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Cemal KAFADAR • Gönül A. TEKİN

DEFTEROLOGY FESTSCHRIFT IN HONOR OF HEATH LOWRY

Guest Editors
Selim S. KURU Baki TEZCAN

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Cemal KAFADAR • Gönül A. TEKİN

DEFTEROLOJİ HEATH LOWRY ARMAĞANI

Yayına Hazırlayanlar

Selim S. KURU Baki TEZCAN

Harvard Üniversitesi

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[Cover background]

‘
ÂŞIK PÂŞÂ (d. 1333): Ğarîb-Nâme (İ. Koyunođlu Ktp., Konya)
[ve mâ erselnâ min resülⁱⁿ illâ bilisâni kavmihi liyübeyyine lehüm]

(K 14:4 "Onlara apaçık anlatabilsin diye
her peygamberi kendi halkının diliyle gönderdik!")

KAMU DİLDE VARİDİ ZABT U USÛL
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Yalnız Türkçe bilenler de gerçeđi anlasınlar diye
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Türklerle İrânlılar hep yoldaş olsunlar diye
İfâde hususunda birbirlerini kötölemesinler
Dile bakıp manâyı hor görmesinler diye
Bu suretle Türkler de mahrum olmasınlar
Hakk'ı dillerinde anlasınlar diye*



HEATH LOWRY

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THE FIRST FAMILY PERIODICAL IN THE OTTOMAN EMPIRE: A KARAMANLÍ MAGAZINE IN SMYRNA (1849-1850)

Evangelia BALTA

The case file and the chronicle of collecting the evidence

Since last September, a periodical in the Ottoman dialect with Greek characters has been published monthly in Smyrna by the honourable and *philogenos* [compatriot-loving] Mr Evangelinos Misailidis. As regards his choice of materials, Evangelinos Misailidis follows the example of the *Αποθήκη των Ωφελίμων Γνώσεων* [Apotheke ton Ophelimon Gnoseon = Repository of Useful Knowledge], which was published here some years ago. Evangelinos Misailidis adds more illustrations and some useful information about the arts, in this way making his work agreeable as well as Useful. Anyone who has any idea how far behind our fellow Greeks in Anatolia have remained as regards their intellectual development will praise the work of Mr Misailidis as worthy of all possible encouragement. The above periodical is named *Μεκτεπούλ Φεννούνι Μεσρηκή*; it costs 60 gurus for those living in Smyrna, 75 gurus for subscribers living outside Smyrna. It is on sale in the bookstore of C. N. Stamenis, and in Constantinople from Messrs I. Lazaridis and D. Xenis.

It was with these words that the *Εφημερίς της Σμύρνης* (Ephemeris tes Smyrnes), the daily Newspaper of Smyrna, announced the circulation of the first general-interest periodical in the Ottoman Empire,¹ in Turkish contemporary with the corresponding

* This article resulted from the work of the Karamanlidika Seminar in 2012 at the Ottoman and Turkish Summer School in Cunda (Ottoman Studies Foundation) and the contribution of the participants is gratefully acknowledged: Oscar Aguirre-Mandujano (University of Washington), Ayça Baydar (SOAS, University of London), Arda Ekşigil (McGill University), Stylianos Erakleous (Leiden University) and Hay Ertan Cohen Yanarocak (Tel Aviv University). The study owes a great deal also to the assistance of Aytek Soner Alpan, Elif Bayraktar, Yorgos Dedes, Sabri Koz, Selim Kuru, Nikos Livanos, Dimitris Loupis, Aslihan Aksoy Sheridan, Michael Sheridan and Filiz Yaşar.

¹ *Εφημερίς της Σμύρνης* [Newspaper of Smyrna], no 33, dated Friday 25 November 1849, Year I. On the basis of this information, it is recorded in the bibliography by Athanasios D. Hadjidimos and, one decade later, Christos S. Solomonidis, who also cited part of the text of the announcement in the 'Journal of Smyrna'. See A. D. Hadjidimos, "Σμυρναϊκή Βιβλιογραφία" [Smyrnaian Bibliography], *Μικρασιατικά Χρονικά* 4 (1948), p. 400, no. 217 and Christos S. Solomonidis, *Η δημοσιογραφία της Σμύρνης (1821-1922)* [Journalism in Smyrna (1821-1922)], Athens 1959, p. 143, 288. The above bibliographical references reappear in the corresponding entry by Stratis Tarinas, "Μεκτεπούλ Φεννούνι Μεσρηκή", in (eds) Loukia Droulia, Gioula Koutsopanagou, *Εγκυκλοπαίδεια του Ελληνικού Τύπου, 1784-1974* [Encyclopedia of the Greek Press, 1784-1974], Athens 2008, vol. III, p. 129.

medical periodical *Vakayi-i Tibbiye*, which had been accepted in literature as the first Ottoman periodical.²

Over the next few years, sale of the Smyrniot periodical *Μεκτεπούλ Φεννούνι Μεσσηκή* (Mekteb'ül Fennuni Maşriki = School of Oriental Knowledge, hereafter referred to as *ΜΦΜ*) was also announced in the pages of the Karamanli newspaper *Anatoli* (= Orient), which Evangelinos Misailidis began publishing in Constantinople in 1850, when he left Smyrna.³ Its sale was announced also, along with other Karamanli and Greek publications, on the covers of books printed at the press of the newspaper *Anatoli*.⁴ The title of the periodical, *ΜΦΜ*, is mentioned in the biographies of Evangelinos Misailidis, which were circulated posthumously by his colleague and continuer of his work, Ioannis Limnidis.⁵

On the basis of the above evidence, I included the periodical in the first catalogue of Karamanli newspapers and periodicals, which I published in 1994.⁶ However, at that time I had not located an issue or a corpus of this magazine. As a result of my reference to it at the conference *La Presse grecque de 1784 à nos jours. Approches historiques et théoriques*, held at the National Hellenic Research Foundation in May 2002,⁷ Triantaphyllos Sklavenitis delivered to me photocopies of the entire corpus of *ΜΦΜ*, which he had discovered in the library of the Vatopedi Monastery on Mount Athos, during one of his research missions there. A few years later, the digitized volume of the periodical was posted on the website of the ANEMI Digital Library of Modern Greek Studies, of the University of Crete. This copy came from the

² It was issued by the chief physician Abdülhak Molla on 26 March 1849, see Alpay Kabacalı, *Başlangıcından Günümüze Türkiye'de Matbaa Basın ve Yayın*, İstanbul 2000, p. 69. See also the article "Dergi", *Türk Dili ve Edebiyatı Ansiklopedisi*, 2. cilt, İstanbul, Dergah Yayınları, 1977, p. 246.

³ E.g. in the issue of Monday 31 August 1853 it is recorded as *Μεκτέπι Φουνούν-ι Μεσσηκηγιέ, Πανεπιστήμιον Ασιατικόν* (= Asian / Orient University) at the price of 18 gurus for subscribers to the newspaper *Ανατολή* (*Anatoli*) and 25 gurus for other purchasers. We read that it was available along with other titles of Karamanli books in İstanbul, in the offices of the newspaper "Anatoli" (Uzun Çarşı, Aynalı Han) and in Smyrna from the cantor in the church of St Photeine, Mr Misail Misailidis, brother of Evangelinos.

⁴ E.g. see the cover of the publication *Διάλογοι ελληνoturκικοί συλλεγέντες εκ διαφόρων συγγραφέων* [Greek-Turkish Dialogues Selected from Various Authors] (1854), where it is noted together with other publications from the "Anatoli" printing press. Its cost was 30 gurus (unbound) and 35 gurus (bound).

⁵ See *Εις αίδιον μνήμην του πολυκλαύστου Ευαγγελινού Μισαηλίδου, πρωτάνεως της εν Κωνσταντινουπόλει δημοσιογραφίας* [To the everlasting memory of the much-lamented Evangelinos Misailidis, rector of journalism in Constantinople], 1890, p. 6, is recorded under the title *Μεκτέπι Φηνούνι Σαρκηγιέ*. It is referred to also in the Karamanli almanac *Ημερολόγιον "Ο Αστήρ" 1914 Ανατολή Ρουμλαρηνά μαχσούς Ιλμί, εδεπί, Φέννι μουσαβέρ Σαλναμέ Νεβσεχιρλιλερίν "Παπα Γεώργιος" δζεμιετί ταραφηνδάν Νέβσεχιρ Ρού μεκτεπελερί συσσίτιονη μενφραατηνά ολαράκ νέσρ ολουνούρ, Ικινδζί σενέ*, Constantinople 1913, p. 170, see Evangelia Balta, *Karamanlidika, XXe siècle. Bibliographie analytique*, Athens, Centre for Asia Minor Studies, 1987, no. 96.

⁶ Ilias Anagnostakis & Evangelia Balta, *La découverte de la Cappadoce au dix-neuvième siècle*, Traduit du grec par Bruno Dulibine, İstanbul, Eren, 1994, p. 56-57.

⁷ See Evangelia Balta, "Καραμανλίδικος τύπος (Σμύρνη 1845-Αθήνα 1926) [Karamanlidika Press (Smyrna 1845-Athens 1926)], paper at the conference *La Presse grecque de 1784 à nos jours. Approches historiques et théoriques*, Actes du Colloque International, Athènes, 23-25 mai 2002, (ed.) Loukia Droulia, Athènes 2005, p. 118-125. See the brief bibliographical entry on the periodical, Evangelia Balta, "Catalogue of the Karamanlidika Press", in eadem, *Beyond The Language Frontier, Studies on the Karamanlis and the karamanlidika Printing*, İstanbul, The Isis Press, 2010, p. 126-127.

collection of the Constantinopolitan Georgios Arvanitidis (1876-1953), the greater part of which was purchased by the University of Crete in 1980. Arvanitidis's collection also included numerous Karamanli books, which were inventoried by Salaville and Dalleggio in their "Karamanlidika Bibliography" and which are also available digitized in the ANEMI Digital Library.⁸

In 2010, during the course of my research in the Ottoman Archive of Istanbul, on material relating to Karamanli publications, I came across documents concerning the suspension of publication of the periodical *MΦM*, which was published in Smyrna in the Turkish language printed with Greek characters (*Türki'l-ibare ve Rumî hurûf ile*). Inquiries regarding the periodical had come full circle. It was certain that no more than the nine issues that had been located had circulated. All that remained to be done was the analytical bibliographical presentation of these.

A first approach to the contents of *MΦM* was made in the summer of 2012. Issues of the Smyrniot periodical were given as an exercise to the group of advanced students attending the Intensive Ottoman and Turkish Summer School (Cunda, Ayvalık) in order to familiarize themselves with Karamanli texts which printed the official Ottoman language with Greek characters, endeavouring to give as correctly as possible the orthography of the Ottoman words. Participants in the group were Oscar Aguirre-Mandujano (University of Washington), Ayça Baydar (SOAS, University of London), Arda Ekşigil (McGill University), Stylianos Erakleous (Leiden University) and Hay Ertan Cohen Yanarocak (Tel Aviv University). The preliminary processing by these students in Cunda was the yeast for this article, and I gratefully acknowledge their contribution here.

The study is dedicated to Heath Lowry as a gesture of homage to a dear friend and colleague, whose lecture to the students in Cunda each summer is somewhat of an institution in itself. Long may our meetings in Cunda last.

The climate of the period

As is well known, periodicals are instruments that influence the intellectual activity of a period, expressing its trends and interests, and for this reason study of their content and the circumstances of their publication reveals intact the image of the period and its intellectual inquiries. As previously stated, the editor of *MΦM* was Evangelinos Misailidis, who was subsequently the prime mover in the effort for the intellectual revival of the Turkish-speaking Orthodox Christian Anatolians. Consequently, study of this first periodical

⁸ See the index of the volumes by Sévérien Salaville & Eugène Dalleggio, *Karamanlidika. Bibliographie analytique d'ouvrages en langue turque imprimés en caractères grecs*, t. I (1584-1850), Athens, Centre for Asia Minor Studies, 1958, p. 309; t. II (1851-1865), Athens, Collection de l'Institut Français d'Athènes, 1966, p. 83; t. III (1866-1900), Athens, Φιλολογικός Σύλλογος "Παρνασσός", Επιστημονικά Διατριβαί ("Parnassos" Literary Association, Scientific Dissertations) no. 4, 1974, p. 333.

published by Evangelinos Misailidis in Smyrna acquires additional importance, because it shows his ideology and vision at the beginnings of his activity in the domain of Karamanlidika publishing, a mission he served with consistency and self-denial until the end of his life, bequeathing this legacy to his sons and collaborators.

