

# Karamanli Press (Smyrna 1845 - Athens 1926)

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The term 'karamanli' press covers the newspapers and periodicals written in Turkish but printed with Greek characters, that circulated after the mid-nineteenth century. Product of the multiethnic and polyglot Ottoman Empire,<sup>1</sup> the karamanli press was addressed primarily to the Turcophone Rums from

Caramania, the wider region of Cappadocia, who were residing in the urban centres of the empire. Analogous examples to that of the karamanli press are encountered among other ethnic groups in the empire, the Armenians<sup>2</sup> and the Jews.<sup>3</sup> In Yannina and Chania newspapers in Greek, printed in Os-

1 On the press in the Ottoman Empire see Jean Henri Abdolonyme Ubicini, *Lettres sur la Turquie ou Tableau statistique, religieux, politique, administrative, militaire, commercial, etc. de l'empire ottoman*, Paris<sup>2</sup> 1853, 257-262. Also Clement Huart, «La Presse Musulmane. Liste des journaux ottomans», *Revue du Monde Musulman*, fasc. 8 (1909), 97-139. Roderic Davison, «How the Ottoman Government Adjusted to a New Institution: the Newspaper Press», *ibidem*, *Nineteenth Century Ottoman Diplomacy and Reforms*, Analecta Isisiana XXXIV Istanbul 1999, s. 361-370

2 The Armenian-Turkish Medjimouéh-Havadis is recorded, see Jean Henri Abdolonyme Ubicini-Pavert de Corteille, *Etat present de l'empire ottoman. Statistique, gouvernement, administration, finances, armée, communautés non musulmanes ... d'après de Sahnâmeh (Annuaire impériale) pour l'année 1293 de l'Hégire (1875-76) et les documents officiels les plus récents*, Paris 1876, 174. In the closing decades of the nineteenth century, 11 Armenian newspapers circulated in the Ottoman capital, five of which were in Turkish with Armenian characters. See A. Palaiologlou, *Diary of the East. Governmental, literary and scientific of the year 1884... Third year*, Constantinople, Press of I. Pallamaris 1883, s. 126-127 (in Greek). For the newspapers 'Takvim-i Vekayi' and 'Kheyal', which were published in Turkish with Armenian charac-

ters, see Kevork Pamukciyan, «Mizahî "Hayal" Gazetesinin Ermeni Harflî Türkçe Baskısı», *Tarih ve Toplum* 42 (1987), 356-360. The article was also published elsewhere, see *ibidem*, *Ermeni Harflî Türkçe Metinler*, vol. II (publ. Osman Köker), Istanbul 2002, s. 139-145

3 'The Jews learnt the languages of the country in which they lived, and they wrote them all with the Hebrew alphabet. In Greek lands, in later times, we have three Jewish literatures in foreign languages. The Turcophone of Asia Minor, the Grecophone of the Jewish communities in Greece and the Ladino of the Spanish-speaking Jews of Thessaloniki. All written with Hebrew characters and the pride of the Grecophone being the translation of the Pentateuch of the Karaites, printed in 1547', see Iordanis T. Pamboukis, «The Literature in a Foreign Language», *Diavazo* iss. 31 (May 1980), 30 (in Greek). The first Jewish newspaper in Ladino was published in Smyrna in 1842. 'Intellectuals who tried to spread the knowledge of the Turkish language brought out journals such as *El Üstad* in Turkish with Hebrew letters, or added a page in Turkish to a journal in Ladino such as *El Messeret*.' See Anver Levy, «The Jewish Press in Turkish», *Jewish Journalism and Printing Houses in the Ottoman Empire and Modern Turkey*, Gad Nassi (ed.), The Isis Press, Istanbul 2001, s. 23

manli, circulated and were read by the Turkish-Yanhiots and the Turkish-Cretans, the majority of whom spoke exclusively Greek.<sup>4</sup> “Greek-speaking Muslims in Crete wrote Greek in Arabic letters, while Turkish-speaking Christians in Anatolia wrote Turkish in Greek or Armenian letters, according to their Church. Not language, but script was the visible and outward sign distinguishing Muslim from unbeliever” observes Bernard Lewis.<sup>5</sup>

