A KARAMANLIDIC FUNERARY INSCRIPTION (1841)
IN NICAEA1 (IZNIK) MUSEUM

The following Karamanlidic inscription which, as far as I know, has not previously been published can be found in the grounds of Nicaea Museum. Its provenance is unknown though like all Karamanlidic funerary inscriptions2 it belongs to the nineteenth century3.

The lists of purchasers of certain books which were in circulation at the time which concerns us, the nineteenth century, show that there were a fair number of Karamanlides in Nicaea4.

The inscription is engraved on marble and consists of 13 rhyming but unmetrical lines: 1-2, 3-4, 5-8, 9-13. In certain lines the words are joined together;

\[MB, \vert M, \text{[w\text{w}], \wbr, \text{[w\text{w}], \wbr, \text{[w\text{w}], \wbr, \text{[w\text{w}]}}.}\]

Only the first two lines are punctuated. Above the inscription a circle has been hollowed out where there would probably have been either a photograph of the deceased or a cross.

1. The administrative capital (kaza) of the province Proussa (Bursa). See İslam Ansiklopedisi [Encyclopaedia of Islam], vol. 5 (1950), Istanbul 1256.


3. To the same century belong the 70 Karamanlidic funerary inscriptions from Balıklı Monastery which are to be published soon.

4. An anonymous, Minologion (date and place of publication unknown), Library of the Institute for Balkan Studies.
The inscription

NOEMBRI' Y TRWTH SE'INC 1861 Tarihinde
ON SIZIZITIZITAZI PI'IR KEMELETINTE
EMRETTIR MEHMET MELEK ADADHTZANIMIN
SPORTCIH BETANIM XEM FAKIR ISMIMI
KONNA KURPINDE SELLEDIR BETANIM
ABRIDA DANIHRHAN FAKIR ISMIM
TSZEBIK ZADEH DZROSAHR PREDERE
MAHRAD BEFAT ETTIM BARMEZAN
RAHMET OKU MI'IN XEMMYRAHTLANTARAP
1835 TRAXINDE BEFAT TEDEN 1HMIXD

The inscription transcribed into the Latin Alphabet

Noembriou proti sene 1841 tarihinde
On sekiz itzi taze gas kemaletimte
Emretti mebla melek aldı tzanimi
Sorarsan betanim hem fakir ismimi
Konna kourpinde Silledir vetanim
Abraam Daniliridi fakir ismim
Tzebib Zade Lazarosdour pederim
Pourada befat ettim poudour mezarım
Rahmet okou pana hem pourda giatanlara
1835 tarihinde befat eden Ilia Mihal
oglou Pairama
BE 1831 tarihinde befat eden
Kıourptzoglou giki dostlarıma
Translation

On the 1st of November in the year 1841
At the age of eighteen, a youtful age
God gave the command and the angel took my soul
If you ask where I am from and what my poor name is
Sille near Iconium is my home
Avraam Daniliridis my poor name
Çevik Zade Lazaros is my father
I died here, this is my grave
Read a prayer for me and for those that lie here
Ilias Mihaloglou Bayram who died in 1835
And Krourptzoglou who died in 1831
My two friends

GENERAL OBSERVATIONS

The inscription was written in 1841, on the death of the 18 year old Avraam Daniliridis, most probably by Çevik Zade Lazaros. The basic elements of the inscription—date of death, age, home, name and father's name—are all given in the first person by the deceased.

The grave belongs to three children, Avraam Daniliridis (d. 1841), Ilias Mihaloglou Bayram (d. 1835), and Kiourptzoglou (d. 1831). It is not yet known why the three children were buried in the same grave and not in their family graves. They could, in any case, have been buried separately. The three friends died in the span of ten years. The inscription gives no explanation for this misfortune. Perhaps we should look for it in the malarial marshes and fens of the area.

Similarly we are told nothing about Kiourptzoglou or Mihaloglou and nor is Daniliridis' mother's name given.

