

**CULTURAL ENCOUNTERS
IN THE TURKISH-SPEAKING
COMMUNITIES OF THE
LATE OTTOMAN EMPIRE**

Edited by
EVANGELIA BALTA

with the contribution of
MEHMET ÖLMEZ



**THE ISIS PRESS
ISTANBUL**

**CULTURAL ENCOUNTERS
IN THE TURKISH-SPEAKING COMMUNITIES
OF THE LATE OTTOMAN EMPIRE**

© 2014 Evangelia Balta & The Isis Press

Published by

The Isis Press

Yazmacı Emine sokak 4/A

Burhaniye-Beylerbeyi

34676 Istanbul

Tel.: 90 (0216) 321 38 51

Fax: 90 (0216) 321 86 66

e-mail: isis@turk.net

www.theisispress.org

First edition 2014

ISBN: 978-975-428-525-3

Baskı: İSİS

Yazmacı Emine sokak 4/A

Burhaniye-Beylerbeyi

34676 Istanbul

Tel.: 90 (0216) 321 38 51

Fax: 90 (0216) 321 86 66

TABLE OF CONTENTS

**CULTURAL ENCOUNTERS
IN THE TURKISH-SPEAKING
COMMUNITIES OF THE
LATE OTTOMAN EMPIRE**

Editor: Evangelia BALTA

with the contribution of Mehmet ÖLMEZ

**THE ISIS PRESS
ISTANBUL**

TABLE OF CONTENTS

<i>Note on Contributors</i>	7
<i>Acknowledgments</i>	15
<i>Preface</i>	17

Part I: LANGUAGE, LITERATURE, CULTURE

<i>Evangelia Achladi</i>	
<i>The Reverend Father Meletios Sakoulidis (1926-2009) and his Karamanlidika Collection</i>	21
<i>Stavros T. Anestidis</i>	
<i>Yunan ve Türk Edebiyatında Erken Karamanlı Tiplerleri</i>	29
<i>Selenay Aytac</i>	
<i>Unification of Karamanlides' Memories: A Proposal for Creating the Karamanlidika Virtual Library</i>	41
<i>Murat Cankara</i>	
<i>Reading Akabi, (Re-)Writing History: On The Questions of Currency and Interpretation of Armeno-Turkish Fiction</i>	53
<i>Merih Erol</i>	
<i>Cultural Manifestations of a Symbiosis : Karamanlidika Epitaphs of the Nineteenth Century</i>	77
<i>Matthias Kappler</i>	
<i>The Place of the Grammatiki tis Tourkikis Glossis (1730) by Kanellos Spanós in Ottoman Greek Grammarianism and Its Importance for Karamanlidika Studies</i>	105
<i>Sabri M. Koz</i>	
<i>Bir Âşık Tâlib-Bir Karamanlıca Dîvân: Dîvân-ı Tâlib</i>	119
<i>Laurent Mignon</i>	
<i>"Πάτερ bizim": Notes on the Nature of Karamanlı Literature</i>	137
<i>Mehmet Ölmez</i>	
<i>Karamanlılardan Uçhisar'a Kalanlar</i>	149
<i>Alexandra Sfoini</i>	
<i>Turcophonie, orthodoxie et langue grecque</i>	155
<i>Johann Strauss</i>	
<i>Le lexique technique du christianisme en karamanlı : remarques préliminaires</i>	177
<i>Aude Aylin de Tapia</i>	
<i>De La Porteuse de Pain (1884) à l' Etmekçi Hatun (1885). Un roman populaire français chez les Karamanlis</i>	223
<i>Oxana Efrosinia Trandafilova-Louka</i>	
<i>A Gagauz Folk Adaptation of the Karamanlidika Poem Abraham's Sacrifice: A Comparative Linguistic Approach</i>	257

Part II: THE PRESS

Evangelia Achladi	
<i>The Karamanlidika periodical AKTIS (1913-1915)</i>	281
Garo Aprahamyan	
<i>A Note on Sdepanyan's Bibliography of Armeno-Turkish periodicals ..</i>	303
Evangelia Balta – Nurdan Şafak	
<i>The "Derviş" Savvas Rumi Paşa and the Karamanlidika Newspaper</i>	
Sebat	311
Ayca Baydar	
<i>Karamanlidika Press between Greek and Turkish Nationalism (1920-1923)</i>	335
Stefo Benlisoy	
<i>"Another Newspaper in our Language!" : Competition and Polemic in the Karamanlidika Press</i>	359
Stelios Irakleous	
<i>Sociolinguistic Aspects of Αγγελιαφόρος Τζοτζουκλάρ ιτζούν 1872-1896</i>	393
Meryem Orakçı	
<i>Karamanlica Bir Gazete : TERAKKI</i>	411
Şehnaz Şişmanoğlu Şimşek	
<i>Karamanlidika Literary Production at the end of the 19th Century as reflected in the pages of Anatoli</i>	429
<i>Index</i>	449