MΦM was not the first Karamanlidika publication in his career in Smyrna. There, in the printing house of *Amaltheia* on 1 September 1844, he published *Ησθηκδάφ*, a collection of texts relating to Natural Sciences and History.⁹ One year later he also published the newspaper *Πελοσαρέτ ιλ Μασρίκ* (*Bi'l-işareti'l-Maşrik* = Oriental Herald), which circulated from 12 January 1845 until the end of 1847, “to be of use”, as *Αμάλθεια* (*Amaltheia*) put it, “for the dissemination of news and knowledge among the numerous inhabitants of Anatolia and other parts, who do not know Greek and usually write the Turkish dialect with Greek characters ...”.¹⁰ *Amaltheia*’s testimony on this newspaper, no issue of which has been found, is corroborated also by the article in the *Ιωνική Μέλισσα* (*Ionike Melissa* = Ionian Bee). The writer with the nom-de-plume Periander mentions it together with the periodical *MΦM*, without naming them, and goes on to announce the circulation in Constantinople of the likewise Karamanli *Anatoli*:¹¹

Mr Evangelinos Misailidis from Kula in Lydia (a town with 500 Greek families, most of them landowners and merchants), known to the Nation from the first Greek-Ottoman newspaper which he published in Smyrna 4-5 years ago, circulation of which was interrupted for a short time and which was transformed into a periodical, which too ceased production a few months back, and today publishes in Byzantium (= Istanbul) a large-format newspaper, entitled in accordance with the wishes of the authorities, *Φινουνί σαρκιέ ρισαλεσί χαβαδίσ* (*Fennun-i Şarkıyye Risalesi Havadis*).

⁹ Evangelia Balta, *Karamanlidika. Additions (1584-1900). Bibliographie analytique*, Athens, Centre for Asia Minor Studies, 1987, no. 20.

¹⁰ *Αμάλθεια*, 27 January 1845. See Christos Solomonidis, *Η δημοσιογραφία*, p. 142.

¹¹ *Ιωνική Μέλισσα* [Ionian Bee], (Smyrna, 29 December 1850), no. 7, p. 77-78. The article gives extremely interesting information on the publishing policy of Evangelinos Misailidis. It praises the effort of the “compatriot-loving” publisher to enlighten the Turkish-speaking Greeks of Anatolia but notes that the first issue of the Karamanli *Anatoli* was written in an almost incomprehensible style of Ottoman language, which was difficult for people to follow, and even more so the Turkish-speakers of Anatolia. In the view of the journalist of “Ionian Bee”, it was not enough to simplify the Turkish language of *Anatoli*, as Evangelinos Misailidis had promised to do. He maintained that the newspaper should be bilingual (Greek and very simple Ottoman), for the pleasure and the benefit of the Greeks, for whom it is written, and also so the Ottomans and the Europeans or others who read it could follow both languages.



It should be stressed that both the newspaper *Πελοσάρέτ ιλ Μασρίκ*, which is latent, and the periodical *ΜΦΜ*, which we shall discuss forthwith, were the first Turkish-language periodicals to circulate in Smyrna. According to the data given by Ch. Solomonidis, in the decade 1840-1850, the period of circulation of Misailidis' Karamanli publications, 14 Greek newspapers and 10 periodicals circulated, most of them short-lived, with the splendid exception of *Amaltheia*, which continued until 1922. During the same years, 3 French, 3 Armenian and 2 Jewish periodicals were also published.¹²

This publishing boom, to which the numbers of issues of the periodicals attest, was intended to cover the needs of the multicultural, multilingual and multifaith Mediterranean port, the population of which in the mid-nineteenth century was, in the estimation of the publishers of the *'Ionian Bee'*, over 60,000 Orthodox Christians, about 40,000 Muslims, 15,000 Jews, 10,000 Armenians, 7,000 Catholics, 2,000 Protestants, a few from other religions, all in

all some 140,000 souls. The foreign travellers of the period calculated the population of Smyrna as between 100,000 and 120,000 inhabitants.¹³ The Orthodox Greeks accounted for about half the total population of Smyrna, including its suburbs and environs. This Greek population gravitated towards this prominent commercial centre during the nineteenth century and comprised immigrants from Aegean islands, the Greek Mainland and the Anatolian heartland.¹⁴

There is no information on the percentage of Turkish-speaking Orthodox Anatolians in the total Greek Orthodox Christian population of the city and its outskirts, just as there are no data on their provenance. Certainly, however, their number was not negligible, since Misailidis published specially for them one newspaper and one periodical, which were no

¹² See Christos Solomonidis, *Η δημοσιογραφία*. For the Press in Smyrna in the years immediately after, see Zeki Ar kan, *İzmir Bas n Tarihi (1868-1938)*, İzmir, Ege Üniversitesi Edebiyat Fakültesi Yay nlar , 2006.

¹³ *Ιωνική Μέλισσα* (Smyrna, 5 October 1850), no. 1, p. 2-3 and Christos Solomonidis, *Το θέατρο της Σμύρνης (1675-1922)* [The Theatre of Smyrna (1675-1922)], Athens 1974, p. 17. See also Odysseas Lampsidis, *Συμβολή στην οικονομική ζωή της Σμύρνης μετά το 1870* [Contribution to the Economic Life of Smyrna after 1870] (ed. Ariadni Razi), Athens, Kanaki, 2009, p. 59-60.

¹⁴ Haris Exertzoglou, "Reconstituting Community: Cultural Differentiation and Identity Politics in the Christian Orthodox Communities in the Late Ottoman era", in Mina Rozen (ed.), *Homelands and Diasporas. Greeks, Jews and their Migration*, London, I.B Tauris, 2008, p. 137-154.

less short-lived than other contemporary Smyrniot publications, Greek and foreign. An indicative sample for estimating the number of the Turcophone reading public is the 70 Smyrniots and the 23 subscribers in neighbouring Kasamba, who are recorded in the pages of the Karamanli book *Μουτενεβά* (Mu'teneva, 1836), as purchasing about 200 copies. The number of Turkish-speaking subscribers in the Smyrna area points to a considerable public for the period. Publication of Karamanli books in Smyrna had commenced in 1836. Apart from *Μουτενεβά* (1836), which was an anthology of excerpts from Greek books on morality, arithmetic, physics, geography and other sciences, translated into Turkish by Moses from Adana, *Μουκαττές Τεβαριχενίν μουχτασαρή* (Synopsis of Sacred History, by questions and answers) was published too, which had first circulated in Greek in 1835.¹⁵ In 1843 the Church Missionary Society printed *Τζάν Τεφτισί* in Smyrna at the press of William Griffith¹⁶, while one year later, in 1844, Evangelinos Misailidis published *Ηστηκδάφ* (A collection of texts on the various sciences) and *Ηρφαναμέ* (Book of various knowledges) in 1846. But the Karamanli religious books published under the auspices of missionaries in the decades 1830-1850, in Athens and Syros, were intended primarily for the Turkish-speaking populations of the *vilayet* of Aydin. The missionaries' interest in proselytizing this section of the Greek Orthodox community is obvious.¹⁷

It was only natural that the Greek Orthodox community, part of the complex mosaic of Smyrniot society, was subject to the influences of the economic, social and cultural ferment in the largest port of the Eastern Mediterranean, which had attracted diverse populations.¹⁸

¹⁵ Sévérien Salaville & Eugène Dalleggio, *Karamanlidika*, t. I (1584–1850), no 75. For the Greek edition see D. S. Guinis – V. G. Mexas, *Ελληνική Βιβλιογραφία 1800-1863. Αναγραφή των κατά την χρονική ταύτην περίοδον όπου δήποτε ελληνιστί εκδοθέντων βιβλίων και εντύπων εν γένει* [Greek Bibliography 1800-1863. Record of the books and printed matter in general published in Greek anywhere during this period] Athens 1939, vol. I (1800-1839), no. 2577.

¹⁶ Evangelia Balta, *Karamanlidika, Nouvelles additions et compléments, I*, Athens, Centre for Asia Minor Studies, 1997, no. 12.

¹⁷ Richard Clogg, "The Foundation of the Smyrna Bible Society (1818)", *Μικρασιατικά Χρονικά* XIV (1970), p. 31-49; idem, "Notes on some Karamanli Books Printed before 1859 now in British Libraries, with particular reference to the Bible Translations of the British and Foreign Bible Society", *Μικρασιατικά Χρονικά* XIII (1967), p. 521-563 and idem, "The Publication and Distribution of Karamanli Texts by the British and Foreign Bible Society before 1850", Parts I and II, *Journal of Ecclesiastical History* XIX, nos 1 and 2 (1968), p. 57-81 and 171-193. All these studies are republished in: Richard Clogg, *I Kath'imas Anatoli: Studies in Ottoman Greek History*, Analecta Isisiana LXXVII, Istanbul, The Isis Press, 2004.

¹⁸ The bibliography on the history of Smyrna in the first half of the 19th century is enormous. I confine myself to noting some doctoral dissertations: Marie-Carmen Smyrnellis, *Une société hors de soi. Identités et relations sociales à Smyrne aux XVIIIe et XIXe siècle*, Paris (EHESS), 2000, which was published under the same title as a book by Peeters Editions in 2005; Sibel Zandi-Sayek, *Public Space and Urban Citizens: Ottoman Izmir in the Remaking, 1840-1890*, University of California, Berkeley 2001 and Vangelis Constantinos Kechriotis, *The Greeks of Izmir at the End of the Empire. A Non-Muslim Ottoman Community between Autonomy and Patriotism*, University of Leiden 2005, which include the bibliography relating to the period. For the presence and activity of the missionaries in Smyrna, the impact they had and the reactions they provoked, see the published thesis by Pavlina Nasioutzik, *Αμερικανικά οράματα στη Σμύρνη τον 19° αιώνα*. H

We should remember that from the late eighteenth until the early nineteenth century the Greek Orthodox community of Smyrna was shaken by conflicts between its component social groups. In the late eighteenth century the merchants had succeeded in limiting the jurisdictions of the local Church and had tried to extricate themselves from its tutelage of community affairs, giving rise to explosive situations and even riots between supporters and opponents of the Enlightenment, as the enmity was transferred also into ideological fields.¹⁹ A direct outcome of these events was the closure of the Grammar School (Philologikon Gymnasium) in 1819 and the hegemony of the Evangelical School in the city's educational affairs. The cosmopolitan character of Smyrna, with the presence of the European commercial enclaves and their western lifestyle, and the activity of missionaries in the sectors of education and publishing, played a decisive role in the transfusion of modernist ideas. It is not accidental that the first Greek newspaper in Smyrna, *Φίλος των Νέων* (Philos ton Neon = Friend of the Youngsters), was published by American missionaries.

In 1836 there was a new pretext for ideological and social opposition in the Greek community. Cause of this clash was the activity of Protestant missionaries in the city, who, with their enlightenment ideas, posed a threat to the Orthodox Church and the conservative strata of the community. Proselytism was employed and promoted in order to curb the modernist ideology that the missionaries spread in Smyrniot society and which concerned the translation of the Scriptures, the need to educate the clergy, the change in the educational system.²⁰ The popular masses, manipulated, became the bastion of reaction and caused the dismissal of modernist teachers accused of being 'Lutheran-Calvinist', the excommunication of intellectuals such as Ioannis Isidoridis-Skylitzis, the suspension of operation of foreign schools and publications, the inauguration of the circulation of newspapers, such as M. Klados's *Ιωνικός Παρατηρητής* (Ionikos Parateretes = Ionian Observer), to combat Protestantism and the missionaries.

So, we observe that in cosmopolitan Smyrna the differentiation between the strata of the Greek population, which of necessity placed them in antagonistic groups, was not limited only to the economic and social sphere. There was a clear division also at the ideological level, between the upper echelons, the merchants, who were the conscious disseminators of enlightenment, and the lower classes of the urban populace, labourers and tradesmen, which kept close ties with the Church.

συνάντηση της αγγλοσαξωνικής σκέψης με την ελληνική [American Visions in 19th century Smyrna. The encounter of Anglosaxon with Greek thought], Athens, Hestia, 2002.

¹⁹ Stamatis Karatzas, *Σμύρνης Τραγωδίες, Δύο ανέκδοτα ποιήματα, σχετικά με ταραχές στη Σμύρνη (1788, 1810)* [Tragedies of Smyrna. Two unpublished poems on riots in Smyrna (1788-1810)], Athens, Centre for Asia Minor Studies, 1958 and Philippe Iliou, "Luttes sociales et mouvements des Lumières à Smyrne en 1819", *Actes du Colloque Interdisciplinaire*, Bucharest, A.I.E.S.E.E. 1975, p. 295-315. Paschalis Kitromilides, "Ιδεολογικές συνέπειες της κοινωνικής διαμάχης στη Σμύρνη (1809-1810)" [Ideological Consequences of Social Conflict in Smyrna, 1809-1810], *Δελτίο Κέντρου Μικρασιατικικών Σπουδών* 3 (1982), p. 9-39.