The reading public of the karamanli press was the Turkish-speaking Rums of Constantinople, a class of merchants and professional craftsmen who had migrated to the capital of the empire, virtually all of them from the heartland of Asia Minor. Now wealthy and of established economic and social status, they wished to be informed of what was going on inside the Ottoman Empire as well as in the world at large, just as they also needed a platform to express themselves.<sup>6</sup> Because they had no knowledge of Greek, they were unable to read, for example, the *Neologos* by S. Voutyras, just as they were unable to read Osmanli, the Arabic characters of Turkish, and

to understand the difficult Arabo-Persian language of the Turkish newspaper *Takvim-i Vekayi*.<sup>7</sup> A simpler format had to be found, which in fact existed in practice, since karamanli books had been circulating since the early eighteenth century.<sup>8</sup> Consequently, the karamanli press is no more than the continuity of the tradition of the karamanli book in the sector of the Turcophone Rum population, and not only this. By the same token, the Armeno-Turkish press constituted the continuity of the tradition of the Armeno-Turkish book, within the context of the Ottoman Empire.<sup>9</sup>

Pioneer and protagonist in the sector of the karamanli press was Evangelinos Misailidis, publisher of the long-lived Turcophone newspaper *Anatoli* (= East) and of a host of karamanli books. He wrote in 1872: ‘We are proud to say that we are the first and only representatives of the press of the Christian peoples to publish issues in the Turkish language with Greek characters. Because whereas in this way they were accustomed somewhat imperceptibly to learning Greek, at the same time our

4 Iordanis T. Pamboukis, op. cit., 30. There is information that the newspaper *Medayih-Hamidiye*, in Turkish with Greek characters, circulated in Chania. See Orhan Koloğlu, «La presse turque en Crète», *Presse turque et presse de Turquie*, Actes des colloques d'Istanbul, Nthalie Clayer, A. Popovic, Thierry Zacone (eds), Istanbul 1992, s. 263

5 Bernard Lewis, *The Emergence of Modern Turkey*, Oxford University Press, London-Oxford-N. York 1968, s. 426

6 In addition to the information newspapers provided for their reading public, they also fulfilled an educative role. This is explicitly stated in many articles, as for example the article in ‘Takvim-i Vekayi (14 May 1832) ‘a further aim is to ensure useful knowledge regarding trade, science and the arts’, see Bernard Lewis, *What went wrong? Western influence and Middle Eastern reaction*, Oxford University Press, New York 2002. Aim of the karamanli newspaper *Pelsaret-il Masrik* (=Anatolian Herald) was to spread political news to the Turcophone Greek populations of the Anatolian provinces, see Christos S. Solomonidis, *The Journalism of Smyrna (1821-1822)*, Athens 1959, s. 142 (in Greek). I. Valavanis writes of the material in *Anatoli*: ‘Because Mr Misailidis did not confine himself to publishing Anatoli as just a newspaper, in which were gathered all the essential political news etc., but made this a true thesaurus of diverse knowledge, from history, geography, physics and in general all the sciences and arts. Likewise, he translated and published all manner of essays, and legal texts too, apart from the countless ecclesiastical ones, the usefulness and benefit of which was confessed by all, and indeed when one takes into account that religion was the only link that held those unfortunate brothers of ours together from the Fall onwards, dismissing completely the idea of their own ethnicity. In addition to these also,

countless social studies and short stories, and novels that were offered to Asia Minor Hellenism for reading and study’, see I. Valavanis, «Correspondence with the Asia Minor Greeks», *Pamassos 12 (1888-89)*, s. 59

7 On this first Osmanli newspaper see Ismet Giritli, «Les Turcs et la presse», *Presse turque et presse de Turquie*, Actes des colloques d'Istanbul, Nthalie Clayer, A. Popovic, Thierry Zacone (eds), Istanbul 1992, s. 79 and M. Nuri Inuğur, «Naissance et développement de la presse dans l’empire ottoman», op. cit., s. 84-85

8 For the bibliography on the karamanli books see Séverin Salaville-Eugène Dalleggio, *Karamanlidika. Bibliographie analytique des ouvrages en langue turque imprimés en caracteres grecs*, Athènes I (1958), II (1966), III (1974). Evangelia Balta, *Karamanlidika. Bibliographie analytique des ouvrages en langue turque imprimés en caracteres grecs. Additions (1584-1900)*, Athènes 1987, and *Karamanlidika. XX<sup>e</sup> siècle*, Athènes 1987. Also ibidem, «Périodisation et typologie de la production des livres karamanlis», *Bulletin of the Centre for Asia Minor Studies 12 (1997-98)*, s. 129-153, which also includes the relevant bibliography. See also the studies by Kevork Pamukciyan, *Ermeni Harflî Türkçe Metinler*, op cit.

