

like a miserable wanderer, does not disappear from all my corridors.⁶¹

Testimonies of second-generation survivors have taught us that it is possible to relive in delirium, or in this case, in nightmares, the past that belongs not to you but to your parents, to your nation. Horrible scenes of the Genocide visit you at night when your mind's defenses are down and you are there. You are a victim. In "Transmission of Holocaust Trauma" (3), the psychologist Natan Kellermann reports the case of a man, not a Holocaust survivor but the *child* of a Holocaust survivor, who experienced a recurring nightmare in which, like his mother, he was trapped in the Auschwitz-Birkenau concentration camp. Kellermann explains this phenomenon, as I discussed earlier, as an instance of the transmission of trauma.

Janine Altounian uses Freud's "Constructions in Analysis" (1937) to explain the occurrence of episodes of delirium which are not rare among descendants of survivors of a great catastrophe. When horrible scenes which the survivor experienced in the distant past revisit the heir in the form of delirium—despite the fact that those scenes have no connection with the heir's life *per se*—she believes it happens because the heir is "haunted by the past which he cannot appropriate for lack of knowing where to put it, for lack of being able to historicize it in relation to the time and space of his own existence."⁶² Altounian's psychoanalytical approach

⁶¹ Vehanoush Tekian, "*Mokhiré tsar*" [Cinder tree], a work in three parts, in *Hragir* [Writing of fire], ed. Abgar Apinian (Yerevan: "Nor Dar" Press, 2000), pp. 141–98. Quotation from part 3–A, pp. 171–2.

⁶² Altounian, "Parcours d'un écrit de survivant," pp. 129–30.