

she studied that period of Armenian history. When, in her interviews with her mother, she learned what she had been through, she was shocked and horrified. At the age of 91, Yeghsa confessed to having been rescued by a Turk and having lived with a Turkish family. This confession made her so distraught that she could not continue. Helene surmised that she had been raped, beaten unconscious and left for dead (21-2). After that, she had spent some years in an orphanage and studied nursing at the American University of Beirut (AUB) before she finally joined her sister in France. Helene now understood the source of her mother's strange behavior: she had seen her own mother walk away, never to return; she had seen the dead and the dying; she had experienced the insecurity of the orphan and the anxiety of starvation. Helene wished her mother could have had the benefit of "psychiatric help to ease the burden of the hurt she carried to give her some satisfaction and tranquility in her life and render our lives with her easier and more satisfying" (170).

Pilibosian's explanation of why she writes about her mother's problem personality is noteworthy. She assures the reader that it is not out of hatred for her mother or revenge for having been subjected to a lifetime of pain and anxiety. On the contrary, it is to help others in the same situation understand their parents' predicament and cope with it, so that they will not keep asking why, as she had done all her life, trying to discover the reason for her mother's behavior (170). But that was not all: she also wrote about her mother in order to solve her own emotional problems through writing, to achieve a sort of catharsis through art (256). She had learned to forgive her mother, had taken care of her in her old age, failing health,