9 A bibliography has been compiled of the rich Armeno-Turkish literature, see A.A. Stepanyan, *Bibliografija knig na turetskom yazbıke, napisannih amjanskimi bukhami, 1727-1968*, Erevan 1985. See also H. Berberian, «La littérature arméno-turque», *Philologiae Turicae Fundamenta*, (eds) L. Bazin, J. Deny, M.T. Gökbilgin, F. Iz, H. Scheel, Mainz 1964, vol. II, 809-810. Raymond H. Kevorkian, «Le livre imprimé en milieu arménien ottoman aux XVII<sup>e</sup> - XVII<sup>e</sup> siècles», in *Livres et lecture dans le monde ottoman (Revue des mondes musulmans et de la Méditerranée, Série Histoire 87-88)*, (ed.) Frédéric Hitzel, s. 173-185

fellow Greeks in European Turkey were facilitated greatly in the knowledge of Turkish, very essential as language of the State, indeed so that those presiding over various councils, both chief priests and village elders, do not sit as silent fish'.<sup>10</sup> The karamanli newspaper *Pelsaret-il Masrik* (= Eastern Herald)<sup>11</sup> was published in Smyrna for the first time in 1845, and the illustrated monthly periodical *Mektep-i Funun-i Mersiki* (= School of Eastern Sciences),<sup>12</sup> which imitated the 'Apothiki tôn Ofelimon Gnôseôn' (Storehouse of Useful Knowledge), in 1849. The *Amaltheia* of Smyrna wrote of the *Pelsaret-il Masrik*: 'It will be useful in the spread of news and knowledge among the numerous inhabitants of the East and other parts, who although not knowing Greek usually write the Turkish dialect with Greek letters, therefore it will truly fill a void'.<sup>13</sup> In the urban milieu of Smyrna, Evangelinos Misailidis also circulated the weekly political newspaper *Şark* (= East).<sup>14</sup> Arriving in Constantinople in 1859, he published the *Funun-i Şarkiyye-Risale-yi Havadis* (= News Bulletin, Scientific East), which was soon renamed *Anatoli*.<sup>15</sup> Despite its checkered career, this newspaper, whose collaborators included Philippos Aristovoulos, Manuel Gedeon,<sup>16</sup> Konstantinos Photiadis, Alexandros Phardys, Anastasios Levidis, Nikolaos S. Soullidis

and others, circulated until 1923. At first it was published twice a week, then three times and finally daily from 1893.<sup>17</sup>

In the closing decades of the nineteenth century karamanlidika periodicals appeared, such as *Anatoli Ahteri*, *Şafak*, *Terakki*, but these were short-lived. Short-lived too were the newspapers published in the opening decades of the twentieth century. For example, the *Aktis*' of N.I. Kamalakidis, which was published in 1911, circulated for one year as a daily and two as a periodical.<sup>18</sup> And the Mission of the American Board at the Bible House, basic publisher of karamanli religious books, published for several years the weekly paper *Angeliaforos* (Herald) of religious-political content, and the homonymous monthly for children *Angeliaforos Çocuklar İçün*. From bibliographical indications we know of the existence of some other karamanli newspapers *Zemur-u afitâb* (The Bee and the Sun) must have circulated shortly after the mid-nineteenth century,<sup>19</sup> the *Mikra Asia* (*Asia Minor*) and the *Anatheorisis* (*Review*) of Dimitrios Thomaidis in the early twentieth century.<sup>20</sup>

Very little is known about the publishers of the karamanli press, with the exception of Evangelinos Misailidis.<sup>21</sup> From bibliographical indications as well