²⁰ Pavlina Nasioutzik, p. 234 ff.

Evangelinos Misailidis, with his newspaper *Πελαραρέτ ιλ Μασρίκ* (Bi'l-işareti'l-Maşrik) and his periodical *Μεκτηπούλ Φεννούνι Μεσσηκή* addressed these lower and primarily Turkish-speaking Orthodox Greeks of Smyrna, and through them the corresponding inhabitants of the Asia Minor hinterland. The Turkish-speaking Orthodox Christians of Smyrna were none other than labourers in various factories, porters in the harbour and the marketplace, petty tradesmen and artisans, the people of the *esnafs* (guilds). Misailidis's orientation towards the population of Anatolia also becomes clear from the titles of the two publications, in which the word *Μασρίκ* (= Orient) predominates. It was this part of the Greek Orthodox community that he undertook to enlighten with his Karamanli publications, which partly because it was Turkish-speaking, was excluded from the intellectual revival taking place in Smyrna, the crossroad of West and East.

Evangelinos Misailidis, graduate of the Evangelical School and pupil of Kairis, followed the publishing policy of the Protestants and it is no coincidence that his model was the Protestant magazine *Apotheke ton Ophelimon Gnoseon* (Repository of Useful Knowledge). Like the Protestants, he published in the language of the people, launching the circulation of Karamanlidika publications and acknowledging the need for regularly informing the Turkish-speaking Orthodox both of events in the Empire and of progress in Europe. The American consul in Smyrna, Andrew J. Stevens (1865-1866), notes in one of his reports that the Greek peasants on the outskirts of Smyrna were using modernized European farming methods, in contrast to the Turks, who were continuing practices from past centuries.²¹ And, of course, informing the Greeks through printed matter contributed to this. It is no accident that the pages of Misailidis' periodical hosted texts relating to agricultural and stock-raising tasks.

It was in the dynamic centre into which Smyrna had evolved by the mid-nineteenth century, with changes in its social, economic and cultural life, which swept along the Greek element too, that the Karamanli periodical *ΜΦΜ* was born.

The Structure of the Periodical

I. Title and aims

The title *Μεκτηπούλ Φεννούνι Μεσσηκή*, in other words *School of Oriental Knowledge*, is an indication of the position and orientation of the journal. It reveals its educational nature and the publisher's intent to disseminate knowledge to the Turkophone Orthodox Anatolian reading public. At the same time though, his intention to present Oriental culture to Western-orientated Smyrna is all too evident.²² The cover of the bound journal, as it was available after the cessation of circulation,²³ features a gravure print depicting a schoolroom

²¹ This information is drawn from the doctoral thesis of Onur Kınlı, *19 Yüzyıl'da Amerika Birleşik Devletleri'nin İzmir'deki Konsolosluk Faaliyetleri*, Ege Üniversitesi, İzmir 2009, p. 170.

²² See for example, the essay on Oriental music (*Rehniüma-yı ilm-i Musiki-i Maşrikî*).

²³ If the contents of the journal are compared with those of the book *Ησθηκδάφ* issued in 1844, one can see that the body of the periodical *ΜΦΜ* could well function as a book of varied material. Some of Evangelinos

with the pupils and their teachers.²⁴ The illustration symbolizes the educational role the journal wishes to play and the subtitle on the cover makes this role even clearer: *Ελ κιάπι μουτζελλάι ζιχίν* (= Book to illuminate the spirit).

Addressing his readers at the launch of the first issue, Evangelinos Misailidis states that the reason for the publication of the journal is no other than the diffusion of knowledge, the most valuable asset in the world, and refers to the material to be found in his journal. "In the Ottoman Empire, thanks to the progressive sultan Abdülmecid, who continued the reform policy implemented by his father Mahmud II," Evangelinos Misailidis points out, "important steps had been taken towards Western cultural models with the founding of schools such as Galatasay Tibbiyesi or Mekteb-i Harbiye, as well as with the establishment of numerous schools throughout the empire". He announces that the issues of the journal will contain articles on the universe, geography, medicine, oneiromancy, commerce, stock-raising and farming, even chemistry, so as to inform readers of the progress being made in all sectors of science and culture in Europe.

Misailidis moves with the times, during which both in Europe and by imitation, in Greece, an attempt was made to popularize knowledge and distribute circulars containing knowledge on various fields. Indeed on looking through the material in the journal, one can see the great variety of subjects it contains. Its pages include anything from recipes for sweets and advice to farmers up to scientific articles, travel features, poetry, articles of religious content, literature, etc. Besides throughout the 19th century the need for a general education was promoted. Useful and beneficial knowledge is that which brings enlightenment and helps people partake of new ideas.

ΜΦΜ is a compiled journal intended for families. It basically draws on the *Apotheke ton Ophelimon Gnoseon*, as stated in the announcement we cited from the *Ephemeris tes Smyrnes*. This Protestant journal that was first issued in Smyrna in January 1837, suspending circulation in December 1844, was a milestone in the history of Greek journals and was imitated by many.²⁵ Most of the material in *ΜΦΜ* is comprised of short texts that provide the reader with information on a variety of topics, yet there are also long texts which follow on through 2-3 issues.

Misailidis, a graduate of the Evangelical School,²⁶ which at that time was controlled by the ecclesiastical circle of the Metropolis of Smyrna, does not hesitate to borrow articles

Misailidis's later publications were such as regards content; see *Τεβαριχάτη Μουτελεββίν* (1851), *Μουτενεββέ* (1864). See S  v  rien Salaville & Eug  ne Dalleggio, t. II (1851–1865), no. 117 and no. 147.

²⁴ The print is from the pictures in the *Αποθήκη των Ωφελίμων Γνώσεων* and illustrates the article "The schools of Prussia", see no. 22 (Oct. 1838), p. 156.

²⁵ For the periodical *Αποθήκη των Ωφελίμων Γνώσεων*, see Konstantinos P. Demertzis, "Μικρασιατική Βιβλιογραφία Δ΄. Το περιοδικόν Αποθήκη των Ωφελίμων Γνώσεων [Bibliography on Asia Minor, Part IV'. The periodical Apotheke ton Ofelimon Gnoseon]", *Μικρασιατικά Χρονικά* 14 (1970), p. 371-515 and Martha Karpozilou, *Τα ελληνικά οικογενειακά φιλολογικά περιοδικά* [Greek family literary journals, (1847-1900)], Ioannina, University of Ioannina, 1991, p. 77-83. See also Pavlina Nasioutzik.

²⁶ For the Evangelical School, see Matthaios Paranikas, *Ιστορία της Ευαγγελικής Σχολής της Σμύρνης εκ των πηγών συνταχθείσα* [History of the Evangelical School of Smyrna compiled from sources], Athens 1885 and

from the Protestant journal, which he believes will benefit the reading public of Orthodox Turkophones. He also imitates the layout and often copies its illustrations, creating a periodical in the footsteps of the *Apotheke ton Ophelimon Gnoseon* by the Chiotis N. Petrokokkinos. As previously mentioned, it was the model for a plethora of other Greek periodicals for many years. Yet, as we shall see below, E. Misailidis also borrows from other sources, always Greek or Karamanli. He chooses texts from books and the modern press.²⁷ Only in a few cases does he admit to this borrowing. The practice can also be observed in 19th-century Greek journals, which neglect to mention their source. The *Apotheke*, for example, which takes material from English and American periodicals, never refers to the original. Getting back to *MΦM*, on the occasions when we know the original text, we see that E. Misailidis presents a shortened form of it in his periodical and often adds his opinions either at the beginning or the end of the article. The interweaving of original and translated material blurs the boundaries of translation, paraphrase or adaptation. The original texts in the periodical are few, except for the few *gazels* he publishes. The original texts include the essay on Oriental music (*Rehñüma-yı İlm-i Musiki-i Maşrıkî*) and texts in which Evangelinos Misailidis expresses his opinion, namely the preface announcing the aims and material in the journal or corresponding texts in which he comments on current views concerning how Asia lags behind Europe. Such texts provide the ideological position of the periodical.

In such a text entitled “Avrupa ile Anadolu’nun Farkı” (The difference between Europe and Asia) Evangelinos Misailidis argues that the modernization of life for Europeans cannot be confused with that known as “culture” and that the Anatolian cannot be considered uncultured just because he is not surrounded by theatres, factories, he does not have roads, telegraphs, trains, modern steamships. The author keeps pointing to the supposed differences between European and Eastern cultures while criticizing Europeans’ perceptions of Asia and its people (p. 49-50). The fact that they are poor, he argues, does not mean that they are uncultured. Referring in particular to the inhabitants of Asia Minor, he ‘admits’ that Anatolian people are not as ‘civilized’ (urbanized) as Europeans, but he seems confident that *his* people will walk along the same path of modernization and ‘progress’ under the indispensable leadership of ‘Sultan Abdülaziz Han Efendimiz’, and stresses yet again his faith in the Tanzimat.

E. Misailidis replies with this text to publications of the time that spoke unfairly and insultingly of the superiority of the West over the East, as shown by the following quotation from an article in the *Apotheke*: “From the Hindu’s weaving-mill to steam-powered looms. From the sundial to the marine chronometer, from the Chinese ship to the triremes of Great Britain, what a difference, how far apart they are! And if we turn our attention to the Fine Arts, what a difference there is between Phidias’ Zeus and a Hindu painting, the Parthenon and an Indian temple, Raphael’s ‘Transfiguration’ and a Chinese Picture”.²⁸ Although the

Zenovia Lithoxoou-Salata, *Η Ευαγγελική Σχολή της Σμύρνης* [The Evangelical School of Smyrna], Athens 1959.

²⁷ The source of the original text is noted, when verified.

²⁸ *Αποθήκη Ωφελίμων Γνώσεων*, no. 16 (Apr. 1838), p. 58.

Eurocentric outlook had been shaken in the mid-18th century in the West, when Voltaire discovered the major civilizations of Asia and China in particular (*Essai sur les mœurs et l'esprit des nations*, 1756), it appears however that the perception of the superiority of Western culture continued to prevail in people's minds²⁹ or at least in the Protestant periodicals of the time, in which progress is interpreted as the result of Christianity.

I also think that Misailidis' text criticizes Smyrniot society which was orientated towards the West and Western cultural models, which it overestimated. He himself believed in and respected Anatolian culture and its people and he proves this in the pages of the periodical *MΦM* through which he promotes this culture, while at the same time trying, as a devotee of the Enlightenment and supporter of Tanzimat, to introduce his fellow Anatolians to the achievements of science, promoting the need for education and for establishing schools.

II. The circulation

A total of 9 issues were circulated, from 20 September 1849 to 2 April 1850, in quarto format and with 16 pages per issue. It was two-columned, with continuous page numbering and was printed in Nikolaos Stamenis' printing-house.³⁰ We know little about the circulation of this journal. None of the 9 issues bears a price. Only the notice in the *Ephemeris tes Smyrnes* tells us the price and where it was distributed at the time of its publication in 1849. "The periodical is called *Μεκτεπούλ Φεννούνι Μεσρηκή*, it costs 60 kuruş for Smyrna residents, 75 kuruş for subscribers outside Smyrna. It is sold at K. N. Stamenis' bookshop and in Istanbul at Messrs. I. Lazaridis and D. Xenis".

From occasional notes made by Misailidis on the pages of the journal, we know that its publication depended on subscribers. In the 3rd issue he appeals to local correspondents of the journal to write down subscribers' names and states that in the 4th issue he will publish the names of Smyrniot subscribers to *MΦM*, although he never did³¹. So the number and names of subscribers remains a mystery, just as nothing is known about the distribution and spread of the journal in places outside Smyrna and Istanbul. It is obvious though that the journal had financial problems from the late payment of subscriptions, as can be seen from an announcement made by the publisher with which he concludes the 5th issue. He appeals to subscribers in Istanbul and inland Asia Minor to pay their subscriptions.³²

²⁹ See Jochen Schlobach, *La découverte des cultures au XVIIIe siècle*, Athens, National Hellenic Research Foundation, 1997.

³⁰ The printing press is noted on the last page of issue 5: *Σμυρδέ Δερβίς ογλού Χανηνδέ, Νικόλαος Σταμένης Ταπχανεσινδέ* (İzmirde, Derviş oğlu Hanında, Nikolaos Stamenis Tabhanesinde).

