

Conference

1st International Conference of Karamanlidika Studies, University of Cyprus, 11-13.9.08

The 1st International Conference of Karamanlidika Studies will be held from 11 to 13 September 2008 at the "Axiothea" Cultural Centre of the University of Cyprus. It is organised by the Department of Turkish and Middle Eastern Studies/University of Cyprus (Nicosia) and The National Hellenic Research Foundation (Athens). The Conference brings together scholars from Cyprus, Greece, Turkey, Belgium, France, Italy, and Norway with the aim to explore the always plural and complex stories of the Turkish-speaking Orthodox Christian population and its cultural product, the Karamanlidika printed matter.

Karamanlis (Karamanlidhes) are the Turkish-speaking Orthodox Christian inhabitants of Anatolia, in a geographical area, which is defined today as "Cappadocia", promoted by art history, in the region of the troglodytic ecclesiastical and monastic communities of the Byzantine Empire. From the mid-nineteenth century until to the Exchange of Populations, the term "Cappadocia" was applied to the region that reached as far as Yosgat in the north, Karaman in the south, just beyond Caesaria in the east and no further than Isparta in the west.

In the early eighteenth century the Patriarchate sped to protect these Turcophone Orthodox Christians from conversion to Islam, and some one hundred years later, from the proselytism of Protestants and other missionaries. The appeal of the propaganda of the various Western Churches in these populations caused the leadership of the Orthodox Church to worry about its flock in Anatolia, and the Greek Orthodox bourgeoisie of Constantinople to deliberate on the unity and the stability of their economic networks in the Asia Minor hinterland. Metropolitans and monks, such as Zacharias the Athonite and Seraphim of Pisidia translated into Turkish and published in Greek characters, that is in karamanlidika, Catechisms, Psalms and other religious texts, with the aim of teaching the doctrine of the Orthodox Church and the religious duties of an Orthodox Christian to the Christians of Asia Minor, "since they have forgotten their Greek language, cannot understand what is read in Church and thus are led far from the way of God"

From the mid-nineteenth century, expatriate Karamanlis played a decisive role in the publication of karamanli books and, of course, in the turn towards the secularization of karamanli printed works. The expatriates bore the expenses, organized and participated in disseminating and distributing the books in the interior of Anatolia, with subscriptions, because they had a network of mutual support and their own active rules of communication. Some clerics, but mainly laymen – teachers, doctors, journalists – who had studied in Athens, Smyrna and the West, supported economically and assumed responsibility for processing the material, that is translating works from Greek, but mainly from Western languages, or transcribing works from Osmanli script into Greek characters. Cappadocians residing in Constantinople and others living in their native Anatolia, participated in karamanli book production. They translated French novels, vade-mecums on medicine and agriculture, manuals on epistolography, legal codes and interpretations of laws, calendars and almanacs, as well as composing works on local history. The karamanli book served the needs of the Turcophone Orthodox Christian society in the face of the challenges of Tanzimat. Committed clergymen in the patriarchal milieu and militant laymen undertook the campaign to enlighten the Orthodox Christians of Anatolia. This was mainly the circle of Evangelinos Misailidis, publisher of "*Anatoli*", the karamanli newspaper with the greatest longevity.

Document of Ottoman sovereignty, karamanli literature transmits elements of the Ottoman world and of Orthodoxy during the first, the pre-national stage of long duration, under the aegis of the Patriarchal printing press initially, and with the activity of missionary organizations subsequently. From the mid-nineteenth century onward, it functioned as a vehicle for transporting cultural goods produced in Europe, or, more rarely, it built bridges between the Ottoman world and Greek education.

E.B.

For more information, please contact the organisers of the conference:

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CONFERENCE PROGRAMME

Thursday, 11th September 2008

20.00 *Opening Ceremony*

Welcome addresses:

Anastasia Nikolopoulou (Dean School of Humanities)

Martin Strohmeier (Chairman Department of Turkish and Middle Eastern Studies)

Evangelia Balta (National Hellenic Research Foundation)

Introductory speech: Cries and Whispers in the Karamanlidika books, before the doom of Silence

Thomas Korovinis & Ensemble, Salonica

Greek and Turkish Songs from Cappadocia

A reception will follow

Friday, 12th September 2008

Chairperson: Evangelia Balta

10.00 *Aspects of History*

Christos Hadziiossif, University of Crete & Institute for Mediterranean Studies / Rethymno

The Ambivalence of Turkish in a Greek-speaking community of Central Anatolia

Irini Renieri, Institute for Mediterranean Studies / Rethymno

'Xenophone Nevşehirli... Greek-souled Neapolitans': the persistent yet hesitant dissemination of the Greek language in the Turcophone environment of Nevşehir

Anna Ballian, Benaki Museum of Islamic Art / Athens

Villages, churches and silver liturgical vessels: the case of Karamanlı patronage in the 18th-19th c.

11.30 Coffee Break

Chairperson: Martin Strohmeier

12.00 *Aspects of History*

Sia Anagnostopoulou, Panteion University / Athens

Greek perceptions of the Turkish-speaking Cappadocians: the Greek diplomatic sources

Stefo & Foti Benlisoy, Istanbul Technical University & Boğaziçi University / Istanbul

Reading the identity of Karamanlides through the pages of *Anatoli*

Şehnaz Şişmanoğlu, Sabancı University/ Istanbul

The *Anatoli* newspaper: the heyday of the Karamanlı press

Michalis Michail, University of Cyprus / Nicosia

From Cilicia to Cyprus: Turcophone Orthodox pilgrims during the Ottoman period

14.00 Lunch

Friday, 12th September 2008

Chairperson: Christos Hadziiossif

16.00 *Sources*

Giampiero Bellingeri, University Ca' Foscari / Venice

Venetian sources and significations of 'Caramania'

Ioannis Theocharidis, University of Cyprus / Nicosia

Unexploited sources on Serafeim Pissidios

Stavros Anestidis, Centre for Asia Minor Studies / Athens

The Centre for Asia Minor Studies and books printed in *karamanli*. A contribution to the compilation and the bibliography of a significant literature

Saturday, 13th September

Chairperson: Giampiero Bellingeri

09.00 *Literature*

Johann Strauss, University Marc Bloch / Strasbourg

Karamanli literature – part of a 'Christian Turkish literature'?

Anthi Karra, Brussels

From Polypathis to Temaşa-i Dünya, from the safe port of translation to the open sea of creation....

Julia Chatzipanagioti-Sangmeister & Matthias Kappler, University of Cyprus / Nicosia

Thoughts on the Turkish verses in Phanariote anthologies (1750-1821)

M. Sabri Koz, Yapı ve Kredi Yayınları / Istanbul

Türk Halk Hikâyelerinin Karamanlıca Baskıları Üzerine Karşılaştırmalı Bibliyografik Notlar / Comparing bibliographical notes on Karamanli prints of Turkish folk tales

11.00 Coffee Break

Chairperson: Matthias Kappler

11.30 *Linguistic Topics*

Eftychios Gavriel, University of Cyprus / Nicosia

Transcription Problems of Karamanlidika texts

Bernt Brendemoen, University of Oslo

An 18th century Karamanlidic codex from Soumela Monastery in Trabzon

Ceyda Arslan Kechriotis, Boğaziçi University / Istanbul

Some syntactic issues in Karamanlidika texts

Xavier Luffin, Université Libre / Brussels

Religious vocabulary in Karamanlidika texts

13.30 Concluding Discussion – Prospects