

# Hagop Abrahamyan

Hasmik Avetisi Step'anyan

**Bazmach'ap' obyekt** Levon Hmayaki Abrahamyan,1997

*Türkiye Cumhuriyeti'nde Ermeniler* Cafer Ulu,2009

*Remnants* Elyse Semerdjian,2023-08-15 A groundbreaking and profoundly moving exploration of the Armenian genocide, told through the traces left in the memories and on the bodies of its women survivors. Foremost among the images of the Armenian Genocide is the specter of tattooed Islamized Armenian women. Blue tribal tattoos that covered face and body signified assimilation into Muslim Bedouin and Kurdish households. Among Armenians, the tattooed survivor was seen as a living ethnomartyr or, alternatively, a national stain, and the bodies of women and children figured centrally within the Armenian communal memory and humanitarian imaginary. In *Remnants*, these tattooed and scar-bearing bodies reveal a larger history, as the lived trauma of genocide is understood through bodies, skin, and—in what remains of those lives a century afterward—bones. With this book, Elyse Semerdjian offers a feminist reading of the Armenian Genocide. She explores how the Ottoman Armenian communal body was dis-membered, disfigured, and later re-membered by the survivor community. Gathering individual memories and archival fragments, she writes a deeply personal history, and issues a call to break open the archival record in order to embrace affect and memory. Traces of women and children rescued during and after the war are reconstructed to center the quietest voices in the historical record. This daring work embraces physical and archival

remnants, the imprinted negatives of once living bodies, as a space of radical possibility within Armenian prosthetic memory and a necessary way to recognize the absence that remains.

**Armenian American Almanac** Hamo B. Vassilian,1995

*Armenian Cilicia* Richard G. Hovannisian,Simon Payaslian,2008 Armenian Cilicia experienced a brilliant cultural era known as the Silver Age, with major advances in science and medicine, theology and philosophy, astronomy and musicology, art and architecture. Despite its successes, however, the Armenian kingdom, caught in the geopolitical contests among the major powers of the time, finally fell to the invading Mamluk armies in 1375. In the sixteenth century, Cilicia and most of the historic homelands to the east were incorporated into the Ottoman Empire, where Armenian life continued for four centuries until the calamitous events of the late nineteenth and early twentieth century violently eliminated the Armenian presence there.--BOOK JACKET.

**Review of Armenian Studies** ,2002

Word Order Correlations and Word Order Change Jasmine Dum-Tragut,2002

**Ararat** ,1985

*Daily Report* ,1994

**The Armenians in Jerusalem and the Holy Land** Roberta R. Ervine,Michael E. Stone,Nira Stone,2002 The Armenian presence in the Holy Land can be traced back to Christianity's first centuries. The first monastery there was

established by an Armenian, St Euthymius. It has been prominent and sustained through all the vicissitudes of this stormy country and the Armenian Quarter is an integral and distinctive part of Jerusalem's Old City today. This long history has created an unique form of Armenian life and language. The Armenians in Jerusalem and the Holy Land assembles essays by the world's leading authorities on numerous aspects of this ancient, richly traditional community. The essays were prepared on occasion of the thirtieth anniversary of the program in Armenian Studies at the Hebrew University of Jerusalem.

**Print Media in the Republic of Armenia** ,1997

**The Re-appropriation of the Past** Robert O. Krikorian,2003

**There Are Worse Things I Could Do** Adrienne Barbeau,2007-04-03 A revealing witty memoir of Adrienne Barbeau's career and marriages.

*Library of Congress Catalogs* Library of Congress,1976

**Հայաստան թուրքերեն գրքերի եւ հայաստան թուրքերեն պարբերական մամուլի մատենագիտութիւն, 1727-1968** Hasmik Avetisi Step'anyan,2005

**Treasures from the Ark** Vrej Nersessian,2001-06-21 Armenia was the first country to recognize Christianity as the official state religion in 301 AD, twelve years before Constantine's decree granting tolerance to Christianity within the Roman Empire. Ever since, Armenia has claimed the privilege of being the first Christian nation, and the wealth of Christian art produced in Armenia since then is testimony to the fundamental importance of the Christian faith to the Armenian people. This extensive new survey of Armenian

Christian art, published to accompany a major exhibition at The British Library, celebrates the Christian art tradition in Armenia during the last 1700 years. The extraordinary quality and range of Armenian art which is documented includes sculpture, metalwork, textiles, ceramics, wood carvings and illuminated manuscripts and has been drawn together from collections throughout the world—many of the examples have never before been seen outside Armenia. In his authoritative text, Dr. Vrej Nersessian, Curator at The British Library, charts the development of Christianity in Armenia. This fascinating history is essential to an understanding of the art and religious tradition of Armenia, a country in which the sense of the sacred extends well beyond the purely religious, infiltrating the entire fabric of Armenian affairs to create a fascinating culture. This sumptuously illustrated book will be of immense value to anyone with an interest in Byzantine art and culture, the history of Christianity and the history of Armenia and the Middle Orient.

**Saint Basil of Caesarea and Armenian Cosmology** Robert W. Thomson, 2012  
Preliminary versions of parts of the following book have been presented at conferences or lectures in Oxford, London, Paris and Geneva--P. ix.

**The Armenian Evangelical Church** Vahan H. Tootikian, 1982

Christianisation de l'Arménie: L'oeuvre de saint Grégoire l'illuminateur du milieu du IIIe siècle aux années 330 Maxime K. Yevadian, 2010

The Art of the Crusaders in the Holy Land, 1098-1187 Jaroslav

Folda,1995-08-25 The Art of the Crusaders in the Holy Land, 1098-1187 examines the art and architecture produced for the Crusaders in Syria-Palestine during the first century of their quest to recapture Jerusalem. Commissioned by kings and queens, patriarchs and bishops, knights and merchants, who came as pilgrims or settlers to the Holy Land, it is an art of manuscript illumination, fresco painting, mosaics, stone sculpture, metalwork, ivory carving, coins and seals by artists trained in the Latin West, and the Byzantine and Islamic East. Combining the stylistic and iconographic traditions of these regions, Crusader art defies easy categorization: indeed, it is a unique phenomenon within the spectrum of medieval art.

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