³¹ *MΦM*, no 3, p. 48.

³² *İşbu 5 Numero cüzün bu anadek gecikdiği içindeki Salname-i Ebediyet Tarifalerinin nazmi güçlüğünden neş'et eyledi, bundan böyle vaktında ulaştırırız. İslambol'da ve Anadolu taraflarında bulunan gayretkeşlerimize rica ederek [?] ki bu anadek Mekteb'in nısıf kıymetini vermeyenler, vekillerimiz marifeti ile irsal buyuralar*, see *MΦM*, no 5, p. 80.

Following suspension of publication, the periodical, bound in a volume, continued to be sold in Istanbul and Smyrna, at least until 1854.³³ *MΦM* went out of circulation in April 1850. The final short issue, just 8 pages, which bears the same number as the previous one, begins with the publication of a petition to His Illustrious and Gracious Highness Halil Pasha Effendi³⁴ concerning the creation and formation of the “Merchant Journal” under the name of the School of Sciences (*Mektebü'l-Fünun nâmı ile Tüccar Gazetesi îcad ve inşâ etmeklik hakkında Devletlü İneyetlü Halil Paşa Efendimiz Hazretlerine takdim eyledimiz arzuhal tesvididir*). It is clear that his attempts to produce a new merchant journal with the name of his former publication *Mektebü'l-Fünun*, did not prove successful, and in the same year he moved to Istanbul where he launched the publication of the *Karamanlidika* newspaper, *Ανατολή* (*Anatoli*).

From a document we discovered at the *Başbakanlık Osmanlı Arşivi* (BOA), we learn why *MΦM* went out of circulation. Publication of the journal had to be suspended, as recorded in the document addressed to the *muhassil* of Smyrna, because it had not obtained the necessary licence required by the Sublime Porte (*Bab-i Ali*) for the issue of periodicals. We cite the document which bears the date 7 *Muharrem* 1266 (23 Nov. 1849).³⁵

İzmir Muhassılına

Fünûn-ı Maşrikiyye nâmı ve Türkü'l-ibâre ve Rûmî hurûf ile ol tarafda birer risâle tab' ve neşr olunmakda olduğu muahharan istihbâr ve bir nüshası dahi ru'yet kılınmış olup ma'lûm-ı sa'âdetleri olduğu üzere Memâlik-i Mahrûsa-i Şâhâne'de bu makûle risâle ve gazete ve jurnal tab' ve neşri emelinde bulunanların evvel emirde taraf-ı Devlet-i Aliyye'den istihsâl-i ruhsat eylemeleri lâzimededen ve nizâm-ı usûl ü i'câbından olduğuna ve buna ise henüz Bâb-ı âli'nin ma'lûmâtı olmadığına mebni' vusûl-i hâlisânemizde iş bu risâlenin men'-i tab u neşrine himmet eylemeleri bâbında şukka.

Fünûn-ı Maşrikiyye nâmı ve Türki'l-ibâre ve Rumca hurûf ile İzmir'de muahharan tab' ve neşr olunmakta olan risale men' olunmasını mutazammın İzmir muhassılına emirnâme ısdar buyrulması.

III. The contents

Following this, reference is made to the contents of the journal, grouped according to topic. In the table of contents in the bound volume, the editor does not classify the material according to topic, he simply cites the titles of the articles, which in the appendix to the study were listed according to issue, written in *Karamanlidika* with their Turkish

³³ See note 3 and 4.

³⁴ This was Halil Rıfat Paşa, see Ali Birinci & A.T.Alkan, "Halil Rıfat Paşa'nın Hayatı, Eserleri, Şahsiyeti", *Cumhuriyet Üniversitesi Fen-Edebiyat Fak. Sosyal Bilimler Dergisi* 7 (1986), p. 97-119.

³⁵ BOA, HR.MKT 28/70 (1266 M 7).

transliteration and English translation following in brackets. Observing the thematic categories of 19th century journals, the material in *MΦM* was arranged in sections, which however did not always satisfy the strict criteria defined by their titles. For example, an article on a current issue, such as the earthquake that occurred in Smyrna on 31 March 1850, could well be classified in the section on natural and applied sciences, as it included an analysis of the natural phenomenon of earthquakes and advised people not to panic when reading almanacs and other popular publications that forewarned of earthquakes and floods (p. 127-128).

- Natural and applied sciences
- Encyclopedic knowledge
- Ethics
- Literature (poetry, prose, paralogotechnia)
- Music
- Delightful and beneficial (everyday topics, travel articles and texts on sacred geography)
- Current affairs

Natural and applied sciences

1. Astronomy

Under the title *Felekât-i Devriya* an article appears in instalments in the first three issues of the periodical on the celestial bodies that make up the universe (p. 12-13, 18-20, 37-39). The names of planets appear in Greek, Turkish or in both languages simultaneously. Information is given on the planets Mars, Venus, Earth, the sphere of the universe (*Kürre-i Cihan*), and horoscopes are listed under their Persian and Greek names. The third issue includes information on the minor planets Vesta, Juno, Ceres, Pallas and Oriani, which had been discovered during the first decades of the first 19th century, and on their distances from the sun, their size, etc. as well as explaining lunar eclipses. We do not know the source of the texts, although pages with similar content also appear in the *Apotheke*.³⁶

There is similar material on calendars. Under the title “Ruzname-i Ebediyet” and “Salname-i Ebediyet” an impressive full-length informative account appears on different time-keeping traditions among the Ancient Greeks, Ancient Egyptians, Persians, Latins, Chinese, Rum Orthodoxes, Ottomans, etc. (p. 53-55). Calculations and information follow about solar cycles (*devr-i şemsiye*) and lunar cycles (*devr-i mahiye*) and by using concrete

³⁶ See in *Αποθήκη των Ωφελίμων Γνώσεων* the following articles: “Η σελήνη” [The moon], no. 5 (May 1837), p. 69; “Περί κομητών” [On comets], no. 7 (July. 1837), p. 104; “Περί οικισμού των πλανητών” [On the settlement of the planets], no. 24 (Dec. 1838), p. 191-192; “Οι φάσεις της σελήνης” [Lunar phases], no. 29 (May 1839), p. 71-72; “Τα τηλεσκοπικά φαινόμενα” [Telescopic phenomena], no. 51 (Mar. 1841), p. 45-46; “Σύμμικτα περί των έργων της φύσεως” [Miscellaneous on the work of nature], no. 62 (Feb. 1842), p. 29; “Οι κομήται” [The comets], no. 76 (Apr. 1843), p. 49-50; “Ο Ήλιος” [The Sun], no. 77 (May 1843), p. 69-70; “Περί του πλανήτου Κρόνου” [On the planet Saturn], no. 78 (June 1843), p. 93-95; “Περί του πλανήτου Διός” [On the planet Jupiter], no. 79 (July. 1843), p. 110-111; “Ο πλανήτης Αφροδίτη”, [The planet Venus] no. 80 (Aug. 1843), p. 115-116; “Ο πλανήτης Άρης” [The planet Mars], no. 82 (Oct. 1843), p. 155-156.

examples, illustrations and tables (p. 65-71), the measurement of time based on the indiction is explained. It seems like the remarks about astronomic data are used mostly for religious and time-keeping purposes, detecting and preventing the overlapping of different religious festivals, as indicated for example in the subchapter *Pasha'nın rast olduđu 35 günlerin sebebi* (p. 67). Evangelinos Misailidis provides the computistical formula for calculating Easter (p. 85-87) and teaches how to calculate the date of a Jewish religious holiday Nomikon Faska, as well as ways of finding the dates of Carnival, the beginning of the pre-Lenten period or All Saints' Day (p. 88-90). The article ends with a lesson, criticizing the superstitious beliefs which survive in some regions of Anatolia, such as for example about leap years: "Sometimes, in certain regions of Anatolia, we have noticed that a Bessextile year is considered cursed, and that, in the years when it occurs, it is inauspicious to marry, engage in trade, or begin a project. But they should come to understand that these sorts of notions are useless and reject them from now on".

2. Arithmetic

E.M. publishes a vulgarized mathematics article on the different possibilities of calculations in the context of a 'ahbab meclisi' (p. 77-79). Citing examples, he refers to the peculiar properties of some numbers that facilitate and permit certain arithmetic operations to be quickly conducted. When multiplying by 10, a zero simply needs to be added to the multipliable quantity, two zeros when multiplying by 100, etc. Just as when a number is to be multiplied by 5, it is easier to divide its tenfold by 2. Similar articles can also be found in the *Apotheke*.³⁷ Texts teaching Arithmetic, a decade before, are included in the Karamanlidika book *Mouteneva* by Moses of Adana.³⁸

3. Medicine

MΦM also contains medical topics (p. 4, 19, 39-40) modelled on European journals, which provided information for the broad masses on the prevention and treatment of diseases, the implementation of scientific methods and new medications to treat diseases and plagues that were rife. It devotes pages to the cholera epidemic which broke out in 1847 in the Ottoman Empire. To deal with this the Chief Physician Ismail Paşa published a pamphlet, translated into Greek a year later in 1848.³⁹ Under the title *Cholera Medication* [Holera malicesi] (p. 9), Misailidis refers to the discovery of medication for cholera by the physician

³⁷ See *Αποθήκη των Ωφελίμων Γνώσεων* "Παράδοξοι ιδιότητες του χαρακτήρος 9" [Peculiar properties of the figure 9], no 3 (Mar. 1837), p. 41 and "Τα Περίεργα της Αριθμητικής" [The Peculiarities of Arithmetic], no 43 (July 1840), p. 105-106.

³⁸ *Μουτενεβά...* 1836, p. 31-92. See Sévérien Salaville & Eugène Dalleggio, t. I (1584-1850), no. 74.

³⁹ Later in 1854, E. Misailidis drawing on the text by Ismail Paşa and on a Greek pamphlet (*Διαιτητικά παραγγέλματα εις φύλαξιν από της χολέρας* = Dietary Orders for Protection from Cholera) issued a small Karamanlidika book on cholera, see Evangelia Balta, "Karamanlidika Editions on Cholera Years, 1848-1854", in eadem, *Beyond the Language Frontier. Studies on Karamanlidika Printing*, Istanbul, The Isis Press, 2010, p. 193-205.

Don Petro Vasquez in 1833. This is followed by the formula and how to take the medication, while the 2nd issue provides instructions on the use of ceric sulfate to prevent the epidemic (p. 21). No reference is made to the source from which it is drawn. Similar publications are to be found in the Smyrniot press of the time⁴⁰. He was possibly aware of the 1848 Karamanlidika edition, of which unfortunately no copy has been found for us to determine whether this article was actually based on the Karamanlidika edition.⁴¹

Recognizing the value and effectiveness of home medicine, E. M. presents in the pages of his journal the formulas he extracted – and it is one of the few times he states his source – from the book *Συλλογή Ιατρικών Συνταγών* - Collection of Medical Formulas (Smyrna 1842) by the Smyrniot physician Galinos Klados, who was a professor at the Evangelical School in Smyrna⁴². The formulas are labelled in Turkish, Greek and Italian. The medical content of the journal also includes instructions from the Paris ‘Medical Association’ on treating wounds caused by a rabid dog (p. 32), while it does not neglect to publish folk medical treatments, such as bloodletting using leeches (p. 8-9).

Encyclopedic knowledge

This particular section includes texts of educational and encyclopedic content. Under the title “Hazine-i Marifet” an article on gemmology is published in 4 instalments (p. 2-3, 24-25, 40-41, 57-58) following the example of other Smyrniot journals.⁴³ It begins with information on diamonds, their processing and their value throughout the world. Information follows on the different kinds of rubies and emeralds, as well as on other precious and semi-precious stones. There is a similar article on the gold mines in Southern California and the migration of would-be gold miners to the USA. Reference is made to the adventure of some schoolchildren from Smyrna who snuck onto a French ship to seek gold in America, yet were forced to return as the US Parliament had already passed a law prohibiting migrants to enter the state of Carolina (p. 9). The category of enlightening articles aimed at helping Turkophone Orthodox Christians to share in the achievements of science and technology includes articles such as that on the construction of the steamboat, its successful development by Robert Fulton (p. 8)⁴⁴, on the revolutionary invention of the telegraph and how it worked. This section with its variety of informative material includes texts on the fleets of various nations in the world (p. 32) and on the population of various nations according to their religion (p. 127), the ecumenical councils, etc.

⁴⁰ *Εφημερίς της Σμύρνης* (Friday 2 Sep. 1849) republishes a related article by *Euterpe* entitled “Anti-cholera treatment”.

