

## ANASTASIOS IORDANOGLU

### A KARAMANLIDIC FUNERARY INSCRIPTION (1841) IN NICAEA<sup>1</sup> (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 inscriptions<sup>2</sup> it belongs to the nineteenth century<sup>3</sup>.

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 Nicaea<sup>4</sup>.

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, VM, K[au], M[vv] P[ap], MM[kπ], M[av] M.

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 *Islâm Ansiklopedisi* [Encyclopaedia of Islam], vol. 5 (1950), Istanbul 1256.

2. For Karamanlidic inscriptions see Fehmi Aksu, "İspartâda Hristiyan Türklere Dair" [Concerning the Christian Turks of Sparta (Isparta)], *Un* 4/45-46 (1937) 643-646. Reşat Ekrem Koçu, "Demir Kazık" [Iron Post], *Türkiye Turing ve Otomobil Kurumu Belleteni* 80 (1948) 5. Eḡγ. Χατζιδάκη, "Χριστιανικὲς Ἐπιγραφὲς Μ. Ἀσίας καὶ Πόντου" [Christian Inscriptions from Asia Minor and the Pontos], *Μικρασιατικὰ Χρονικὰ* 8 (1959) 60-73. Θεοφάνους Σπ. Θεοφανείδης, "Συλλογὴ Επιγραμμάτων ἐκ τῶν ἐν Μικρῇ Ἀσίᾳ Ἱερῶν Ναῶν" [Inscriptions Collection from the churches of Asia Minor], *Μικρασιατικὰ Χρονικὰ* 15 (1972) 400. Richard Clogg, "A Karamanlidika Inscription from Mount Athos (1818)", *Byzantine and Modern Greek Studies* 1 (1975), 207-210. Semavi Eyice, "Anadolu' da Karamanlica Kitabeller" [Karamanlidic Inscriptions in Asia Minor], *Belleten* 39 (1975) 25-48.

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*

NOEMBRIOY PROTHI SENI 1841 TARIHINTE  
 ON SEKIZITZITAZE GAS KEMAHETIMTE  
 EMPRETTI MEVLA MELEK ALDI TZANIMI  
 SORARSAN BETANIM HEM FAKIR ISMIMI  
 KONNIA KOURPINDE SILLEDIR BETANIM  
 ABRAAM DANILIRIDI FAKIR ISMIM  
 TZEVIK ZADE LAZAROSDOUR PEDERIM  
 POURADA BEFAT ETTIM PODOUR MEZARIM  
 RAHMET OKOU PANA HEM POURDA GIATANLARA  
 1835 TARIHINDE BEFAT EDEN ILIA MIHAL  
 OGLU PAIRAMA  
 BE 1831 TARIHINTE BEFAT EDEN  
 KOURPTZOGLU GIKI DOSTLARIMA

*The inscription transcribed into the Latin Alphabet*

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

*Translation*

On the 1st of November in the year 1841  
At the age of eighteen, a youthful 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 Kιourptzoglou 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 Kιourptzoglou (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<sup>5</sup>.

Similarly we are told nothing about Kιourptzoglou 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<sup>6</sup> in line 11 is very common among the Karamanlides,

5. *İslâm Ansiklopedisi*, p. 1256

6. For Turkish names among Christians, see 'Ιορδάνη Αημνίδη, Πολυκ. Ραπτόπουλου, 'Ιάκωβ. Σωφρονιάδη, Γεωργ. 'Ελμαλόγλου, Βασιλ. Εὐμολπίδη, 'Ιωάνν. Τεπερίκογλου, 'Ιορδαν. Λεοντιάδη, 'Αθαν. Ξανθοπούλου, *Νεβαεχιρ Μεκτεπλερινιν Δερσααδετ Εφορειασηνην Γιουζουνδζου Σενη Δεβριεσι 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<sup>7</sup>.

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 Έκμεκτζιογλου [= Ekmekcioğlu] becomes Ψωμιάδης, Άραμπατζιογλου [= Arabacioğlu], Αμαξόπουλος and Καραγκιόζογλου [Karagözoğlu] Μαυρομάτης, and so on.

The names Άβραάμ (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:

α) Men's names: Άγιάν, Αϊβάζ, Άρζουμάν [Παθεινός], Άρσλάν [Λέων, Λεόντιος], Γαρίπ [Ξενίας], Γιαγμούρ [Υγιών], Γκιιορπέ [Πρώιμος], Δοβλέτ [Βασίλειος], Έβρέν, Έϊλεν-δζέ [Τέρπανδρος], Έϊνεπέκ, Ζουμπούλ [Υάκινθος], Καπλάν [Τίγρις], Καλανδάρ [Ανάγκυρος], Καραγκιός [Μαυρομάτης], Μιννέτ [Χαρίσιος], Μουτεπερ [Τίμιος], Μπαϊράμ [Πασχάλης], Μπινιάτ ή Μπινιάς [Πολυχρόνιος], Μουράδ [Ευδόκιμος], Σαλμάν, Σαχίν [Έραξ], Σεφερ, Τοζάκ, Τουρμούς [Ευστάθιος], Τεπερίκ [Μνησίας], Τουρφανά [Πρωτογενής].