NOTES ON CONTRIBUTORS

Evangelia Achladi has been in charge of the “Sakoulidis Book Collection” at the Greek Consulate in Istanbul since September 2012. From 2002 to 2012 she taught Turkish at the department of “Turkish and Modern Asiatic Studies” at the University of Athens. During the period 1994-2000 she taught Modern Greek at the department of “Greek Language and Literature” at the University of Ankara. Her research interests lie in 20th century Ottoman History (social and educational history of the Asia Minor communities, Karamanlidika literature).

Stavros Th. Anestidis is an historian and Assistant Director of the Centre for Asia Minor Studies. He received his PhD in Political Science in 1993. His academic interests focus on the history of ideas in Istanbul and Asia Minor during the late 19th century. In 2002 he translated into Greek the Karamanli original copy of Ioannis Kalfoglou's work *Μικρά Ασία Κητασηνήν Ταρχιέ Δζαγραφιασή* (1899) [= *Historical Geography of the Asia Minor Peninsula*, Athens: Centre for Asia Minor Studies, 2002]. His studies and articles have been published in several journals and collective volumes.

Garo Aprehanyan is an independent researcher living in Beirut. His current research is centered on Armeno-Turkish publications and contemporary Armenian literature in Istanbul. He has authored "Contemporary Armenian Writers of Istanbul", vol. I (Beirut, 2004, in Armenian). He has edited Levon Vartan's "Taxes in the Ottoman and Persian Empires. 14th to 20th centuries" (vol I: Yerevan, 2004; vol II: Beirut, 2012, in Armenian). He has contributed to the editing of Kevork Pambukciyan's "Ermeni Kaynaklarından Tarihe Katkılar". vol I: "Istanbul Yazıları" (Istanbul, 2002, in Turkish), vol. II "Ermeni Harfli Turkce Metinler" (Istanbul, 2002, in Turkish), vol. IV "Biyografileriyle Ermeniler" (Istanbul, 2003, in Turkish), and Orlando Carlo Calumeno's and Osman Koker's "100 Yil Once Turkiye'de Ermeniler" (Istanbul, 2005, in Turkish). He currently collaborates with his wife Vergine Tchertchian-Aprehanyan, editing and publishing "PTIT" children's magazine (in Armenian).

Selenay Aytac is an Associate Professor at Long Island University and an adjunct faculty at Pratt Institute, NY and St. Johns University, NY. She taught summer seminars at the Polytechnic University of Valencia, Spain and presented numerous lectures at the Turkish Universities.

Evangelia Balta directs the Programme of Ottoman Studies at the National Hellenic Research Foundation. Her field of study includes economic and social history during the Ottoman period, as well as Greek Culture in Anatolia. Since 2008 she has organized three International Conferences of

Karamanlidika Studies. Since 2011, she has conducted seminars on Karamanlidika Studies at the annual summer school in Cunda Island organized by the Ottoman Studies Foundation. She is an honorary member of the Turkish Historical Society and she was awarded the medal "Order of Merit" (Liyakat Nişanı) in 2014.

Ayca Baydar is a PhD student at the School of Oriental and African Studies, University of London, where she also got her MA degree. Earlier she did her BA at the Middle East Technical University in the History Department. Her work focuses on Karamanlis in the Greco-Turkish War 1919-1922.

Stefo Benlisoy, born in İstanbul, received his Bachelor's degree at Boğaziçi University, Department of Psychology and obtained his master's degree and PhD from the Department of History at the same University. His PhD Thesis is entitled "Education in the Turcophone Orthodox Communities of Anatolia during the Nineteenth Century". He is currently a faculty member at Istanbul Technical University, Department of Humanities and Social Sciences. His interest fields include Ottoman Greeks, Ottoman intellectual history, Ottoman labour history and modern Turkish history.