⁴¹ Sévérien Salaville & Eugène Dalleggio, t. I (1584–1850), no 111.

⁴² For Galinos Klados, see Matthaios Paraniikas, *Ιστορία της Ευαγγελικής σχολής*, p. 67.

⁴³ See for example in *Αποθήκη των Ωφελίμων Γνώσεων* the article “Ο αδάμας” [The diamond], no. 7 (July 1837), p. 100-101 and correspondingly “Περί τινων αδαμάντων” [On certain diamonds], *Φιλολογία*, t. III (1843), p. 71-75.

⁴⁴ Clearly taken from the article in the *Αποθήκη Ωφελίμων Γνώσεων* “Ο εφευρέτης του ατμόπλοιου” [The inventor of the steamboat], no. 13 (Jan. 1838), p. 3-4.

Ethics

MΦM contains two texts on Ethics. The first (p. 33-35), using quotations from the Holy Bible and Ancient Greek precepts on upbringing, suggests that man's goal by following the principles of Christianity and education, is as far as possible perfection. According to Misailidis, man must not embrace the doctrine *Believe and do not inquire* but instead *Inquire and believe*. The phrase captures most clearly the ideological position of the editor, as does the text which is actuated by the teachings of Christianity and the principles of Enlightenment on culture and education along the lines of the teachings of Neophytos Vamvas (1776-1855). According to Misailidis, Religion and Education (*Mezhep ve Edep*) constitute the dipole which should define Man's life. He declares himself to be a supporter of Tanzimat, the reform effort made by the Ottoman Empire towards progress, and finally an admirer of the innovator Sultan Abdülmecid, who aimed at modernizing his empire by applying the principles of Tanzimat, which is the era of Enlightenment. The second text on Ethics, published in two issues, the 6th and the 7th, under the title "Cana ölüm zuhur ettirici hatalar ve af olunması mümkün günahlar" (p. 81-85, 97-101) copies the relevant chapter from the book by Gennadius Scholiarius, *Διδασκαλία Ευσύνοπτος. Περί των θανασίμων και συγγνωστών αμαρτημάτων* [Precise doctrine on the difference between venial and mortal sins], which had been published in 1816 accompanied by the Turkish translation by Prokopios of the Holy Sepulchre from Sinasos.⁴⁵

Literature

Evangelinos Misailidis chooses to publish in his periodical stories from the book *Αραβικόν Μυθολογικόν Περιέχον Διηγήσεις και Συμβεβηκότα λίαν περιέργα και ωραία... Συντεθέν εις την Αραβικήν Διάλεκτον ...* The text, known as *One Thousand and One Nights* or *The Arabian Nights*, a collection of stories of Oriental, Indo-persian and Arabic origin, was a huge and substantial editorial success throughout the Greek world and by the mid-19th century had been repeatedly published in Venice. We do not know which issue he drew on.⁴⁶ In 1849, the year in which Misailidis published his periodical, *The Arabian Nights* was published yet again in Venice by Nikolaos Glykis. Misailidis appears to have drawn on the Greek version, as shown by the title *Tevarihat-i Arabi* (= *Αραβικόν Μυθολογικόν*). It must be pointed out that the first printed translation of the Arabian Nights in Turkish appears to have been undertaken by Ahmet Nazif, a poet and kadi during the period of sultan Abdulaziz. He had translated the first volume of the Arabian Nights in 1842,⁴⁷ which Evangelinos Misailidis was probably aware of.

⁴⁵ See Sévérien Salaville & Eugène Dalleggio, t. I (1584-1850), no. 53.

⁴⁶ On the fate of Greek versions of the *Αραβικόν Μυθολογικόν*, see the prologue by Giorgos Kechayoglou, *Τα παραμύθια της Χαλιμάς, Αραβικόν Μυθολογικόν* [Stories of Chalimas. Arabian Nights], t. I, Athens, Ermis, 1988, p. 7-11.

⁴⁷ Hande A. Birkalan-Gedik, "The Thousand and One Nights in Turkish, Translations, Adaptations and Issues", in: *The Arabian Nights in Transnational Perspective*, (ed.) Ulrich Marzolph, Wayne State University

The stories from *The Arabian Nights* included in the periodical are in order of appearance as follows⁴⁸:

- Introduction. The story of Nureddin Şah, Sultan of India.⁴⁹
- The Fable of the Ass, the Ox and the Labourer.⁵⁰
- The Fable of the Dog and the Rooster. The story is included under the previous title⁵¹.
- The Merchant and the Jinni⁵².
- The history of the First Old Man and the Bitch⁵³.
- *İkinci Pir ile Maymun ve Tilki*. In Greek, French and English versions of One Thousand and One Nights which we consulted, the list of stories includes one entitled “The story of the Second Old Man, and the two black Dogs”.
- The story of the Fisherman.⁵⁴
- *Acem Şahi ile Devranı Hekimin Hikayesi*. The title in the Greek version is: “Η ιστορία του βασιλέως των Ελλήνων και του ιατρού Δουβάν” [The story of the Grecian King and the Physician Duban].⁵⁵
- The story of the Young King of the Black-Isles.⁵⁶

Stories from *The Arabian Nights* were published in the first 5 issues of the periodical. In the final editorial note in the 5th issue, it is announced that in place of Chalimas in the following issue, Heliodorus’ *Aethiopica* would be published. *Theagenes and Chariclea*, a work which, as noted, had been translated into all languages. *Aethiopica* was not published in the 6th issue of the periodical, nor in the following ones. This story from the 3rd century AD, whose predominant theme was love and its main teaching the erotic faithfulness of the two heroes, Theagenes and Chariclea, had been published in free translation by Adamantios Korais in 1803 in Paris and in 1813 in Smyrna, where it was reissued in 1843. The Karamanlidika version translated by Evangelinos Misailidis was later published in 1851 in Istanbul at Ioannis Lazaridis’ printing-house.⁵⁷

Press 2007, p. 207. See the volume *Binbir Gece’ye Bakışlar*, (eds) Mehmet Kalpaklı & Neslihan Demirkol Sönmez, İstanbul, Turkuaz Yayınları, 2010.

⁴⁸ *MΦM*, p. 27-32, 44-48, 59-60, 60-64, 75-77. On p. 44 the chapter is entitled *Tevarihat-i Arabî - Binbir Gece Masalları*.

⁴⁹ In the Greek version, the title of the story is “Ιστορία του Σοφί Αϊδίν, βασιλέως της Ινδίας” [The story of wise Aidin, King of India], see *Τα παραμύθια της Χαλιμάς*, p. 7-16.

⁵⁰ *Τα παραμύθια της Χαλιμάς*, p. 16-22.

⁵¹ *Τα παραμύθια της Χαλιμάς*, p. 19-22.

⁵² *Τα παραμύθια της Χαλιμάς*, p. 22 onwards.

⁵³ *Τα παραμύθια της Χαλιμάς*, p. 26-29.

⁵⁴ *Τα παραμύθια της Χαλιμάς*, p. 32 onwards.

⁵⁵ *Τα παραμύθια της Χαλιμάς*, p. 36 onwards.

⁵⁶ *Τα παραμύθια της Χαλιμάς*, p. 49 onwards.

⁵⁷ S. Salaville and E. Dalleggio refer in their bibliographic entry to the tale of Chalimas being replaced by Heliodorus’ *Aethiopica*, which however did not make the pages of the periodical *MΦM* but was only published independently, see Sévérien Salaville & Eugène Dalleggio, t. II (1851-1865), no. 117.

In the same note announcing the publication of the new story, he adds that they will also publish European stories in the future. Indeed from the 6th issue, for lack of other prose pieces, there are a great many more stories containing moral teachings or amusing texts, similar to those found in Greek and European periodicals of the era. Many of these texts are taken from the *Apotheke*, such as “The Tale of the Dervish and the Camel” (p. 95-96).⁵⁸ Evangelinos Misailidis is forced to obey the dictates of the time. His Turkophone readers demand in place of *The Stories of Chalimas*, western stories, anecdotes or short light-hearted texts on curious facts from everyday life or unusual behaviour in human nature.⁵⁹ The dominance of Western culture influenced the Turkophone Orthodox Christians in the city, who fell in with the fashion of the era.

Pages dedicated to poetry are few and with the exception of the hymn to the enthronement of sultan Abdülmecid,⁶⁰ they contain traditional Anatolian poetry (gazel) written by Karamanlidika folk poets, such as Ispartalı *Sevdaî Hacı Aqapios*.

Music

The study entitled *Rehnümay-ı İlm-i Musiki Meşrik* [Guide to the Science of Oriental Music] appears on the first pages of *MΦM* and can only be taken as a reaction to the predominance of western-style music in Smyrna, introduced and enforced by the presence of foreign communities and consulates. In a Smyrna revolving around western culture and music, Evangelinos Misailidis publishes in his periodical a study on Oriental secular music. Here it must be pointed out that during this time Greek and Karamanlidika publications on Anatolian music were available, containing theory and compositions⁶¹.

The essay in all the issues of *MΦM* remains unsigned, but its author is undoubtedly Evangelinos' brother, Misail Misailidis, who was a cantor in the church of St Photeine and a columnist on musical topics in the periodical and in the daily press in Smyrna and Constantinople. Misail Misailidis (1825?-1906), who studied under master musicians such as Theodore Phokaeus, returned to Smyrna in the early 1850s, clearly the time when he wrote the essay *περί Ασιατικής Μουσικής* (on Oriental Music) in his brother's periodical. Misail

⁵⁸ *Αποθήκη Ωφελίμων Γνώσεων*, no. 31 (1839), p. 105-106.

⁵⁹ *MΦM*, p. 77: *Kusur hikaye ve nakliyetlerini dahi vaka vashf etmemiz lazım idi, amma ekseri gayretkeşlerimiz Avrupanın nev-ıcat hikaye ve tevarihlerini eşidip asna olmaklığa heves etdiklerinden için, Tevarihat-ı Arabi nam ile tercüme ettiğiz Halime nakliyetlerini şimdilik icazet egledik ve bundan sonra böyle gayretkeşlerimiz memnun etmek için Avrupa hikayelerine (ανέκδοτα) ve nakliyeti Tevarihelerine (μυθιστορία) mubaşeret edeceğiz...*

⁶⁰ On this genre of poetry, see Matthias Kappler & Sia Anagnostopoulou, “Ζήτω ζήτω ο Σουλτάνος / Bin yaşa Padişahimiz: the Millet-i Rum singing the praises of the Sultan in the framework of Helleno-Ottomanism”, *Archivum Ottomanicum* 23 (2006), p. 47-78.

⁶¹ Indicatively I refer to publications issued during this period: *Ευτέρπη* [Euterpe] (1830), *Ερμηναία της εξωτερικής μουσικής* [Interpretation of secular music] (1843), *Πανδώρα* [Pandora] (1843, 1846), *Επανθούσα* [Epanthousa] (1847), *Καλλιόπη* [Calliope] (1847), *Αρμονία* [Harmony] (1848), *Κιθάρα* [Guitar] (1848), *Η Ωραία Μελπομένη* [The beautiful Melpomene] (1849). For the anthologies, see Matthias Kappler, *Türkischsprachige Liebeslyrik in griechisch-osmanischen Liedanthologien des 19. Jahrhunderts*, Berlin, Klaus Schwarz Verlag, 2002.

