

Music And The Armenian Diaspora Searching For Home

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JOYCE RORY

Miayn Ashkharhē Kay Indiana University Press

This is a comprehensive bibliography of Armenian music dealing with not only the music itself but also issues of context and culture that will be of interest to ethnomusicologists working in the area of Armenian music. It also includes a discography that spans from classical music to pop and folk.

Arabkir-- Homage to an Armenian Community Wesleyan University Press

The first part of the study discusses the origins of the Armenians, the Urartian Kingdom, Armenia and the Achaemenid, Seleucid, Parthian, Roman, Sasanid and Byzantine periods. It also examines Christianity in Armenia and the development of an alphabet and literature. The work then continues with the history of Armenia during the Arab, Turkish and Mongol periods. A separate chapter deals with the history of Cilician Armenia and the Crusades. The second part concentrates on the Armenian communities in the Ottoman, Persian, Indian, and Russian empires (1500-1918). It also details the Armenian diaspora in Eastern and Western Europe, Africa, the Arab World, the Far East, and the Americas. The study concludes with lengthy chapters on the history of the three Armenian republics (1918-1920); (1921-1991 Soviet Armenia); and the current Armenian republic (1991-2001)

Identity and the Arts in Diaspora Communities Indiana University Press

Boghos Shahmelikian is a musician and in this book narrates the evolution of the post Genocide contemporary Armenian popular music in the Diaspora, commonly referred to as pop music. The Armenian word for it would be estradayin. Starting from the early 1960's a host of Armenian singers and musical bands appeared on stage in Lebanon using for the first time non-traditional instruments such as guitar, percussion drum-sets, electronic organ (keyboards), saxophone and the like ushering the Armenian music onto a new era away from its Ottoman influences. The 'invasion' of these musical bands lasted until the mid-1970's and tapered off with the onset of the Lebanese Civil war having altered the popular Armenian music. His narration makes for a fascinating reading.

Armenians of Worcester Arcadia Publishing

This book argues that Armenians around the world - in the face of the Genocide, and despite the absence of an independent nation-state after World War I - developed dynamic socio-political, cultural, ideological and ecclesiastical centres. And it focuses on one such centre, Beirut, in the postcolonial 1940s and 1950s.

Tsolin Nalbantian explores Armenians' discursive re-positioning within the newly independent Lebanese nation-state; the political-cultural impact (in Lebanon as well as Syria) of the 1946-8 repatriation initiative to Soviet Armenia; the 1956 Catholicos election; and the 1957 Lebanese elections and 1958 mini-civil war. What emerges is a post-Genocide Armenian history of - principally - power, renewal and presence, rather than one of loss and absence.

That Promising Reality Ergon Verlag

Translated by E. Gulbekian, edited with introduction by N.V. Nersessian. Komitas Vardapet was the giant of Armenian sacred and folk music. Eight of Komitas's principal musicological studies have been selected from his Collected Works published in Yerevan in 1941.

Armenian Diaspora Public Opinion (1) Bloomsbury Publishing

Experiencing Armenian Music in Turkey: An Ethnography of Musicultural Memory is structured to explore different domains of cultural memory encoded in and conveyed through Armenian musicking practices. Burcu Yildiz discusses the sounds, performance practices and discourses in terms of her personal journey and multi-sited ethnographic experiences rather than as an attempt to describe Armenian music in Turkey. The author offers a critical look at various issues including historical framework on the possibilities of expression concerning Armenian music in Turkey; yerki bari khump (Song and Dance Ensemble) performances and choir singing as a cultural recovery of Istanbul Armenians; Gomidas Vartabed's legacy and the notion of 'the authenticity of Armenian music'; the performance of 'homeland' in diaspora via the musical identity and life story of Onnik Dinkjian; and the process of 'constructing self' by means of musical representation of Arto Tunçboyacıyan. Through in-depth ethnographic analysis, Yildiz sheds light on the musical plurality and thereby endeavor to understand the influence of hybridity and transnational circulation on Armenian music. The issue of Armenian musicking, which the author has discussed as carrier of

cultural memory and a performative compound of identity, is simultaneously an expression of the loss experienced in 1915, and a means of dealing with that loss. The book will be of interest to the students and academics not only in ethnomusicology but also anthropology and cultural studies.

