't the type to convert to Islam. Did she live her life as a concubine or a mistress? Did she bear children?⁴

³ Yalçın (2003), *Hogis kezmov ke khayta*, p. 358.

⁴ Baghdoyan, *Erb drakhte dartsav dzhokhk* (2007), p. 247.