10 Christos Soc. Solomonidis, op. cit., s. 143

11 Recorded in the bibliography by A.D. Hadjidimos, «Smyrniot Bibliography», *Mikrasiatika Chronika* 4 (1948), no. 2 (in Greek). See also Christos Soc. Solomonidis, op. cit., s. 142-143

12 A.D. Hadjidimos, op. cit., no. 217 and Christos Soc. Solomonidis, op. cit., s. 143, 288

13 *Amaltheia*, iss. 17 January 1845

14 This information is given in the curriculum vitae of Evangelinos Misailidis, which was published in karamanlidika by Jordanis Linnidis, *Asia Minor Calendar "The Star" 1914* (in Greek). *Anatoli Rumlanna mahsus ilmi, ... İkinci sene, Konstantinopolis, ... 1913*, s. 170. See also M. Gedeon, *Notes of a Chronider, 7 500-1913*, Athens 1932, s. 14 (in Greek)

15 The information comes from a publication by Petros P. Misailidis, *Historic Newspapers of the Last Century*, Athens n.d. The study was published in instalments in the newspaper *Prosfyngikos Kosmos* (= Refugee World) in 1982

16 M. Gedeon was in charge of the Grecophone newspaper *Anatoli*, which circulated from February until May, 1877. See M. Gedeon, op. cit., s. 12-13

17 *The 'Pharos tis Anatolis'* (Beacon of the East), *encyclopaedic diary of the year 1901*, Constantinople 1900, s. 390

18 Jordanis Linnidis, «On the Asia Minor idiom», *Ap'ola* (Pot-pourri), iss. 330 (Constantinople 1/1/1917) (in Greek)

19 Belin records together with the karamanli newspaper *Anatoli* the 'JOURNAL GRECO-TURC. - *Zemourou afitâb* "l'Abéille et le Soleil"; journal politique, littéraire et traitement des matières d'utilité publique; rédigé" en langue turque et écrit en lettres grecques pour les Grecs de l'Asie Mineure; première année; paraît deux fois le semaine, les mardis et jeudis; imprimée de la Société littéraire ottoman'. See François Alphonse Belin, «De l'instruction publique et du mouvement intellectuel en Orient», offprint from *Contemporain, Revue d'économie Chrétienne*, no. d'août 1866, s. 31-36 M. Gedeon refers to the above newspaper as two separate newspapers, 'Sun' (*afitâb*) and *Zemour* (Bee). 'After the Sun (*afitâb*), *Zemourou* appeared, which lived for one or one and half years, at first in Turkish with Greek characters (1866), shortly after in Greek, as 'Melissa', mainly in 1867. This was published by an Asia Minor quack from Caesarea, Anestis Eftychiadis.' See M. Gedeon, op. cit., 10. No issue of these newspapers has been found.

20 See Alexis Alexandris, «The Attempt to Create a Turkish Orthodox Church in Cappadocia, 1912-1923», *Deltio tou Kentrou Mikrasiatikon spoudon* 4 (1983), s. 166

21 Evangelia Balta, «Péodisation», op. cit., s. 148, n. 4

as personal research in libraries in Greece, Turkey and Bulgaria, a preliminary catalogue of karamanli newspapers and periodicals has been compiled, which at present includes 19 titles. There is no need for me to say that it is extremely difficult to restore series of karamanli newspapers. The gaps are enormous and in all probability will remain so for ever. The main place of publication of the karamanli press was Constantinople, even though it began in Smyrna and was to end in Athens. The radius of their circulation is also one of the desiderata of research on the karamanli press.

Since copies of karamanli newspapers and periodicals are very difficult to find, I confine myself to referring to the contents of the newspaper *Anatoli*, of which I saw series of copies for certain years, on the microfilms of the late Iordanis Pamboukis, at the time I was searching its pages for announcements of the publication of karamanli books. *Anatoli* covered domestic news from the Ottoman Empire and news of events abroad. Special columns were devoted to the prices of imports and exports, and the exchange rates of currencies used in the markets of the Ottoman Empire. Its contents also included biographies of Greek and foreign personalities, obituaries, as well as news of the educational and intellectual movement of the Rums in Asia Minor, collections of folklore, philological and archaeological material. There was a permanent column for instalments of serialized novels that were later published as books by Evangelinos Misailidis.<sup>22</sup>

What is demanded is to explore the ideological con-

tent of *Anatoli* over the many years of its publication – for a period it was not on good terms with the Patriarchate<sup>23</sup> – as well as of all the rest of the karamanli newspapers and periodicals that circulated. In the main, these publishing efforts were personal initiatives of certain individuals, which were supported by subscribers to the issues, for which reason they were as a whole – with the exception of *Anatoli* – short-lived.