Armenian Identity in a Changing World Melcher Media Incorporated

How mass migration and a refugee crisis transformed Armenian culture in the 17th-century Ottoman Empire At the turn of the 17th century, the historical Armenian population centres in Eastern Anatolia and the Caucasus were ravaged by war with Persia, rebellion, famine and economic collapse. This instability caused mass migrations towards secure territories in Western Anatolia, Istanbul and Thrace, migrations which catalysed a renaissance of Armenian literary and cultural life in the Ottoman capital. This book traces the emergence, experiences and cultural and literary production of Armenian communities in and around Istanbul and the western provinces of the Ottoman Empire in the early modern period. Using both Ottoman Turkish and little-known Armenian sources, Henry Shapiro provides a systematic study of the Armenian population movements that resulted in the cosmopolitan remaking of Istanbul - and the birth of the Western Armenian diaspora. Key Features □ The first English-language book on Armenian cultural history in the early modern Ottoman Empire □ Based on original research using Armenian manuscripts and Ottoman Turkish archives □ Includes 3 black-and-white maps and 20 photographs of Armenian ruins, historical sites and manuscript pages Henry R. Shapiro is a Postdoctoral Fellow at the Polansky Academy for Advanced Study at the Van Leer Jerusalem Institute.

Lion Woman's Legacy Kitchener, Ont. : Impressions

Jews and Armenians are often perceived as peoples with similar tragic historical experiences. Not only were both groups forced into statelessness and a life outside their homelands for centuries, in the 20th century, in the shadow of war, they were threatened with collective annihilation. Thus far, academic approaches to these two "classical" diasporas have been quite different. Moreover, Armenian and Jewish questions posed during the 19th and 20th centuries have usually been treated separately. The conference "We Will Live After Babylon" that took place in Hanover in February 2019, addressed this gap in research and was one of the first initiatives to deal directly with Jewish and Armenian historical experiences, between expulsion, exile and annihilation, in a comparative framework. The contributions in this volume take on multidisciplinary approaches relating to the conference's central themes: diaspora, minority issues and genocide.

Review of Armenian Studies Mosaic Press

In this pathbreaking study, Pamela Steiner deconstructs the psychological obstacles that have prevented peaceful settlements to longstanding issues. The book re-examines more than 100 years of destructive ethno-religious relations among Armenians, Turks, and Azerbaijanis through the novel lens of collective trauma. The author argues that a focus on embedded, transgenerational collective trauma is essential to achieving more trusting, productive, and stable relationships in this and similar contexts. The book takes a deep dive into history - analysing the traumatic events, examining and positing how they motivated the actions of key players (both victims and perpetrators), and revealing how profoundly these traumas continue to manifest today among the three peoples, stymying healing and inhibiting achievement of a basis for positive change. The author then proposes a bold new approach to "conflict resolution" as a complement to other perspectives, such as power-based analyses and international human rights. Addressing the psychological core of the conflict, the author argues that a focus on embedded collective trauma is essential in this and similar arenas.

The Letters of Komitas Vardapet Scarecrow Press

It has long been assumed that no Armenian presence remained in eastern Turkey after the 1915 massacres. As a result of what has come to be called the Armenian Genocide, those who survived in Anatolia were assimilated as Muslims, with most losing all traces of their Christian identity. In fact, some did survive and together with their children managed during the last century to conceal their origins. Many of these survivors were orphans, adopted by Turks, only discovering their 'true' identity late into their adult lives. Outwardly, they are Turks or Kurds and while some are practising Muslims, others continue to uphold Christian and Armenian traditions behind closed doors. In recent years, a growing number of 'secret Armenians' have begun to emerge from the shadows. Spurred by the bold voices of journalists like Hrant Dink, the Armenian newspaper editor murdered in Istanbul

in 2007, the pull towards freedom of speech and soul-searching are taking hold across the region. Avedis Hadjian has travelled to the towns and villages once densely populated by Armenians, recording stories of survival and discovery from those who remain in a region that is deemed unsafe for the people who once lived there. This book takes the reader to the heart of these hidden communities for the first time, unearthing their unique heritage and identity. Revealing the lives of a peoples that have been trapped in a history of denial for more than a century, Secret Nation is essential reading for anyone with an interest in the aftermath of the Armenian Genocide in the very places where the events occurred.

