

perception of the impetus for the Armenian Genocide. His native familiarity with Turkish manners and customs, with the layout of the land and the twists and turns of every road, and his convincing subplots skillfully woven into the narrative make his story comparable to eyewitness accounts.

A number of second-generation writers have grappled with the causes of the Genocide, trying to understand the perpetrators' motives for engaging in such barbarous acts. Born and raised in Turkey, Hacikyan utilizes his personal experience of Turkish society and the Turkish-Armenian relationship to express his take on the issue which, incidentally, is shared by many Armenians, especially those still living as marginalized members of Turkish society.⁵⁹

Was it "filial piety" that caused Theodore Kharpertian to labor over his father's memories, put together his life story in *Hagop: An Armenian Genocide Survivor's Journey to Freedom*, and offer it to the world? Or maybe it was his mother's insistence that, given his training as a scholar of language and literature, he should and must undertake the task of textualizing his father's story as another testimony to the Turkish atrocities and the Genocide. Once, when Theodore was in his teens, he asked his father about life in the "old country" and his father began to reminisce. But as soon as he uttered the word *mayrig* (mother), he started to cry. That conversation ended almost before it began. Three decades passed. "In the summer of 1994, when I was forty-five and my father a robust eighty-seven, I

⁵⁹ My observation is based on research in articles and interviews originating in Turkey by Armenian and Turkish authors. A thread of this impression runs through *And Those Who Continued Living in Turkey after 1915*.