From information available it is known that *Anatoli* was read by the Rums of Cappadocia, whom it reached with the intermediation of their compatriots living in Constantinople.<sup>24</sup> In interviews with Cappadocian refugees, deposited in the Centre for Asia Minor Studies, *Anatoli* is presented as a popular reading material. It was read out loud by the schoolteacher of the village priest, before an audience..

The educative role of *Anatoli* was noted and praised by its contemporaries. Iordanis Limmidis wrote in 1913: “If from the period of the publication of the newspaper *Anator*” are investigated to this day the books of our compatriot subscribers, we shall see that the son of the subscriber father does not continue his subscription to *Anatoli*. This is due to the fact that the parents, by reading the pages of the newspaper, were interested in their children becoming educated, so that they would no longer have need of this karamanli newspaper published in Turkish and Greek language. This work is an honour and boast for the newspaper *Anatoli* because it succeeded in its professed goal’.<sup>25</sup>

22 A preliminary presentation of the material in the newspaper *Anatoli* was made by Phanis Machalopoulos in the newspaper *Empiros* (6/12/1951), entitled «100 Years of a Newspaper: 1851-1951. The Turcophone “Anatoli” which is written in Greek» (in Greek)

23 Manuel I. Gedeon, Notes, op. cit., 11 (in Greek)

24 The publicist and sociologist Dimosthenis Daniilidis sent newspapers from Constantinople to his Turcophone grandfather in Ürgüp/Prokopi. See Matoula Kouroupou - Evangelia Balta, *Greek Orthodox Communities of Cappadocia. I. Ürgüp/ Prokopi. Sources in the General State Archives of Greece and the Centre for Asia Minor Studies*, Athens 2001, 187 (in Greek). In the Nevşehir codex no. 124, XXVI, 365, on p. 10 in document no. 13, it is noted that the members of the Vasileias Brotherhood read ‘Anatoli’. I cite information from a refugee, Efstathios Eftymiadis, in the Archive of

the Centre for Asia Minor Studies, concerning the newspapers that were read in Turcophone Cappadocia in the early 20th century: ‘Newspapers reached Ürgüp by post, two or three times a week. From Greece *Skip* and *Telegraphos*, from Smyrna *Amaltheia*, from Constantinople *proodos*, *Neologos*, *Tachydromos*, written in Greek, and Karayorgis’s *Asia* and Misailidis’s *Anatoli*, which were karamanli. Misailidis also published *Koukouroukos*, a satirical review. *Koukouroukos* managed to say in humorous tone and by innuendo what the other newspapers couldn’t say directly. But the Turks stopped it around 1905. The Grecophone newspapers didn’t reach Ürgüp during the European war. At that time the Prokopians read *Anatoli* and *Asiq*.’ (PRQKOP: file 313. Informant: Efstathios Eftymiadis. CAMS collaborator: Thaleia Papadopoulou, 1950)

25 Iordanis Limmidis, *Asia Minor Diary*, op. cit., 170ff

With the Asia Minor Catastrophe and the exodus of the Rums of Cappadocia from the land of their forebears, the publication of *Anatoli* ceased. In 1924, after reaching Greece, the refugees published the bilingual newspaper *Prospyngiki Phoni. Muhacir Sedasi* (Refugee Voice), which was subtitled: 'Weekly political and social newspaper, instrument of the refugee organizations all over Greece'. The first two pages were in Greek and the last two in Turkish, and its material was concerned exclusively with refugee affairs. Publisher-owner of *Prospyngiki Phoni* was Chariton Polatoglou.<sup>26</sup> This newspaper too was short-lived. The process of integrating the Asia Minor refugees in Greece precluded the preservation of cultural singularities, even though at various times karamanli printed matter was used by Greek newspapers for purely vote-winning purposes, until 1935.<sup>27</sup>

To recapitulate, the karamanli press first appeared in Smyrna shortly before the mid-nineteenth century, consequence of the freedoms introduced by Tanzimat, and lived on until 1926 as newspaper of the Turcophone refugees who settled in Athens after the compulsory Exchange of Populations.