Early Modernity and Mobility Edinburgh University Press

Essay aus dem Jahr 2009 im Fachbereich Theaterwissenschaft, Tanz, , Sprache: Deutsch, Abstract: There may be three things that shape the identity of the Armenian Diaspora and the Armenian people: the food, the music, and most importantly the remembrance of the Armenian Genocide in 1915. The genocide is present in music, literature, and movies. During the 20th century, Armenian playwrights have rediscovered the topic for the theatre and were thus able to bring the genocide back into the mind of both Americans and Armenians. This paper analyses William Roller's and Anna Antaramian's play The Armenian Question, published in 1977. The play embeds real interviews and experiences of genocide survivors in a fictitious hearing which takes place in the 1970s while the world is suffering a devastating famine. A Turkish general wants the board to raise the food ratio for the Turkish people and meanwhile the board interrogates genocide survivors who in compensation strife for justice. In the play the conflict between the Turkish General and the Armenian witnesses is representative for the conflict between Turkey and Armenia. The fictitious setting of the play functions as a background for the message, namely that Armenians strive for justice against the Turkish government and that they want Turkey to name it a genocide. The text is a hybrid genre between reality and fiction, but the key point is that the drama wants to inform people about the cruelties which have happened in 1915. Linda Hutcheon has coined the term of "historiographic metafiction" for novels which are situated in the past with fictitious elements. There can be different levels of reality and truth is continually negotiated. Although this term so far has only been applied to novels, I'd like to argue that there is an equivalent in The Armenian Question, which also plays with the perception of reality. Firstly, the genre of the documentary theatre is being outlined. Secondly, there will be an introduction to the concept of historiographic metafiction. Subsequently, a close reading of the play will be performed and lastly, the findings will be summed up in a conclusive statement.

Dawn of Armenian Pop Music Walter de Gruyter GmbH & Co KG

Komitas Vardapet is the most significant and iconic figure of Armenia. He is revered by all Armenians. A tragic figure and the genius of Armenian music, he survived the Armenian genocide, yet his story remains at the cultural center of the Armenian people and nation. All Armenians, both in Armenia and in the diaspora, recognize their soul and find their spiritual nature in Komitas. It is often said that the Armenian people continue today to live through him and his musical legacy. Much of the creative legacy of Komitas, music, papers, manuscripts, were destroyed or lost. Today, there is growing world-wide interest in Komitas' music with recordings, his concerts and performances. During his lifetime, Komitas was highly regarded by his musical colleagues everywhere, including in Europe. He traveled extensively to the major musical capitals of Europe, Berlin, Paris, Vienna and more. He also maintained a full and lively correspondence with churchmen, musical colleagues and intellectuals in many countries. His letters give us an opportunity to understand this brilliant musician who possessed remarkable features of charm, modesty, an acutely perceptive mind and an original wit. This new volume of The Letters of Komitas was first published in Armenia in 2014 and now, the English language world will have access to this important and unique volume. In Letters of Komitas, the reader has intimate access to the human side of Komitas. Within that towering musical figure, there is a regular man who jokes with his correspondents, laments the state of Armenian music corrupted by foreign influences, and takes pride in his contribution to Armenian identity. The letters in the book explore Komitas' relationship with the Church and demonstrate how the man now considered a musical genius was once the subject of criticism by some of his contemporaries. There are recordings of Komitas' voice available online that feature him singing some of his compositions. But Letters of Komitas gives readers access to the voice of the everyday human being who lived within that musical

giant and provides insights into the psyche and spirit of this unforgettable figure of Armenian history. This book contains 184 letters written by Komitas and 37 letters he received. It is the most complete collection to date, carefully edited. Each letter includes detailed background and notations for the reader
[Armenian Music](#) Mazda Pub

A “vivid and engrossing” narrative of one woman’s journey from shame and internal conflict to becoming a liberated, confident, and proud lesbian (Kirkus Reviews). The descendant of survivors of the Armenian genocide, Arlene Avakian was raised in America where she could live free. But even with that freedom, she found herself a prisoner of both her family and society, denying her heritage along with her true sexuality. After marriage and motherhood, Arlene found herself exploring the growing women’s lib movement of the 1970s, coming to embrace the strength of her grandmother—known as the Lion Woman—and realizing her full potential and personhood. Inspired by her passionate feminism and strengthened by a loving lesbian relationship, Avakian recollects and re-examines her personal history and the story of her courageous grandmother, revealing a legacy of radical politics, fierce independence, and a powerful affirmation of ethnic identity in this “extremely readable and often painfully honest book” (Library Journal).

Goodbye, Antoura Yale University Press

How does the constant presence of music in modern life—on iPods, in shops and elevators, on television—affect the way we listen? With so much of this sound, whether imposed or chosen, only partially present to us, is the act of listening degraded by such passive listening? In *Ubiquitous Listening*, Anahid Kassabian investigates the many sounds that surround us and argues that this ubiquity has led to different kinds of listening. Kassabian argues for a new examination of the music we do not normally hear (and by implication, that we do), one that examines the way it is used as a marketing tool and a mood modulator, and exploring the ways we engage with this music.