Murat Cankara received his PhD in Turkish literature from Bilkent University in 2011 with a dissertation entitled "Empire and Novel: Placing Armeno-Turkish Novels in Ottoman/Turkish Literary Historiography". His PhD research focused on the novels written by Ottoman Armenians in the Turkish language using the Armenian script between 1850 and 1870. He was a 2012-13 Manoogian Simone Foundation Post-Doctoral Fellow in the Armenian Studies Program at the University of Michigan, Ann Arbor, and is currently teaching at the Faculty of Social Sciences and Humanities at the Social Sciences University of Ankara.

Merih Erol currently teaches at the History Department of Boğaziçi (Bosphorus) University in Istanbul. She was a visiting scholar at Harvard University, The Minda de Gunzburg Center for European Studies (2012-2013). She was awarded the Hannah Seeger Davis Post-Doctoral Research Fellowship in Hellenic Studies, Princeton University (2011-2012). Among her recent publications are: 'Surveillance, Urban Governance, and Legitimacy in late Ottoman Istanbul: Spying on Music and Entertainment during the Hamidian Regime (1876-1909)', *Urban History* 40/4 (2013): 706-25; and 'Music and the Nation in Greek and Turkish Contexts (19th-early 20th c.): A Paradigm of Cultural Transfers', *Zeitschrift für Balkanologie* 47/2 (2011): 165-75.

Stelios Irakleous is a graduate of the University of Cyprus (BA Turkish Studies) and Leiden University (ResMa Turkish Studies). At present he is a PhD candidate of Leiden University. His main research interests are Turkish literature in Greek letters (Karamanlidika); language contact between Turkish and Greek languages; and missionary linguistic practices in the 18th century.

Matthias Kappler, Associate Professor of Turkish Linguistics and Literature until 2012 at the University of Cyprus, currently holds the same position at the University of Venice Ca' Foscari. He is Editor-in-Chief of the *Mediterranean Language Review*. His main research interests are language contacts in South-Eastern Europe, Asia Minor and Cyprus; Turkish texts in Greek letters ('Karamanlidika'); Greek Islamic philology; History of Greek-Ottoman grammarianism; and Ottoman language and literature in the 18th and 19th centuries.

M. Sabri Koz born in the village of Kırkgöz in the municipality of Divriği in Sivas in 1950. A retired teacher of Turkish and literature, a folklorist and researcher of folk literature. He works as an editor and consultant for Yapı Kredi Publications. His field of research includes the tradition of the *âşıklar*, Nasreddin Hoca and the folk bards, and particularly old manuscripts and printed publications related to the above topics.

Laurent Mignon is Associate Professor of Turkish at the University of Oxford and a Fellow of Saint Antony's College. His research interests include modern Turkish literature and intellectual history, minority literature, socialist literature, biblical themes in Turkish literature and modern Jewish intellectual history. From 2002 to 2011 he taught at the Department of Turkish Literature at Bilkent University in Ankara. His most recent book is *Hüzünlü Özgürlük: Yahudi Edebiyatı ve Düşüncesi Üzerine Yazılar* (A Sad State of Freedom: Writings on Jewish Literature and Thought, 2014).

Meryem Orakçı was born in 19 January 1986 in Istanbul. After completing her primary and secondary education in Istanbul, she started her degree in the history department at Marmara University in 2004. She completed her Master's degree at the Institute of Turkic Studies; her thesis title was "*Selam Gazetesine Göre Rodos Müslümanları*", which was published in April, 2012 entitled "*Rodos Müslümanları*". She currently continues her PhD at Ankara University in the Institute of Turkish Revolution History.

Mehmet Ölmez was born in Uçhisar / Nevşehir (1963). Studied at Hacettepe University, in the Turkish Language and Literature department. Graduated in 1985 and began work at the Turkish Language Academy (Türk Dil Kurumu). Studied Old Uighur Golden Light Sutra and Old Uighur Xuanzang Biography at Hacettepe University as MA and PhD student (1985-1994). Concurrently on an exchange scholarship (DAAD) he studied Mongolistics, Buddhism and Turcology at Göttingen University (1991-1994). Worked at Hacettepe University as associate professor from 1995 to 1998. Worked at Tokyo University of Foreign Studies from 1998 to 2000. Since 2001 he has worked at Yıldız Technical University and also at Boğaziçi University. In the last 12 years he has worked at Göttingen University, Beijing Minzu University of China. Topics, research interests: Old Turkic Inscriptions from Mongolia, Old Uighur Buddhist Texts from Silk Road, Turkic languages from Southern Siberia and China, lexicology.