Misailidis is considered the main representative of the “School of Smyrna” with radical theoretical thought on the musicological issues of his time and innovative compositions⁶² that included non-devotional works, some of which were incorporated into the *Μουσικόν Απάνθισμα - Μεδζμουάι Μακαμάτ* (= Musical Anthology) issued by brother Evangelinos in 1872 at the printing-house of the Karamanli newspaper *Anatoli*.⁶³

The introductory part of the study published in *ΜΦΜ* (p. 5-7) refers to the contribution of music to the various cultures. The first sub-chapter concerns the saz, the santour and the tambur, the pandura or pandurida, as Kiltzanidis later notes.⁶⁴ Following this, reference is made to the 16 perde, which allow for the correct performance of the 12 maqam, where there are 7 sounds (*Yegâh, Aşîran, Arak, Rast, Dügâh, Segâh, Çargâh*). The second issue (p. 22-23) contains the picture of the neck of a saz with the perde, which is a copy of a similar picture from the work of Stefanos Michail Domestichos, (edited by Konstantinos Protopsaltis) *Ερμηνεία της εξωτερικής μουσικής* (1843) [Interpretation of secular music] with certain additional details: in *ΜΦΜ* to the left of the 21 perde, the corresponding western notes have been added (do, re, mi, fa, sol, la, si) and to the right, the phonemes in Byzantine ecclesiastical music that correspond to the perde (*pa, vou, ga, de, ke, zo, ni*).⁶⁵ The article continues in the

⁶² See a brief biography of M. Misailidis in the study by Christos S. Solomonidis, *Η εκκλησία της Σμύρνης* (*The Church of Smyrna*), Athens 1960, p. 62. M. Misailidis published a study entitled *Νέον θεωρητικόν συντομώτατον, ήτοι περί της καθ' ημάς εκκλησιαστικής και αρχαίας ελληνικής μουσικής υπό Μισαήλ Μισαηλίδου, πρωτοφάλτου Σμύρνης, μετά πολλών μουσικών κλιμάκων και τεσσάρων μονοχόρδων και μετά πρακτικού μέρους, ... εν Αθήναις εξεδόθη αναλώμασι του συγγραφέως, 1902*. Details on his contribution to matters concerning the musical scale, see Georgios Papadopoulos, *Συμβολαί εις την ιστορίαν της παρ' ημίν εκκλησιαστικής μουσικής και οι από των αποστολικών χρόνων άχρι των ημερών ημών ακμάσσαντες επιφανέστεροι μελωδοί, υμνογράφοι, μουσικοί και μουσικολόγοι*, in Athens, Printing-house and Bookshop of Kousoulinos and Athanasiadis, 1890 (phototypeset reprint, Kouloura publications, 1977), p. 444-448. Also see Nikolaos I. Andrikos, *Η εκκλησιαστική μουσική της Σμύρνης, 1800-1922* [Ecclesiastical music in Smyrna], Thessaloniki, Methexis Pub, 2011 (publication of his doctoral thesis, *Η ελληνική ορθόδοξη εκκλησιαστική μουσική της Σμύρνης στον ευρύτερο 19ο αιώνα* [Greek Orthodox ecclesiastical music in Smyrna throughout the 19th century], Ionian University, Corfu 2011). See also, Kyriakos Kalaitzidis, *Post-Byzantine Music Manuscripts as a Source for Oriental Secular Music (15th to Early 19th Century)*, translation: Kyriaki Koubaroulis and Dimitri Koubaroulis, Würzburg 2012, Ergon Verlag Würzburg in Kommission, 2012.

⁶³ *Μουσικόν Απάνθισμα - Μεδζμουάι Μακαμάτ* [Musical Anthology] Διαφόρων ασμάτων, μελοποιηθέντων παρά διαφόρων μελοποιών, τονισθέντων μεν παρά Ιωάννου Γ. Ζωγράφου Κείβελή και παρ' άλλων μουσικοδιδασκάλων..., Constantinople, from the Printing-house «I Anatoli», Evangelinos Misailidis, 1872, p. 287-289 (for this book see Séverien Salaville & Eugène Dalleggio, t. III (1866-1900), no. 178).

⁶⁴ *Μεθοδική διδασκαλία θεωρητική τε και πρακτική προς εκμάθησιν και διάδοσιν του γνησίου εξωτερικού μέλους της καθ' ημάς Ελληνικής Μουσικής κατ' αντιπαράθεσιν προς την Αραβοπερσικήν συναρμολογηθείσα υπό του Μουσ. Π. Γ. Κηλτζανίδου Προυσσαέως, 1881, p. 11.*

⁶⁵ *Ερμηνεία της εξωτερικής μουσικής και εφαρμογή αυτής εις την καθ' ημάς μουσικήν ερανοσθείσα και συνταχθείσα παρά Στφ. Α. Δομέστιχου, επιθεωρηθείσα δε παρά Κωνσταντίνου Πρωτοφάλτου, της του Χ. Μ. Εκκλησίας, νύν πρώτον τύπος εκδίδεται παρά των Διευθυντών του Πατριαρχικού Τυπογραφείου, Εν Κωνσταντινουπόλει, εκ της του Γένους Πατριαρχικής Τυπογραφίας, 1843*. The modern version was Pandora (1843) by Theodore Papa Paraschou Phokaeus. This was preceded by C. Fonton, *Essay sur la musique orientale comparée à la musique orientale ou L'on tache de donner une idée générale de la musique des Peuples de l'orient, de leur gout particulier, de leur Règles dans le Chant, et la Combinaison des Tons, avec une Notion abrégée de leurs Principaux instruments*, Constantinople 1751. The reissue of the work: Eckhard Neubauer [ed.], “Der Essai sur la

3rd issue (p. 42-43) with explanations of the 12 main maqam and the 13 main şube.⁶⁶ In the 4th (p. 55-57) and 5th issue of the periodical (p. 72-73), Misail Misailidis compares the maqam to the sounds in ecclesiastical music, also citing the rhythms (usuls) to educate musicians.⁶⁷

The originality and evaluation of this essay's contribution to Ottoman music of the era will be decided by experts in the field. Yet it is worth highlighting the publisher's initially ground-breaking move to present on the pages of his periodical musical subject-matter, and indeed Oriental music.

musique orientale von Charles Fonton”, *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften* 2 (1985), p. 277-324 and 3 (1986), p. 335-376 [Turkish translation: *Charles Fonton, 18. Yüzyılda Türk Müziği, Şark Musikisi (Avrupa Musikisiyle Karşılaştırmalı Bir Deneme)*, Fransızcadan Çev. Cem Behar, İstanbul 1987. See also the introductory chapter in Murat Bardakçı, *Fener Beyleri'ne Türk Şarkıları*, İstanbul, Pan Yayıncılık, 1993, p. 9-28 and Anne-Marie Touzard, “Un drogman musician: coup d'œil sur la vie et les œuvres de Charles Fonton”, in : *Istanbul et les langues orientales*, Varia Turcica, (ed.) Frédéric Hitzel, Edition d'Harmattan, 1997, p. 197-214.

⁶⁶ Discussed in detail in *Μουσικόν Απάνθισμα (Μεδζμουαί Μακαμάτ) 1872*, p. xiii-xxiv και *Μεθοδική διδασκαλία θεωρητική τε και πρακτική προς εκμάθησιν και διάδοσιν του γνησίου εξωτερικού μέλους της καθ' ημάς Ελληνικής Μουσικής κατ' αντιπαράθεσιν προς την Αραβοπερσικήν συναρμολογηθείσα υπό του Μουσ. Π. Γ. Κηλτζανίδου Προουσαέως*, 1881, p. 11-19.

⁶⁷ They are as follows in the order listed: Düyek, Devr-i Revan, Fafte, Nim Devir, Çenber, Bereşşan, Nim Sakil, Remel, Devr-i Kebir, Sakil, Hafif, Muhammes, Evfer, Evsat, Türkî Zarb, Hezeç, Zarbeyin, Freñçkin, Zekir, Çifte Düyek, Zarb-ı Fetih.

curiosity with a medley of knowledge, interesting to a greater or lesser extent for all readers, but certainly useful to some of them. And lastly, part of this material was exclusively for entertainment purposes or combined at the same time with teaching. The module contains texts on ventriloquists, mingled with the story of coffee and sugar (p. 32, 105-106), with articles wishing to condemn the naiveties of popular superstitions (p. 102-104), and empirical knowledge for farmers and stock-breeders.⁶⁸

Although it is extremely difficult to classify the material in this category according to topic, due to its greatly varied content, I believe that the following modules present its profile to a certain extent.

1. Historical, travel and exotic texts

Evangelinos Misailidis selects and republishes in translation articles from the *Αποθήκη των Ωφελίμων Γνώσεων* (*Repository of Useful Knowledge*), which refer to cities in the Ottoman Empire, leaving aside similar texts on Venice, Amsterdam, etc., probably as he considered them irrelevant for the Anatolian reading public or as they did not come under the geography of their own country which he had set as a target for his periodical⁶⁹. So he presents a brief history of Bursa, with a description of its landscape and the description of its Ottoman monuments (p. 90-92),⁷⁰ and a description of the city of Afyon Karahisar (p. 101-102), with its buildings (mosques, hans, etc.).⁷¹ Also taken from the *Apotheke ton Ophelimon Gnoseon*, with the same illustration, is the article on Mount Sinai (p. 51-52)⁷², which presents the story behind the founding of the monastery by the Byzantine emperor Justinian, and reference is made to the privileges given to the Christians by the prophet Muhammed and to those granted by Sultan Selim, the conqueror of Egypt. Comment is made on the presence of Bedouins around the monastery, a description is given of its treasures, and lastly its numerous dependencies are recorded, with a note at the end stating that the monastic complex has fallen into decline as it is no longer visited by pilgrims as in the past. Such texts on sacred geography were well-liked by the Turkophone public. In 1784 the Turkish

⁶⁸ Such as the article with information about the development of sheep and calculating their age from the condition of their teeth (p. 10) which is taken from the *Αποθήκη Ωφελίμων Γνώσεων* (*Repository of Useful Knowledge*), no. 42 (1839-1840), p. 96.

⁶⁹ He is clearly interested in the geography of Asia Minor, as indicated by the notice in the periodical (p. 35) in which he requests information from readers on the number of inhabitants, the schools, churches, mosques, hans, hamams, etc. in their cities.

⁷⁰ *Αποθήκη των Ωφελίμων Γνώσεων*, no 54 (June 1841), p. 81-83.

⁷¹ *Αποθήκη των Ωφελίμων Γνώσεων*, no. 57 (Sept. 1842), p. 141-142, which draws on the work of Karsten Niebuhr, *Travels through Arabia*, Edinburgh 1792.

⁷² *Αποθήκη των Ωφελίμων Γνώσεων*, no. 55 (July 1841), p. 106-110. The print of Mount Sinai in the missionary periodical is presented on p. 65 with the caption: "Ascent of Mount Sinai, from the journey through Arabia Petraea made by Messrs. Leon and Labord", which though is missing from the Karamanli magazine.

translation of the work *Περιγραφή ιερά του Θεοβαδίστου όρους Σινά* [Sacred description of God-trodden Mount Sinai] had already been printed in Venice in Greek characters.⁷³

The same module also contains three texts on exotic India, selected from the *Apotheke ton Ophelimon Gnoseon*, accompanied by corresponding illustrations:

- the story of a snake charmer in Madras (p. 11).⁷⁴
- the article on the idolatrous custom of the Hindus to bathe in the sacred river Ganges to receive purification from their sins (p. 17) reiterates missionaries' criticism of these pagan worship rituals that were encouraged by the Brahmin priests⁷⁵.
- and finally, the article on the burning of widows, who were thrown alive into the fire (p. 36-37), which blamed regression and ignorance for these barbarous customs, that would be eliminated by the spread of Christianity.⁷⁶

I believe that the afore-mentioned articles are only included in *MΦM* because of their exotic topics and not for the purposes of propaganda served by their publication in the *Apotheke*, where the missionaries used such texts to highlight the barbarity of non-Christian populations and show the necessity of their conversion. Misailidis included these texts following the practice of periodicals of his time, which showed a clear trend towards Orientalism, as the Western world was curious and wished to discover the world of the East.

2. Guide to Dream Interpretation

All the issues of *MΦM* dedicate pages to oneiromancy (*Tabirname*),⁷⁷ to this exceptionally popular reading material, which the *Apotheke* did not fail to include in its contents.⁷⁸ In the preface E. Misailidis states that he took the texts from a French book translated into Greek (p. 14)⁷⁹. It is obviously one of the numerous versions of a highly successful *Ονειροκρίτη* [Oneirocriticon], of which only the fourth is known.⁸⁰ Misailidis points out that oneiromancy was practiced from the depths of time and that dreams were viewed as one of the principal

⁷³ This is the *Ρισαλέγι Σερρίφ Μεσλέκ Ουλλάχ Μουκαττές Τζεπελή Σινανήν πεγιανηντέτουρ...* Venice ... 1784, see Sévérien Salaville & Eugène Dalleggio, t. I (1584–1850), no. 20.

⁷⁴ *Αποθήκη Ωφελίμων Γνώσεων*, no. 41 (May 1840), p. 65–66.

⁷⁵ *Αποθήκη Ωφελίμων Γνώσεων*, no. 22 (Oct. 1838), p. 145–146 and no. 72 (Dec. 1842), p. 177–179.

⁷⁶ *Αποθήκη Ωφελίμων Γνώσεων*, no. 61 (Jan. 1842), p. 1–4. The story of Hindu wives that are thrown on the fire following the death of their husbands is also used in the Karamanlidika book *Τεβαριχάτη Μουτελεββίν (Ποικίλη Ιστορία)* [Diverse History] that was to be published in 1851 in Istanbul, see Sévérien Salaville & Eugène Dalleggio, t. II (1851–1865), no. 117.

⁷⁷ *MΦM*, p. 14, 26, 43–44, 58–59, 74–75, 90–92, 122–124.