### Catalogue of Karamanli Press

ANGELIAFOROS, publisher: American Missionary Society, Istanbul, printer: Aramian (1876-1909).<sup>28</sup>

ANGELIAFOROS ÇOÇUKLR İÇÜN, publisher: American Missionary Society, Istanbul, printer: Aramian (1872-1895).<sup>29</sup>

AKTIS, publisher: N.I. Kamalakidis, Constantinople, printer: 'Seda-i Millet' (1911-1913).

ANATHEORISIS, publisher: Dimitrios Thomaidis.

ANATOLI, publisher: Evangelinos Misailidis, Constantinople, printer: 'Anatoli' (1850-1922).

ANATOL AHTERI, publisher: Pavlis I. Misailidis, Constantinople (1886-1887).

ARETI, publisher: K.K. Kosmidis, Constantinople (1912).<sup>30</sup>

ASIA, publisher: D. Karasavvas, Constantinople.<sup>31</sup>

AFITÂB (Helios = Sun).<sup>32</sup>

KUKURIKOS, satirical, political, weekly newspaper, publisher: Evangelinos Misailidis, Constantinople, printer: 'Anatoli' (1876-1881).<sup>33</sup>

MEKTEP-I FUNUN-I MEŞRIKI, publisher: Evangeinos Misailidis, Smyrna (1849-1850).

MIKRA ASIA (Asia Minor), publisher: Dimitrios Thomaidis.<sup>34</sup>

NEA ANATOLI, publishers: I.I. Limnidis, G.K. Violakis, Constantinople (1922-1923).

26 For information on the newspaper see Evangelia Balta, *Karamanlidika. Nouvelles additions et complements*, I, Athens 1997, s. 163

27 Cf. e.g. the manifesto of the alliance of the parties of Tsaldaris, Kondylis, Metaxas and Hadjikyriakos, which circulated karamanlidika feuilles-volants in the run-up to the elections of 9 June 1935. Ibidem, s. 159-162

28 I located copies from these years in the 'Kyrillos and Methodios' National Library of Sofia and in the offices of the Near East Mission in Istanbul. The ANGELIAFOROS is entered together with the newspaper 'Anatoli' in the *Annuaire Oriental (Ancien Indicateur Oriental du Commerce de l'Industrie de l'Administration et de la Magistrature)*, l'Œme année 1891 publié par Cervati frères et Cie, Constantinople, 531: 'ANGELIAFOROS, journal religieux, scientifique et politique paraissant chaque Samedi, en caractères grecs et langue turque. Rédacteur, Barnum (Rev. H.S.) Bureaux, Américan Han, R. Fildjandjilar 25

29 I located volumes for these years in the Library of the Mission of the American Board at The Bible House (Amerikan Han) in Istanbul, in 1990

30 See Evangelia Balta, «I Areti' (La Vertu), Revue Micrasiatique il-

lustré, bi-mensuelle, parue en 1912», idem, *Problèmes et approches de l'histoire ottomane. Un itinéraire scientifique de Kayseri à Eğriboz*, Analecta Isisiana XXVIII, Istanbul 1997, s. 201-244

31 'The Turcophone Anatoli of the late Evangelinos Misailidis is published for twenty years by our fellow citizen Mr Iordanis Limnidis just as the deceased Asia was also published by Mr Demetrios Karasavvas in Nevşehir', see *Centenary of the Constantinople Inspectorate of Greek Schools of Neapolis in Cappadocia (Nev-sehir) 1820-1920*, Constantinople 1920, s. 88-89 (in Greek). Entered in the catalogue of Ottoman newspapers, compiled by Clément Huart, is the newspaper 'Asyâ (L'Asie). Dimitri Efendi, diplômé de l'École de Commerce Hamidié. Constantinople. Turc en caractères grecs, illustré. Quotidien'. See C. Huart, op. cit, s. 99

32 For the newspapers *Afitap* and *Zebur*, see above n. 18

33 *Koukourikos* also circulated in a Grecophone edition in 1875-1877 and 1908-1909. The first issue of the Turcophone *Koukourikos* appeared on 3/15.4.1876 and the paper circulated for a long time.