β) Women's names: Αζίζα [Άγία, Άγνή], Άλτουνα [Χρυσή], Αϊδογδού [Φεγγάρα], Άγαλλή [Άγαλλιανίς], Γκιουλλού [Τριανταφύλλα], Γκιουλίστάν [Ροδή], Γκιουλάνα [Ροδοθέα], Γιάζγκιουλου, Γκιουμούς [Άργυρώ], Διονδού, Δοβλέτα [Βασιλική], Έγινέ [Άγνή], Έλμάς [Διαμάντω], Ζεϊτίνα [Έλνιά], Ζαμπέτα, Ζουμουδ [Σμαράγδα], Ζουμπούλα [Υακίνθη], Θαμάμα(ς), Κεκλίκα [Πέρδικα], Κηιμέτ [Πολυτίμη], Κιμιά και Κηζλάρμπεϊ, Κιρεϊλή(ς), Μαϊς γκιουλοδ, Μελέκ [Άγγέλω, Άγγελική], Μεριέμα [Μαρία], Μουσκιουδ [Μοσχούλα], Μπαλή [Μελιτώ], Μπενλή, Μπουλουδού [Νεφέλη], Μπουλμπούλα [Φιλομήλα, Άηδών], Ναζλή [Χαϊδω, Χαδευτή], Σεκέρα [Ζαχάρω], Σουλτάνα [Βασιλική], Τσιτσέκα [Άνθή], Φραγγοδ, Φραγγούλα, Φράνσα, Χατούνα [Δέσποινα], Χάσπουλα [Άσπρούλα], Συνόδα, Σαματιανή [Σαβατιανή], Γοργονία, Χοντή [Άρχόντισσα], Γραμματική, Καθαρή, Κουμιανή, Κληματιανή, Ποτήρα, Σιμεντή, Χρυσόμαλλος. Halit Ongan, "Şer'ıye sicillerinde geçen Türkçe Kişi adları" [Turkish names in the proceedings of the ecclesiastical court] *Türk Etnografya Dergisi* 1 (1956) 92-94. Ragıp Önen, "Bor, Halil Nuri Bey Kütüphanesi'ndeki Mahkeme-i Şer'ıye 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 inşaatı 1550-1557* [The erection of the mosque of Süleymaniye and his almshouse], Ankara 1972, 235-6.

7. Νεβσεχι Μεκτεπλερινιν Δερσααδετ Εφορειασηνην, p. 121.

Daniliridis came from Sylli<sup>8</sup> (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 Çavik 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 *Kasım*.

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

β=v Line 3 μεβλα=mevlâ, lines 4, 5 βετανημ=vetanım, line 7 Τζεβικ=Çevik, lines 8, 10, 12 βεφατ=vefat, line 12 βε=ve.

γ=y Line 2 γιας=yaş, line 9 γιατανλαρα=yatanlara. However the rendition is not observed in the words “Κον(ν)ια”=Konya and “Παῖραμ”=Bayram. γ after n or before and after a is represented in Karamanlidica by Turkish y. Thus in line 5 Κον(ν)ια=Konya, and in line 11 Παῖράμ=Bayram.

δ=d Line 3 αλδη=aldı, line 5 κουρπινδε=kurbinde, Σίλλεδιρ=Sille'dir, line 7 Ζαδε=Zade, πεδεριμ=pederim.

η=ı,i In the inscription both η and ι equally represent the Turkish letters ı and i. Line 3 αλδη=aldı, τζανιμη=canımı, εμρεττη=emretti, line 4 ησμιμι=ismimi.

ι=i,i Line 1 ταριχιντε=tarihinde, line 2 σεκιζ=sekiz, itzi=içi, line 3 τζανιμη=cammı, line 5 βετανιμ=vetamm.

π=p In the inscription π represents Turkish p and b. B, however, is usually represented in Karamanlidica by π with a dot over it (π̇). But as this mark is not normally used in inscriptions, in the present case we must distinguish between two uses of π: 1) representing Turkish p and 2) representing Turkish b. Line 7 πεδεριμ=pederim, line 13 Κιουρπτζόγλου=Kürpçoğlu, line 5 κουρπινδε=Kurbinde, line 8 πουραδα=burada, πουδουρ=budur.