⁷⁸ For example “Ονειρον μουσουλμάνου τινός εις το Κάιρον και η εκπλήρωσις αυτού” [The Dream of every Muslim to visit Cairo and its fulfilment], *Αποθήκη των Ωφελίμων Γνώσεων*, no. 57 (Sept. 1841), p. 139–140,

⁷⁹ *Ανήν ιτζούν πιζέρτε ίπου Ταπιρναμεγί έββελα Αθηνατε Φρανσήτζατεν γιονανίτζεγιε τερτζουμά ολμούς ικέν σίμιτι τέφα Γιονανίτζετεν Τουρκτζελισανηνέ τερτζουμά εγλεγιόρουζ...*

⁸⁰ *Ονειροκρίτης, ήτοι ακριβής εξήγησις των ονείρων*. Εραρισθείς μεν εκ του Γαλλικου εκδοθείς δε το τέταρτον υπό Π. Β. Μ [Oneirocriticon, a precise explanation of dreams. Borrowed from the French, the fourth published by P. V. M.], Athens, Printed by Petros V. Moraitinis, 1869.

means used by the gods to communicate with man and through which men could see the future. So the pages of *MΦM* present stories of dreams and their interpretations, such as for example, the prophetic dream seen by Hecuba just before she gave birth to Paris, which presaged the destruction of Troy, Joseph's interpretation of Pharaoh's dreams or Cicero's account of the traveller murdered in Megara who appeared in his friend's dream to point out his killer (p. 44).⁸¹ From the fourth issue onwards it seems to be particularly focused on dreams related to fire (p. 58-59), the sky or the wind (p. 74-75), water, ships, the earth (p. 90-92), flowers, trees or fruits (p. 122-124). The brief statement as in the following:

Eğer yatağın yanar kül olursa kederlik hastalık çekeceksin.

(Should your bed burn to ashes, you will suffer from sorrow and illness.

Eğer evin hatuni gerdeğini yandığını görürsen, ona hastalık işaretidir

(If the woman of the house sees her nuptial chamber burning, it is a sign that she will fall ill).

alludes to *Oneirocritica* of the era, which were later imitated by similar Karamanlidika versions.⁸²

3. Stories for housewives

The pioneering Karamanlidi magazine contains material for its women readers, such as advice on dyeing beards or hair or dyeing fezes (p. 5), recipes for making marmalade from bitter oranges or citron (p. 10), instructions for polishing boards or removing stains from felt (p. 25), for silvering copper objects (p. 41) and other useful advice and information for bourgeois Turkish-speaking housewives.

Current affairs

The periodical also features topical issues, with some, although very few, items of news from life in Smyrna or life in the Orthodox community. Misailidis is clearly following the practices of his previous publication, the newspaper *Πελοσάρετ ιλ Μασρίκ* (*Bi'l-işareti'l-Maşrık* = Oriental Herald). Current events are featured in the article on the arrival of Halil Rifat Paşa⁸³ as vali of Smyrna, the call for financial support for the Greek Hospital (Γραικικόν Νοσοκομείον) in the city, accompanied by information on its facilities and physicians (p. 93-95)⁸⁴ as well as

⁸¹ *Αποθήκη των Ωφελίμων Γνώσεων*, no. 88 (Apr. 1844), p. 63.

⁸² See for example, the publication *Ρουγιά κιταπή* (1885), in which dream interpretations are listed in alphabetical order, see Evangelia Balta, *Karamanlidika, Additions (1584-1900). Bibliographie analytique*, Athens, Centre for Asia Minor Studies, 1987, no. 74.

⁸³ Halil Rifat Paşa arrived in Smyrna on 15 Rabi-ül'ahir 1266 (28/2/1850).

⁸⁴ This is the Greek-Orthodox Hospital which bore the name «Agios Charalambos», from the church located in its grounds that was aided financially by contributions from Smyrniots and other Greeks, such as Chiotis shipowners. See N. Kostis, «Σμυρναϊκά ανάλεκτα. Το εν Σμύρνη πρώτον νοσοκομείον των

information on the different postal services (p. 107)⁸⁵ and on shipping routes to and from European ports.

The publication of *Μεκτεπούλ Φεννούνι Μεσρηκή* at the dawn of the Tanzimat period, considered initially as a concept, was in itself a ground-breaking move, because it recognized so early on the need for a periodical for Turkish-speaking Orthodox Christians in the Ottoman Empire. It is clear that Misailidis believed in the need for a publication, issued at regular intervals, that would educate, inform, school and entertain Anatolian Orthodox Christians in Smyrna. He believed that by emerging from the isolation in which they lived due to their Turkophony, they too would share in the cultural upheaval taking place in the Ottoman Empire at that crucial time. Furthermore he was firmly convinced that the wonderful culture of the East should be highlighted and promoted, as it was so underestimated by Smyrniot society which had been inundated by western culture imposed by the presence of foreign merchants living there. Albeit to a lesser extent, the same was true of the other Balkan societies of the time, which had a developing western-orientated middle class, fixated on anything foreign and fanatical imitators of western fashion.

Misailidis' publication of *Μεκτεπούλ Φεννούνι Μεσρηκή* was I believe an attempt to protect Turkish-speaking Rums from the cultural invasion of the West, which dazzled them and lured them into mimicry that ultimately lead to their downfall as they could not control this world that was to them foreign. Here it is worth recalling the comedy that Evangelinos Misailidis had published in Smyrna a few years previously, in 1845, entitled *Ο Ερωτομανής Χατζή Ασλάνης, ήρως της Καραμανίας* [*The Erotomaniac Hadji Aslanis, Hero of Karaman*]⁸⁶. It presents on stage the misfortunes and tragic end of a naive Karamanli, Hadji Aslanis, who, escaping the confines of the world he knew and deviating from the code of its oriental

Ορθοδόξων» [Smyrna analects. The first Orthodox hospital in Smyrna], *Ξενοφάνης* 2 (1905), p. 266-267 Christos Solomonidis, *Η ιατρική στη Σμύρνη* [Medicine in Smyrna], Athens 1955, p. 21-23· and G. Argyropoulos, «Το Γραικικό Νοσοκομείο Σμύρνης 'Ο Άγιος Χαράλαμπος'» [The Greek Hospital in Smyrna 'Agios Charalambos'», *Μικρασιατική Ηχώ*, January-February 1995, p. 12. Lazaros Vladimirov, *Η ιστορία της ελληνικής Ιατρικής στη Σμύρνη* [The history of Greek medicine in Smyrna], Athens, Enosis Smyrnaion, 2008, p. 99-112.

⁸⁵ Sophocles Nikolaidis, “Τα εν Σμύρνη ξένα ταχυδρομικά γραφεία” [Foreign post offices in Smyrna], *Μικρασιατικά Χρονικά* 13 (1967), p. 51-80.

⁸⁶ See G. Kehagioglou, “Η παράδοση των Φαναριωτών και του Χατζηασλάνη Βυζαντίου στη Μικρασιατική ‘Καθ’ ημάς Ανατολή’: Η σμυρναϊκή κωμωδία Ο Ερωτομανής Χατζηασλάνης, ήρωας της Καραμανίας (1845, 1871)” [The Tradition of the Phanariots and of Hadji Aslanis Vyzantios in the Asia Minor ‘Greek East’: The Smyrna Comedy The Erotomaniac Hadji Aslanis, Hero of Karaman], *Ο Έξω-Ελληνισμός. Κωνσταντινούπολη και Σμύρνη 1800-1922. Πνευματικός και κοινωνικός βίος* [The Greek Diaspora. Constantinople and Smyrna 1800-1922. Cultural and Social Life] (Athens, 30-31 October 1998), Athens [2000], p. 177-195. And Evangelia Balta, “Ottoman Evidence About the Greek and Karamanli Editions of Evangelinos Misailidis, I”, *Journal of Ottoman Studies / Osmanlı Araştırmaları* 34 (2009), p. 49-71.

society, tried to enter the glamorous world of the Greek-speaking Rums in Smyrna of which he knew nothing.

The material he chooses for his periodical indicates that his aim was to make the Karamanlis in the Ottoman Empire feel proud of their origin and the oriental culture, the value of which had in any case been recognized the century before by Voltaire. The choice of material for the periodical *Μεκτεπούλ Φεννούνι Μεσσηκή* reveals E. Misailidis' loyalty and commitment to Eastern culture. He does not choose a Western roman for his Karamanli readers, but *The Arabian Nights*. He promotes the importance and significance of secular Oriental music to the people of Smyrna who listen to operas and western composers. Furthermore some texts signed by him not only reveal his ideology and the goals he strives to attain with his publication, but also bode well for its future course over subsequent years. They explain the consistency and the struggle he waged for the publication of the long-lived newspaper *Anatoli* and the simultaneous extensive production of Karamanlidika books from its printing-house.

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⁸⁷ 2 October 1849.

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⁸⁸ 23 October 1849.

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= 1255-1839. The history on the accession to the most valuable throne of His All-Mighty Majesty and Distinguished Highness Abdül Mecîd Khan Effendi, Refuge of the Universe]

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Issue 3

Teşrin-i sâni (Nov.) 1, 1849 / Zilhicce 26, 1265⁹⁰

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⁸⁹ The Angel appears to Joseph and reveals the coming slaughter of the infants by Herod urging him to take Mary and new-born Jesus and flee to Egypt.

⁹⁰ 12 November 1849.

⁹¹ A note about the forthcoming publication of articles on the geography of various districts of Anatolia. In the text, Evangelinos Misailidis kindly asks his readers to send him information on the population, the archaeological monuments, information about schools, churches, mosques, etc.

⁹² It is the title of the article, which is also the caption of the accompanying gravure.

- *Κεβκέπι Μουστερί κείφιατή Χακκηνά* [Kevkeb-i Musteri keyfiyeti hakkında = About the state of the planet Jupiter]
 - *Κεβκέπι Ζουχάλ κείφιατή Χακκηνά* [Kevkeb-i Zuhâl keyfiyeti hakkında = About the state of the planet Neptune]
 - *Κεβκέπι Χερσίλ κείφιατή Χακκηνά* [Kevkeb-i Hersil keyfiyeti hakkında = About the state of the planet Uranus⁹³]
 - *Κουγιουρουκλού Γηλητηζλάρ Κακκηνά* (sic) [Kuyruklu Yıldızlar hakkında = About comets]
 - *Κεβακιπλερίν Σολακλαρή (υποπλανήται ή Δορυφόροι) Χακκηνά* [Kevakiblerin Solakları hakkında = About sub-planets and satellites]
 - *Μάχ κείφιατή Χακκηνά* [Mah keyfiyeti hakkında = About the Moon]
 - *Άι Τουτουλμασηνήν σεπεπί* [Ay Tutulmasının sebebi = The causes of lunar eclipses]
 - *Κιούν Τουτουλμασηνήν σεπεπί* [Gün Tutulmasının sebebi = The causes of solar eclipses]
- Ίλμι Χιοκαμά 39-40
 [İlm-i Hükema = Medicine]
- *Γκούς σιουδί* [Kuş sütü = Hen milk] - *latte di Gallina*
 - *Πεύσων ναμ Χικιαμανήν σητμά σερπετί* [Pefson nam Hükemanın sıtma şerbeti = Pefson's febrifuge potion] - *pozione stibio opiacee di Peysson*
 - *Βέλπο ναμ Χεκιμίν μεβλίτ σερπετί* [Velpo nam Hükemin mevlit şerbeti = Velpo's osteric potion] - *Pozione Osterica di Velpeau*
 - *Μιδεγιέ κουββέτ βεριτζί σερπέτ* [Mideye kuvvet verici şerbet = Stomach and tonic potion] - *Pozione tonica e stomatica*
 - *Τεμιζλεγιτζί σερπέτ τοζού* [Temizleyici şerbet tozu = Laxative powder] - *Polvore purgativa*
 - *Λεβή ναμ χεκιμίν Ταμιράτ καρηστηρμασή* [Levis nam hekimin tamirat karışırması = Levi's analeptic mixture] - *Mistura analeptica de levis*
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- *Κηπρήζ ελμασή (Αμέθυστος)* [Kıbrıs elması = Amethyst]
 - *Κιαπέ Τασή (Χαλκηδόνιος)* [Kâbe Taşı = Chalcedony]
 - *Σουλειϊμάν δασή (Όνυξ)* [Süleyman Taşı = Onyx]
 - *Χακήκ (Σάρδιον)* [Hakik = Sardine stone]
 - *Οπάλλιος* [Opalios = Opal]
 - *Αβεντουρίνον* [Aventurinon = Aventurine]
 - *Αχάτης* [Ahatis = Agate]
- Μπακήρ καμπή κιουμούς μισαλί γιαπμανήν ουσουλί 41
 [Bakır kambı gümüş misali yapmanın usulü = Silver plating of copper]
- Ρεχνουμάγι Ίλμι Μουσική-ι Μεσρηκή 42
 [Rehnüma-yı İlm-i Musiki-i Maşrikî = Guide to oriental music]
- Ταπιρναμέ 43-44

⁹³ The planet Uranus was discovered by Sir Frederick William Herschel in 1781.