In fact the name of the deceased's mother is absent from almost all the Karamanlidic inscriptions, which are going to be published as well as from those already published.

The name Bayram in line 11 is very common among the Karamanlides,

5. İslâm Ansiklopedisi, p. 1256
6. For Turkish names among Christians, see Ιορδάνη Λημνίδη, Πολυκ. Ραπτόπουλου, Ίακωβ. Σωφρονιάδη, Γεωργ. Έλμαλόγλου, Βασιλ. Εύμολπίδη, Ίωάνν. Τεπερίκογλου, Ίορδάν. Λεοντιάδη, 'Αθαν. Ξανθοπούλου, Νεβοεχιρ Μεκτεπλεριν Δεδρείας Ευροπειόνος Παντοκράτορα 1820-1920 [The Hundredth Anniversary (1820-1920) of the

after "Murat" and "Ayan". We know that the use of Turkish names and surnames was a result of the influence of the Turks on the social life of the Cappadocians during the long period of their subjection. Turkish names were preserved in Cappadocia until the second decade of this century, whereas in Neapolis (Nevşehir) they had, with a few exceptions, completely disappeared by then.

In line 6 the surname is changed: instead of Τζεβικ Ζαδε we read Δανιληρίδης. It seems then that his father who was probably a man of some slight education, assuming that it was he who composed the inscription, wanted to hellenize his son’s name.

This is a phenomenon which we often come across among the Karamanlides. For example today, excluding surnames of manifestly Greek origin, like Ψωμιάδης, Σιδηρόπουλος, Μυλωνάς etc., we find Karamanlidic names changed into their equivalents in Greek: thus 'Εκμεκζιογλου [= Ekmeckioglou] becomes Ψωμιάδης, 'Αραμπατζιογλου [= Arabacioğlu], 'Αμαξόπουλος and Καραγκιόζογλου [Karagözoglou] Μαυρομάτης, and so on.

The names 'Αβραάμ (line 6) and 'Ηλίας (line 10) and a consideration of modern Karamanlidic names lead to the conclusion that they often use names from the Old Testament.

Administration of the schools of Neapolis], Istanbul 1920, 121-124:

a) Men’s names: Άγιαν, Αϊβάζ, Αρζουμάν [Παθεινός], Αρσλάν [Λέων, Λεόντιος], Γαρίσ [Ξενίας], Γιαγμούρ [Ύετίων], Γκιορπέ [Πρώιμος], Δοβλέτ [Βασίλειος], 'Εβρέν, 'Ελενδζέ [Πέρσαννός], 'Εντεπέκ, Ζουμπούλ [Ύακίνθος], Καπλάν [Τίγρις], Καλανδάρ ["Ανάργυρος"], Καραγκιάζ [Μαυρομάτης], Μιννέτ [Χαρίσιος], Μπινιάτ ή Μπινιάς [Πολυχρόνιος], Μουτεπέρ [Τίμιος], Μπαΐραμ [Πασχάλη], Μπενλή, Μπουλουδού [Νεφέλη], Μπουλμπούλα [Φιλομήλα, 'Αηδών], Ναζλή [Χάϊδω, Χαδευτή], Θαμάμα (;), Κεκλίκα [Πέρδικα], Κηιμέτ [Πολυτίμη], Κιμιά καί Κηζλάρμπεϊ, Κιρεΐλή (;), Μαϊς'γκιουλοϋ, Μελέκ [Άγγέλω, 'Αγγελική], Μεριέμα [Μαρία], Μεσικοϋ [Μοσχούλα], Μπαλή [Μελιτώ], Μπενλή, Μπουλουδού [Νεφέλη], Μπουλμπούλα [Φιλομήλα, 'Αηδών], Ναζλή [Χάϊδω, Χαδευτή], Σεκέρα [Ζαχάρω], Σουλτάνα [Βασιλική], Τσιτσέκα ['Ανθή], Φραγγοό, Φραγγούλα, Φράνσα, Χατούνα [Δέσποινα], Χάσπουλα [Άσπρούλα], Χάσπουλα [Άσπρούλα], Χατούνα [Δέσποινα], Χάσπουλα [Άσπρούλα]; Συνόδα, Σαμιανά [Σαμιπιηνά], Γοργονία, Χοντη ["Αρχόντισσα"], Γραμματική, Καθαρή, Κουμιάνη, Κληματινή, Ποτήρα, Σιμευτή, Ψωμιάδης, Χρυσόμαλλος. Halit Ongan, "Şer'iye sicillerinde geçen Türkçe Kişi adlari" [Turkish names in the proceedings of the ecclesiastical court] Türk Ethnografya Dergisi 1 (1956) 92-94. Ragip Önen, "Bor, Halil Nuri Bey Kütüphanesi'ndeki Mahkeme-i Şer'ije sicilleri ve bunlarda görülen Türkçe kişi ve köy isimleri" [Turkish names and place-names in the proceedings of the ecclesiastical court Bor, now in the library of Halil Nuri Bey], Türk Etnografya Dergisi 3 (1958) 107-110. Ömer L. Barkan, Süleymaniye Cami ve imareti inşaati 1550-1557 [The erection of the mosque of Süleymaniye and his almshouse], Ankara 1972, 235-6.