8. See Ἰωάννης Η. Κάλφωγλους, Ἰωάννης Περδορομος Μοναστηρὴ γιάχοδ Μονή Φλαβιανῶν, Δέρι Σααδὲτ 1898, p. 12.

- σ=s We should make the same kind of distinction regarding the letter σ:  
1) representing Turkish s, 2) representing Turkish ş. Line 1 σενε=sene, line 2 σεκιζ=sekiz, line 4 σοραρσαν=sorarsan, ησιμι=ismimi; line 2 γιας=aşy. In Karamanlidica σ=ş.
- τ=t 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=vetanım, line 8,10 and 12 βεφατ=vefat. Line 1, 12 ταριχιντε=tarihinde, line 2 κεμαλετιμτε=Kemaletimde.
- τζ=ç In the inscription τζ stands both for c and ç. But c is usually rendered δζ in Karamanlidic. Line 2 ιτζι=içi, line 7 τζεβικ=çevik, line 3 τζανιμ=canımı.
- γικη<ικη The consonant γ has been added to the Turkish word "iki" (two) in line 13, probably to avoid the hiatus between Κιουρπτζογλου 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+ı-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 βετανιμη.

Line 7 Λαζαροσδουρ “Lazaros is” <Lazaros-dur

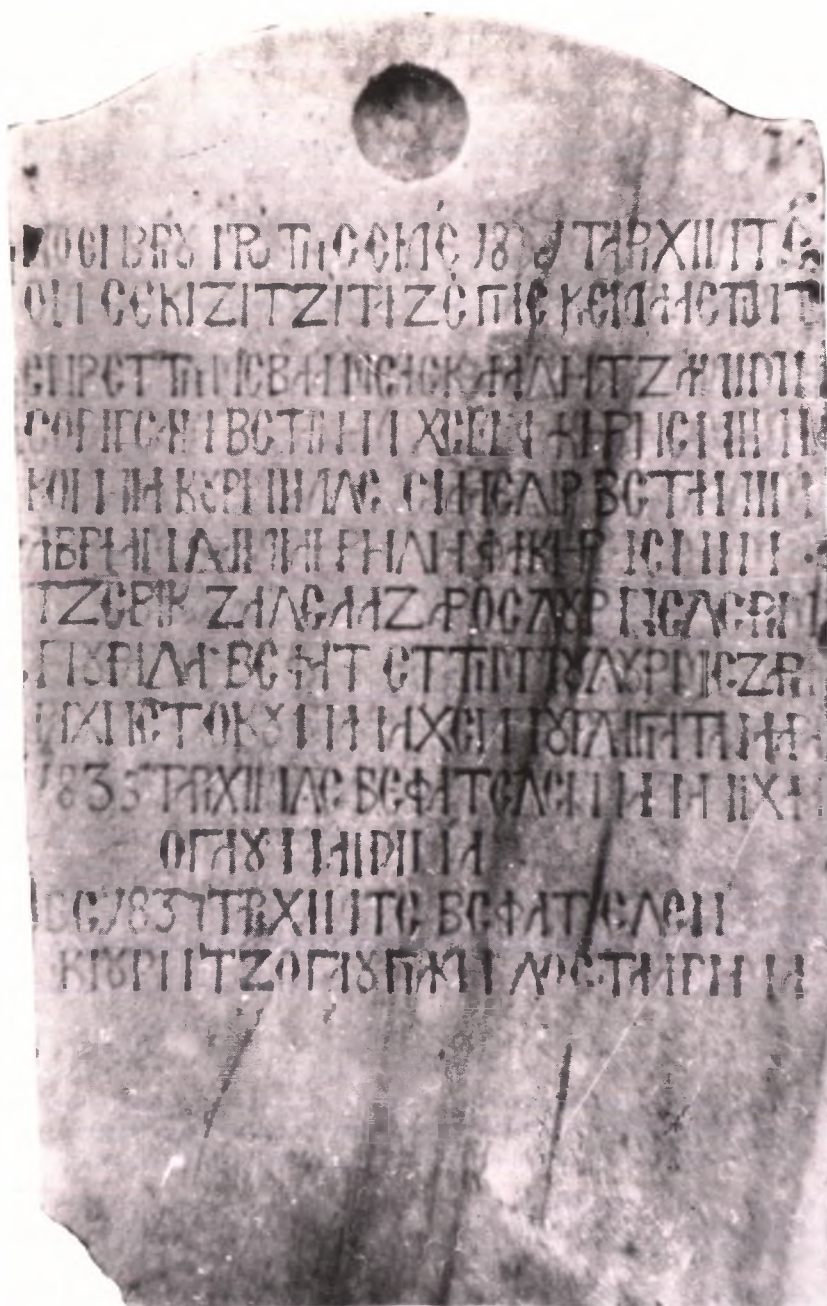
Putting Turkish endings on Greek words is a common phenomenon in Karamanlidica. The consonant δ in the 3rd person singular of the verb “to be” (i-mek) δουρ (dur) remains as d, although d began to be replaced by t after the consonants ζ, f, h, k, p, s, ξ, t, during the latter part of the Ottoman period, 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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*The Inscription.*