Alexandra Sfoini is currently Associate Researcher at the Institute for Historical Research, Section for Neohellenic Research, at the National Hellenic Research Foundation. She has participated in research projects related to the creation of data bases of Neohellenic translations (15th-19th centuries) and is in charge of the research project "Language learning, translations, concepts, 18th-20th centuries". She has published the books *Foreign authors translated in Modern Greek, 15th-17th centuries*, Athens, N.H.R.F., 2003 (in Greek) and *History of Concepts. Itineraries of the European Historiography*, Athens, EMNE-Mnemon, 2006.

Johann Strauss graduated from the University of Munich where he studied German, Romance languages and Turcology. He did his PhD in 1987 with a thesis on a 17th Century Ottoman chronicles. He taught at the Institut für Geschichte und Kultur des Nahen Orients sowie für Turkologie (Munich), at the Centre for Byzantine, Ottoman & Modern Greek Studies of Birmingham University (UK), and the Orientalisches Seminar of Freiburg University. Between 1988-1989, he was Referent at the Orient Institut of the Deutsche Morgenländische Gesellschaft in Istanbul. Since 1997, he has taught at the Turkish Department of Strasbourg University, among other things, the history of Turkish and Ottoman literature, the history of the Turkish language, and Ottoman Turkish. He has published numerous articles in English, French and German on a variety of topics, in particular, translations from Western languages, the history of printing and publishing, and linguistic and cultural contacts between the various communities of the Ottoman Empire.

Nurdan Şafak, who holds a doctorate from the University of Marmara (2006), is now an Assistant Professor in the Department of History at Fatih Sultan Mehmet Vakıf Üniversitesi, Istanbul. She is interested in Ottoman social and political history.

Şehnaz Şişmanoğlu Şimşek, Undergraduate studies at the University of Boğaziçi in Philosophy (2000). MA in Turkish Literature at Bilkent University. She has recently completed her PhD dissertation at Boğaziçi University in the Department of Turkish Language and Literature. The title of the dissertation is "Stuck Between Two Worlds: Karamanlidika Literary Production, Evangelinos Misailidis and *Temaşa-i Dünya ve Cefakâr u Cefakeş* As a Case of Rewriting". She is a lecturer and coordinator of Turkish Courses at Kadir Has University. Main research areas: Nineteenth and Twentieth Century Modern Turkish Literature, Karamanlidika Literature, Minority Literatures, Literary Culture and History, Intertextuality and Rewriting in Literature, Serialized Novels.

Aude Aylin de Tapia is a PhD Candidate in Ottoman History at the EHESS (Paris) and the Boğaziçi University (Istanbul). She previously received her BA and MA in History at the University of Strasbourg. Her ongoing PhD Thesis is about cultural and socio-economic relations between Orthodox Christians and Muslims in 19th-century Cappadocia. She is currently a Fellow

of the Turkish Cultural Foundation and associate researcher at the Institut français d'études anatoliennes.

Oxana Efrosinia Trandafilova-Louka was born in Avdarma (Autonomous Territorial Unit of Gagauzia, Republic of Moldova). Her first undergraduate studies were in Romanian language and literature/Gagauz language and literature (BA 2003) from the State Pedagogical University 'Ion Creanga' of Chişinău. She is currently completing her second undergraduate degree in Turkish Studies – Linguistics / Literature at the University of Cyprus. Her main research interests lie in historical linguistics and sociolinguistics, especially in the study of language contact in the eastern Balkans and southern Bessarabia, as well as in the documentation and description of Balkan Turkish and Gagauz dialects through linguistic fieldwork.

ACKNOWLEDGEMENTS

The 1997-98 academic year coincided with a period of intense activity for me, as I was involved in a number of projects. I was particularly busy with the preparation of the book 'The Language of the Body' which was published in 1998. I was also involved in a number of other projects, including the preparation of the book 'The Language of the Body' which was published in 1998. I was also involved in a number of other projects, including the preparation of the book 'The Language of the Body' which was published in 1998.

I am very grateful to those colleagues who accepted the invitation to participate in the project. I am also grateful to those who provided the material for the project. I am also grateful to those who provided the material for the project.