34 In the catalogue of Ottoman newspapers it is described as follows: '*Mikra Asia*. Dimitraki Thomayidi Egendi. Constantinople. Turc en caractères grecs. Quotidien'. See. C. Huart, op. cit, s. 134

PELSARET-IL MEŞRIK (= ANATOLIKOS MINYTOR = Eastern Messenger), publisher: Evangelinos Misailidis, Smyrna (1845-1847).

PROSPHYGIKI PHONI, MUHACIR SEDASI (Refugee Voice), publisher: Ch.S. Polatoglou, Athens (1924-1926).

ŞARK (East), publisher: Evangelinos Misailidis, Smyrna (Published in 1849 or the first half of 1850, before Misailidis settled in Constantinople).

ŞAFAK, publisher: Ch. Agniadis, Constantinople, printer: Saryan (1887).

TERRAKI, publisher: Ch. Nomismatidis, Constantinople<sup>35</sup>

ZEMUR<sup>36</sup> (Melissa = Bee), publisher: Anestis Eftychiadis, Constantinople (?) (1866-1867).

#### Note

In the catalogue published by C. Huart, the following newspapers are recorded as karamanlidikes,<sup>37</sup> which I also note, with reservations. Furthermore, they are not included in the bibliography of Hasan Duman, *Başlangıcından Harf Devrimine Kadar Osmanlı—Türk Süreli Yayınları ve Gazeteler Bibliyografyası ve Toplu Kataloğu (1828-1928). A Bibliography and Union Catalogue of Ottoman-Turkish Serials and Newspapers from Beginning to the Introduction of the Modern Turkish Alphabet, 1828-1928*, Foundation for Information and Documentation Services, Ankara 2000.

*Vatan (La Patrie)*. Bekir Behloül Efendi, avocat à Smyrne. Smyrne. Turc en caractères grecs. Quotidien.

*Vatan (La Patrie)*. Ahmed Kiâmil Efendi, employé de la Liste Civile. Constantinople. Turc en caractères grecs. Quotidien.

*Vefâk (La Concorde)*. Djenâzîzâde AH Bey. Alep. Turc en caractères grecs. Quotidien.

*Vesile (Le Moyen)*. Mohhamed Emîn Efendi, sous-agent de gouvernement générale auprès de la Porte. Constantinople. Turc en caractères grecs. Quotidien.

*Volcan*. Agop Artinian Efendi, demeurant à Karchonyak (Smyrne). Smyrne. Turc en caractères grecs. Quotidien.

35 I copy rare information about the periodical, which also indicate the conditions in which karamanlidika periodicals were published: 'A short while ago, *Terraki* (Progress) appeared, a periodical intended exclusively for Turcophone Greeks because it is printed, like *Anatoli*, in the Turkish language but in Greek characters, in large quarto format with 16 two-columned pages, published twice monthly, with the collaboration of all educated Anatolian people of 'Mikrasiates'. To date 12 issues have been published, containing material truly gathered with noteworthy care under the direction of the Brotherhood 'Nevşehir'. At the same time, speaking about the periodical press, I consider it my duty, imposed both as an Anatolian (*Mikrasiatist*) and as a Greek, to make a fervent plea to all the nation-loving authors and publishers, mainly of periodicals and newspapers, as very pleased to help the Hellenic-mannered

purpose of the said Brotherhood by sending to it a copy of each. The editorial board, selectively, will translate for the delight of the readers of *Terakki* the products of the pen of our distinguished authors and will thus spread to our brothers thirsting for Greek education and culture the intellectual torches from the glorious city of Pallas, as if from an abundantly flowing spring; may everyone be certain that they contribute effectively to the promotion of Greek letters throughout the peninsula of Western Asia (Anadolia). Those of the authors and publishers wishing to address their offering as follows: *To the Directorate of 'Terakki'. Istanbul, Asma-alti, Meksoudiye han, no. 6 / See I. Valavanis, op. cit. s. 62*

36 "Zebui" in Turkish is the Psalms of David

37 C. Huart, op. cit. s. 137