7. Νεβσεχι Μεκτεπλεριν Δερσααετ Εφονειστην, p. 121.
Daniliridis came from Sylli* (Sille) near Iconium (Konya). This village built on two rocky hills and so unsuitable for agriculture had little to offer its inhabitants so that economic necessity compelled Çavık Zade to abandon it and settle in Nicaea.

The Turkish-speaking inhabitants of Asia Minor prefer to call the months by their Greek names rather than by their Turkish equivalents. So in line 1 we find “Νοέμβριος” instead of zi-l-kade or Kasim.

The Karamanlides make use of Greek words both in writing and in speech—see line 1 “πρώτη”.

**OBSERVATIONS ON THE PHONETIC REPRESENTATION OF TURKISH SOUNDS IN GREEK CHARACTERS**

\[\begin{align*}
\beta = v & \quad \text{Line 3 } \text{μεβλα=mevlá, lines 4, 5 } \text{βετανημ=vetanim, line 7 } \text{Tζεβικ=Çevik, lines 8, 10, 12 } \text{βεφατ=vefat, line 12 } \text{βε=ve.} \\
\gamma = y & \quad \text{Line 2 } \text{γιας=yas, line 9 } \text{γιατανλαρα=yatanlara. However the rendition is not observed in the words } "\text{Κον(ν)ια}" = \text{Konya and } "\text{Παϊραμ}" = \text{Bayram. 1 after n or before and after a is represented in Karamanlidica by Turkish y. Thus in line 5 } \text{Κον(ν)ια=Konya, and in line 11 } \text{Παϊραμ=Bayram.} \\
\delta = d & \quad \text{Line 3 } \text{αλδη=aldı, line 5 } \text{κουρπινδε=kurbinde, Σιλλεδιρ=Sille'dir, line 7 } \text{Ζαδε=Zade, πεδεριμ=pederim.} \\
\eta = i, i & \quad \text{In the inscription both η and i equally represent the Turkish letters ı and i. Line 3 } \text{αλδη=aldı, τζανμη=camimi, εμρεττη=emretti, line 4 } \text{ησμιμ=ismimi.} \\
i = i, i & \quad \text{Line 1 } \text{ταριχιντε=tarihinde, line 2 } \text{σεκιζ=sekiz, itzi=ici, line 3 } \text{τζανμη=cammi, line 5 } \text{βετανημ=vetamm.} \\
\pi = p & \quad \text{In the inscription } \pi \text{ represents Turkish p and b. B, however, is usually represented in Karamanlidica by } \pi \text{ with a dot over it (\(\pi\)). But as this mark is not normally used in inscriptions, in the present case we must distinguish between two uses of } \pi: 1) \text{ representing Turkish p and 2) representing Turkish b. Line 7 } \text{πεδεριμ=pederim, line 13 } \text{Κιουρπτζόγλου=Kürpçoglu, line 5 } \text{κουρπινδε=Kurbinde, line 8 } \piουραδα=burada, \piουδουρ=budur.}
\end{align*}\]