[Armenian and Jewish Experience between Expulsion and Destruction](#) Hippocrene Books

Survivors of the Armenian genocide of 1915 and their descendants have used music to adjust to a life in exile and counter fears of obscurity. In this nuanced and richly detailed study, Sylvia Angelique Alajaji shows how the boundaries of Armenian music and identity have been continually redrawn: from the identification of folk music with an emergent Armenian

nationalism under Ottoman rule to the early postgenocide diaspora community of Armenian musicians in New York, a more self-consciously nationalist musical tradition that emerged in Armenian communities in Lebanon, and more recent clashes over music and politics in California. Alajaji offers a critical look at the complex and multilayered forces that shape identity within communities in exile, demonstrating that music is deeply enmeshed in these processes. Multimedia components available online include video and audio recordings to accompany each case study.

The Rise of the Western Armenian Diaspora in the Early Modern Ottoman Empire Univ of California Press

At the beginning of the twentieth century, millions of immigrants came to the United States in search of a better life and greater opportunities for their families. However, the Armenians who came to Worcester between 1894 and 1930 were escaping a devastating genocide that tore their country apart. What they found and how they became an integral part of Worcester culture and history is the story found in *Armenians of Worcester*. Worcester was a mecca for many Armenians, who had escaped with little more than their lives. There were mills that provided work, and there was a growing number of Armenians who were struggling to make sense of what had happened in their homeland. The first Armenian Apostolic church and the first Armenian Protestant church in America were both in this city, and both helped to build new foundations for a community that was to enrich the city and slowly resurrect the art, theater, music, and food that celebrates the Armenian culture. The Armenian picnics that were an integrating influence in the early years continue even today as a gathering of clans and all who join in on these days of celebration.

Collective Trauma and the Armenian Genocide Stanford University Press

The *Vegan Armenian Kitchen Cookbook* is a collection of plant-based recipes and stories from Armenia and the Armenian diaspora. With over 115 recipes, the cookbook takes readers on a fascinating journey through Armenian cuisine and tradition. Infused with food-related idioms, and menu pairing and holiday planning suggestions, *The Vegan Armenian Kitchen Cookbook* serves as both a cookbook and a resource that will become an invaluable part of your kitchen.

Armenian Sacred and Folk Music Transaction Publishers

The dictionary & phrasebook series now offers 67 languages!

Each book comprises an introduction to the language, an alphabet and pronunciation guide, a basic grammar, a two-way dictionary, and a phrasebook. The grammar section presents the language’s main features, such as verbs, nouns, adjectives, gender and declension. Easy-to-follow explanations enable users to have simple conversations with native speakers. Western Armenian is the language spoken by most of the seven million Diaspora Armenians who live outside their historic homeland. Western Armenian speakers form the majority of Armenian spoken in the United States, Iran, and the Middle East. The language has helped to preserve a unified Armenian sense of identity and common cultural heritage throughout the world. This *Dictionary & Phrasebook*, an extension of that cultural heritage, offers insight into the historical roots of the Diaspora and provides an invaluable reference to the language itself. The book contains a resourceful two-way dictionary, an informative grammar section, and a collection of travel-oriented phrases. Armenian has its own unique alphabet, but to facilitate pronunciation, this book uses a commonsense Roman transliteration system.

[Western Armenian Dictionary & Phrasebook](#) The Feminist Press at CUNY

A close-to-the-ground account of musicians and dancers from Arcoverde, Pernambuco—a small city in the northeastern Brazilian backlands. The book’s focus on samba de coco families, marked as bearers of tradition, and the band Cordel do Fogo Encantado, marketed as pop iconoclasts, offers a revealing portrait of performers engaged in new forms of cultural preservation during a post-dictatorship period of democratization and neoliberal reform.

[Armenian-Americans](#) Routledge

The story of the Armenians has always been one of upheaval. For the past three thousand years, waves of immigrants left their homes—following ancient trade and pilgrimage routes, driven out by the 1915 Armenian Genocide, and fleeing countless wars, revolutions, and massacres. Despite this history of exile, today’s Armenian diaspora is strong and vibrant—with over eight million Armenians living in more than eighty-five countries across the globe. The story of these survivors, however, has been largely untold. Until now. With more than 160 photographs, this book is a beautiful and loving portrait of the global Armenian community captured in joyful detail by an exceptional photographer—highlighting this ancient community’s strength, versatility, and ability to survive.