I am also grateful to those who provided the material for the project. I am also grateful to those who provided the material for the project. I am also grateful to those who provided the material for the project.

LANGUAGE LITERATURE, CULTURE

The book 'The Language of the Body' is a collection of essays on the language of the body. It is a collection of essays on the language of the body. It is a collection of essays on the language of the body. It is a collection of essays on the language of the body.

The book 'The Language of the Body' is a collection of essays on the language of the body. It is a collection of essays on the language of the body. It is a collection of essays on the language of the body. It is a collection of essays on the language of the body.

The book 'The Language of the Body' is a collection of essays on the language of the body. It is a collection of essays on the language of the body. It is a collection of essays on the language of the body. It is a collection of essays on the language of the body.

The book 'The Language of the Body' is a collection of essays on the language of the body. It is a collection of essays on the language of the body. It is a collection of essays on the language of the body. It is a collection of essays on the language of the body.

ACKNOWLEDGEMENTS

First of all, many thanks to the colleagues who hastened to support our efforts by attending the Workshop (2 November 2013) either as speakers or as members of the audience. Some of the audience, better acquainted than any with Karamanlidika printed matter, actively contributed to the various phases of organizing our workshop, and others agreed under the present tight economic conditions, to yield the floor to younger colleagues. I thank them for their generosity.

I owe many thanks to those colleagues who accepted the invitation to contribute material to the volume, which was thus enriched by a further 10 studies that increased the range of its topics.

I specially wish to thank the people of Uçhisar, compatriots and friends of Mehmet Ölmez, who generously offered accommodation. The people of Anatolia are different. I have always said so. Their words and gestures exude a different kind of warmth. They are people of different calibre. We are grateful to the following hotels and persons: Argos in Cappadocia, Karlık Stone House & Bakkal Kemal (Kemal Çehrelı), Anatolia Pension, Lale Saray Hotel, Zühal Shop – Uçhisar, which provided hospitality to the participants and premises for the workshop. Last but not least, I am extremely moved by the participation of local people who hastened to join us. My heartfelt greetings to my ancestors' compatriots.

Grateful thanks go to all those who in their own way assisted and financially and morally supported the organization of the Workshop. The Consul General of Greece in Istanbul, Nikos Mathioudakis, and the Consul Victor Maligoudis, my friend Yorgo Istefanopoulos, president of Kadıköy Rum Ortodoks Cemaati Kiliseleri, Mektepleri ve Mezarlığı Vakfı, as well as two anonymous donors. Lastly my sincere gratitude goes to the Turkish Cultural Foundation. The proceedings book could not be published without its generous support. Yet again Karamanlidika Studies was embraced by this Foundation, which promotes and preserves Turkish cultural heritage.

I am particularly grateful to Carol Haros, Danielle Morichon and Sabri M. Koz for the editing of the texts, for all their invaluable comments and for helping me resolve many editorial queries. They are not responsible for any errors in this book - I only wish they were. Many heartfelt thanks go to Akis Kovouldopoulakis for his help in shaping the title of the book, and to Angie Zouridakis, who helped in drafting the index.

Special thanks also go to my old and dear friend Sinan Kuneralp who included the book among his publications and I am deeply grateful to all the editorial staff at Isis Press for their patience and professionalism during the book's long journey.

PREFACE

In November 2013 the III International Workshop of Karamanlidika Studies was held in Uçhisar. It is very fortunate that this academic meeting took place in Cappadocia, the place where a large number of Turkish-speaking Rums lived for centuries up until the Population Exchange. One study in the book refers to the vocabulary used in rural, everyday life which these people left behind in their birthplace.

The singularity of the Workshop held on 2nd November 2013 was that it brought together both new and younger people, young men and women who have expressed a desire to become involved in this academic field. A key concern of the organizers of this academic meeting was to give new colleagues the chance to meet one another, to hear about each other's work, so as to encourage bonds and collaboration between them, and also for them to be given the opportunity to get to know some of the older colleagues in the sector. Moreover the workshops that we are trying to organize on a regular basis also play a coordinating role, to create networks of communication between people involved in Karamanlidika studies, as there is a pressing need for cooperation to crosscheck individual observations and assumptions in the academic research that is already underway. Those not participating in the Workshop were without a doubt many more than those that did. That is why they were called upon to contribute to the publication of the book, as unfortunately the tough economic times in which we live do not allow for larger events.