8. See Ιωάννης Η. Κάλφογλους, Ιωάννης Πρόδρομος Μοναστήρη γιάχοδ Μονή Φλα-βιανών, Δέρι Σααδέτ 1898, p. 12.
We should make the same kind of distinction regarding the letter σ:
1) representing Turkish ş, 2) representing Turkish ş. Line 1 σενε=sene, line 2 σεκι=seki, line 4 σοραρσαν=sorarsan, ησμι=ismimi; line 2 γιας=ası. In Karamanlidica σ=ş.

The same distinction should be made between τ=t and τ=d, despite the fact that in the inscription Turkish d is represented by the letter δ. Line 2 ταζε=taze, line 3 εμρεττη=emretti, line 4,5 βετανιμ=vetanim, line 8,10 and 12 βεφατ=vefat. Line 1, 12 ταριχιντε=tarihinde, line 2 κεμαλετμε=Kemaletimde.

In the inscription τζ=ς. In the inscription τζ stands both for c and ş. But c is usually rendered δζ in Karamanlidic. Line 2 ιτζι=ίςί, line 7 τζεβικ=cevik, line 3 τζανμι=canmi.

The consonant γ has been added to the Turkish word “iki” (two) in line 13, probably to avoid the hiatus between Κιουρτζογλου and “ικη”.

Observations on the Morphology of the Text of the Inscription

Line 3 Εμρεττη “commanded” <emr et-ti

The aorist ending in Turkish (-ti) during the period of Old Turkish of Asia Minor (13th-15th centuries) (Eski Anadolu Türkçesi) and the Ottoman period (i.e. from the fifteenth century until 1908, date of the revolution of the Young Turks and the introduction of the constitution) was written with few exceptions with the consonant d. The substitution of t for d when one of the following letters—ç, f, h, k, p, s, ş, t—precedes the ending, came into practice during the latter part of the Ottoman period. The words Εμρεττη and Εττιμ in line 8 are evidence for this change.

Line 4 σοραρσαν "if you ask" <sorar+i-sa-n

The i in the root of the verb “to be” (i-mek) is not preserved.

βετανιμ “My home” <vetan-i-m

We usually find the word “vatan” written “vetan” in Karamanlidica. The word occurs here in the accusative case without the relevant ending -i. Basically the word means home but the line begins “σοραρσαν βετανιμ” i.e. “if you ask where is my home”. This expression without the accusative ending is common in poetry and during the period of Old Turkish of Asia Minor. βετανιμ instead of βετανημ.
Line 7 Λαζαροσδουρ "Lazaros is" <Lazaros-dur

Putting Turkish endings on Greek words is a common phenomenon in Karamanlidica. The consonant δ in the 3rd person singular of the verb “to be” (i-mek) δουρ (dur) remains as d, although d began to be replaced by t after the consonants ç, f, h, k, p, s, ş, t, during the latter part of the Ottoman period, as has been noted in the case of the aorist tense and in the words εμρεττη and εττιμ So we have Λαζαροσδουρ instead of Λαζαροστουρ. As for the vowel of the ending -δουρ (dur), although it was always open until the last years of the Ottoman period (thus “sokak-dur”, “gice-dür”), it has adjusted to the rule of the harmony of vowels whether open or not.

The word Σιλλεδιρ instead of Σιλλεδουρ in line 5 is also evidence for this.

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