A couple of words about the contents of the book before you, a book which reflects the objectives involved in the organization of the Workshop and also the status of the research as regards the abundance of topics studied, as well as the dearth or lack of others.

The first section entitled Language, Literature and Culture includes thirteen studies of varied content. The majority focus on the topic 'identity and alterity' from various angles, each with the text as field of analysis, a universe in which the writer, the reader, the time and the moment coexist. The example of *Βαβυλωνία (Babylonia)* by Vyzantios and *Bir Namus Meselesi* by Mahmut Yesari shows that the literary theme is but the space where the identity of the 'other' is revealed and that ultimately the text serves as an image.

Approaching identity by querying difference is the basic characteristic of some of the other studies in the same section. Karamanlidika book production, the overwhelming majority of which is known to be translations, adaptations, collections and hybrid products of osmosis, is the creation of a historical conjuncture linked to a cultural context. It is in other words the field for the study of a wider process of cultural transfer, in which the process of intake, assimilation and differentiation can be detected. It is a loom on which a variety of processes are woven, the key one being the path from the

transmitter to the receiver. Consequently the translations in Karamanlidika of European and Greek essays come under historical research as they mainly include social and cultural phenomena, evidence of the diverse, hierarchical relations between cultures. Studies in the first section of the book present the phenomenon of cultural exchange and penetration, as well as efforts made through name changes and alterations to the ideological content so as to make the work more relevant to the receiver. Vocabulary used in translations of theological and dogmatic works, catechisms is studied alongside the context of the cultural environment in which it was found. This production of translations could only be promoted through its historical references, namely in relation to the prevalence of the Muslim population in Anatolia, both culturally and demographically, after the end of the Byzantine Empire.

The studies in this section reflect the way in which consciences, identities and diversities were shaped amidst an environment of social, cultural and religious interactions within the geographical area of the Ottoman Empire. From the Karamanlidika example, in which more than one cultures meet, and which shows that intercultural relations are not necessarily interpolar in nature, we can observe the translating phenomenon during the 19th and early 20th century. Karamanlidika book production constitutes therefore a wonderful field for observing the role of the intermediary, the mediator, and consequently our research desiderata must also include the study of the mediating role of Greek or Armeno-Turkish printed matter, in other words its position midway between the original Western work and the Karamanlidika version. I believe that recent quests and the interest shown over the last few years in the position of translation in Ottoman literature will contribute to the further improvement of similar research in Karamanlidika studies.

In the Workshop programme the theme of six of the fourteen papers refers to a Karamanlidika periodical or newspaper. It was time, seeing as a host of new researchers have been trained, to launch a systematic indexing. So some research was assigned to amass information included in the Turkish press written in Greek characters that has been located up to present. The gradual creation of a database will clearly constitute the crucial step that will expedite the progress of Karamanlidika studies. The importance of the Karamanlidika press has repeatedly been highlighted. Papers at our previous workshops and occasional publications by our colleagues have emphasized this and it is significant that colleagues, who in the past have contributed their studies in this field, have returned to this interesting theme in this book.

The second section of the book entitled 'The Press' contains eight projects, some of which are infrastructure projects, and other studies on subjects from the wide range of topics offered by the press. All of them open up new topics in researching Karamanlidika studies and demonstrate the need for corresponding research projects to be commissioned in the field of the Armeno-Turkish press. In general they show the need for the press of non-Muslim subjects to be crosschecked and for it to be compared with the material from newspapers and periodicals that were available printed with the Arabic alphabet in the later years of the Ottoman era, a very significant historical period, so that identities and diversities may be also located there. The creation of a database on Karamanlidika press, accessible to all, must be

given priority. We all have need of it. The project is already underway, thanks to the groundwork done by the Workshop, and some infrastructure projects included in the book will constitute the first contributions to the database, along with all those periodicals indexed up to present, with more following on in the future.

The two final collective volumes of Karamanlidika Studies, while containing the Proceedings of the Workshops, are independent of the Symposia. They contain studies that were not included in the Symposia programmes, with the aim of accumulating as many research fields as possible and undertaking more complex interpretations. Today, giving by way of introduction to this volume, an account of the Workshop held on 2nd November 2013, we can say that some of the objectives set while planning the third academic meeting on Karamanlidika Studies have been achieved. In all probability along with the discussion that will follow publication, we shall be able to reformulate our issues, and that would be the most significant.

Athens, 2 November 2014
Evangelia Balta