[Tâbirnâme = Dreambook]	
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[Tevârihât-ı Arabî = Arabian Nights]	
• Παζιρκιάν ιλέ Τζίν Χικιαγεσί [Bezirgân ile Cin Hikâyesi = The Story of the peddler and the hob]	
• Εββελκί Πιρίν, Κεγίκιλε Χεκιαγεσί [Evvelki Pîr'in Geyik ile Hikâyesi = The Story of the first elder and the deer]	
• Ικιντζί Πίριλε Μαϊμούν βε Τιλκί Χικιαγεσί [İkinci Pîr ile Maymun ve Tilki Hikâyesi = The the Story of the second elder, the monkey and the fox]	
Γαζέλι Λεζιζί	48
[Gazel-i Lezizî = The Poem of Lezizî]	

Issue 4

Teşrin-i sâni (Nov.) 22 / Muharrem 17, 1266⁹⁴

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[Avrupa ile Anadolu'nun Farkı = The difference between the Orient and Europe]	
Τούρ Σινανήν Σουρετί βέ νακλιγιετίδιρ	51-52
[Tur-i Sina'nın Sureti ve Nakliyetidir = Tour and image of Mount Sinai]	
Ρουζναμέι Επεδιγιέτ	53-54
[Ruznâme-i Ebediyet = Eternal Calendar]	
• Λισάνι Σουριανί ουζρέ εσαμελερί μπεγιάν [Lisan-ı Süryanî üzere esameleri beyân = The names of the months in Syriac]	
• Χεφτανήν ρουμίτζε εσαμελερί [Haftanın Rumca esameleri = The days of the week in Modern Greek]	
• Γιονανίτζε εσαμελερί [Yunanca esameleri = The days of the week in Greek]	
• Αραπίτζε εσαμελερί [Arapça esameleri = The days of the week in Arabic]	
• Φαρίστζε εσαμελερί [Farşça esameleri = The days of the week in Persian]	
• Μιουσλιμανλερίν (Οθωμανών) Ταριχλερί [Müslümanların Tarihleri = Muslim chronology]	
• Ιωνανιλερίν Ταριχί [Yunanîların Tarihi = Ionian chronology]	
• Μαχ χισαπή ουζρέ Αϊλερινίν εσαμελερί μπεγιάν [Mah hesabı üzere ayların esameleri beyân = The names of lunar months]	
• Μησηρληλαρήν (Αιγυπτίων) Ταριχί [Mısırlıların Tarihi = Ancient Egyptian chronology]	
• Αϊλερινίν εσαμελερί μπεγιάν [Ayların esameleri beyân = The names of the months in Ancient Egyptian]	
• Γιαχουδιλερίν Ταριχί [Yahudilerin Tarihi = Jewish chronology]	

⁹⁴ 3 Dec.1850.

- Αϊλερινίν εσαμελερί μαλιούμ μπεγιάν [Ayların esameleri malûm beyân = The common names of months in Hebrew]
 - Ατζεμλερίν (Περσών) Ταριχί [Acemlerin Tarihi = Persian chronology]
 - Τζινλερίν (Σινών) Ταριχί [Çinlerin Tarihi = Chinese chronology]
 - Χινδιστανληλαρήν (Ινδών) Ταριχί [Hindistanlıların Tarihi = Indian chronology]
 - Λατινλερίν Ταριχί [Latinlerin Tarihi = Latin chronology]
- Ίλμ Μουσική Μεσσηκή55-57
[İlm-i Musiki-i Maşrikî = The skill of oriental music]
- Χαζινεί Μαριφέτ 57-58
[Hazine-i Mârifet = The treasure of knowledge]
- Σελιγιάν δασή (γρανίτης) χακκηνά [Selyan taşı hakkında = About granite]
 - Σεμισιγιέ τασή (Πρασίτης ή χρυσόπρασος) χακκηνά [Şemsiye taşı hakkında = About emerald]
 - Περούζε δασή (Περούζιον) χακκηνά [Firuze taşı hakkında = About turquoise]
 - Λαζουρί δασή (Λαζούριον) χακκηνά [Lazuri taşı hakkında = About Lapis Lazuli]
 - Τουρμαλίνοσ ταπίρ ετδικλερί δασ χακκηνά [Turmalinos tabir ettikleri taş hakkında = About Tourmaline]
 - Μεχέγκ δασή (Βαζάλτης, βασανίτης Λυδία ή Ηρακλεία λίθος) χακκηνά [Mihenk taşı hakkında = Basalt, touchstone]
- Ταπιρναμέ58-59
[Tâbirnâme = Dreambook]
- Έββελα ατέσ χακκηνά [Evvela ateş hakkında = First about fire]
- Τεβαριχάτη Αραπί59-64
[Tevarihât-ı Arabî = Arabian Nights]
- Μπαλίκ Αβζησή Χεκιαγεσί [Balık Avcısı Hikâyesi = The Fable of the fisherman]
 - Ατζέμ Σαχί ιλέ Δεβράν Χεκιμίν Χεκιαγεσί [Acem Şahı ile Devranı Hekimin Hikâyesi = The Fable of the Persian Shah and Devran the doctor]
- Σπάρταλη Χότζογλου Χ. Θεόδωροσ ζαδέ μουχίπ δοστομουζ Χαβατζά Αντώνιοσ Σαδηκή εφένδι Χαζρετλερινίν Γαζελίδιρ. Μερχούμ Σεβδαΐ Χ. Αγάπιοςδαν ταχμίς ολαράκ 64
[Ispartalı Hocaoğlu Hacı Theodoros zade muhib dostumuz Havâce Antonios Sadikî Efendi Hazretlerinin Gazelidir. Merhum Sevdaî Hacı Agapios'dan tahmis olarak = A poem composed by the late Hacı Agapios Sevdaî for our beloved friend Hacı Antonios Sadikî Efendi, son of Spartalı Hocaoglu Hacı Theodoros zade]

Issue 5

Kânun-ı evvel 1850 (Dec. 30) / Safer 27, 1266⁹⁵

Σαλναμέγι Επεδιγέτ (Χρονολογικόν αιώνιον)65-71

[Salnâme-yi Ebediyet = Eternal Calendar]

- 28 Δέβρι Σεμισγιέ (ηλίου Κύκλοι) χακκηνά [28 Devr-i Şemsiye hakkına = The 28 cycles of the Sun].
- Δέβρι Μαχηγιέ (Σελήνης Κύκλοι) χακκηνά [Devri mahiye hakkına = The Lunar circles]
- Τεμέλι μαχηγιέ (Θεμέλιον Σελήνης) χακκηνά [Temel-i mahiye hakkına = Computus Golden Number]
- Ινδικτιών χακκηνά [Indiktion hakkına = About indiction]
- 12 Αιλερίν ιλαβελερί (Επακταί) χακκηνά [12 Ayların ilaveleri hakkına = Epacts of the 12 months]
- Πάσχανην ράστ ολδουγού 35 γκιουνλερίν σεπεπί [Pasha'nın rast olduđu 35 günlerin sebebi = Why 35 days are required for Easter to be correctly estimated]
- Τετζρουπασή μπερ βέτζι ατή μπεγιάν 50 σενέ ιτζούν, βε 4 σενεδέ μπιρ Βίσεκτος [Tecrübesi ber vech-i âti beyân 50 sene içün ve 4 senede bir Visektos = The leap years (annus bissextilis) over the next 50 years⁹⁶]
- Αφιτάπ χισαπή χερ αίν κατζάρ γκιουνδέν ιμπαρέτ ιδουκινί μπουλμανήν ουσουλί [Âfitâb hesabı her ayın kaçar gündün ibaret idüğünü bulmanın usulü = How to find the number of days in each month based on solar years]
- Αφιτάπ χισαπή ολάν αιλερίν χερ μπιρί, χεφτανήν χάνκι γκιουνινέ τασατδίρ ετδιγινί μπουλμανήν ουσουλί [Âfitâb hesabı olan ayların her biri, haftanın hangi gününe tesatüf ettiğini bulmanın usulü = How to find the first day of each month based on solar years]
- Χέρ Μαχήν γουρρασή (νέα σελήνη) Αφιτάπ χισαπή αιλερίν κάνκη γκιουνινέ τασατδίφ (σύμπτωσις) ετδιγινί μπουλμανήν ουσουλί [Her mahın gurreşi Âfitâb hesabı ayların hangi gününe tesadüf ettiğini bulmanın usulü = How to calculate the day of the new Moon based on solar years]

Ίλμι Μουσική Μεσρήκη72-73

[İlm-i Musikî-i Meşrikî = The Science of oriental music]

- Ελ πεσρεφί ουσουλλερί μπεγιάν [El peşrev-i usulleri beyân = The names of musical overtures⁹⁷]

Τοχβέ73-74

[Tövbe = Shame!⁹⁸]

⁹⁵ 12 Jan. 1850.

⁹⁶ The table contains the next fifty years from 1851 to 1899.

⁹⁷ Peşrev = the best-known form of music, usually of four parts, used with long rhythmic patterns and played at the beginning of a classical musical performance according the Lexicon of Redhouse.

⁹⁸ These are narratives of this sort, titled “exclamation”. The short, ironic (and misogynic) story of the encounter of two old friends, one from Smyrna, the other from Istanbul. The one from Istanbul recollects his recent misfortunes to his old friend, particularly his recent marriage to an ugly woman, and the

• Δικέρ Τοχβέ [Diđer Tövbe = An another narrative]	
Ταπιρναμέ.....	74-75
[Tâbirnâme = Dreambook]	
Τεβαριχάτη Αραπί.....	75-77
[Tevârihât-ı Arabî = Arabian Nights]	
• Καρέ (sic) αδαλάρ χιονκιαρή χεκιαγισί [Kara adalar Hünkâri hikayesi = The story of the King of the Black Isles]	
Χικμέτι Ερκαμάτ (Θάύματα Αριθμητικής).....	77-80
[Hikmet-i Erkamât = The Wonders of Arithmetic]	
• Μπιρ αδέμ ακληνδέ κατζ δουτδουγουνού μπιλμενίν ουσολί [Bir adam aklında kaç tuttuğunu bilmenin usulü = How to find the number held by someone in his mind]	
• Σαρφήν (Πολλαπλασιασμός) γιεκιουνινί μπιρ τζινς ρακάμ γκετιρμενίν ουσουλί [Sarfin yekûnunu bir cins rakam getirmenin usulü = How to find the result of multiplication using a magical number]	
• Ππου χεσαπληρή δαχί εχβέν σουρέτιλε γκετιρμέκ ιστέρσεν, μπου ταρζά γιαπάρσην [Bu hesaplari dahi ehven suretiyle getirmek istersen, bu tarza yaparsın = Ways for swift numerical calculations]	
Ίλμι χαμπέρ.....	80
[İlm-i haber = Announcement]	

Issue 6

Kânun-ı sani 1850 (Jan. 25) / Rebiul evvel 12, 1266⁹⁹

Τζανά ιολούμ ζουχούρ ιδριτζί χαταλέρ, βέ άφ ολουνμασή μιμκίν κιουναχλάρ (Περί των θανασίμων και συγγνωστών αμαρτημάτων.) Χακκηνά.....	81-85
[Cana ölüm zuhur ettirici hatalar ve af olunması mümkün günahlar hakkına = On mortal and forgiven sins]	
Σαλναμέγι Επιδιγιέτ.....	85-90
[Salnâme-yi Ebediyet]	
• Νομικόν Φάσκα Χακκηνά [Nomikon Faska hakkına = On the <i>Nomikon Faska</i> ¹⁰⁰]	
• Αφιτάπ χισαπή αϊλέρ χεφτανήν χάνκη γκιουνενέ τασατδίφ ιδετζεγινί μπουλμανήν ουσουλί [Âfitâp hesabı aylar haftanın hangi gününe tesadüf edeceğini bulmasının usulü = Finding which month corresponds to which day of the week based on the solar year]	
• Απόκρεαγι μπουλμανήν ουσουλί [Apokreayi bulmanın usulü = Calculating the date of Carnival]	

burning down of his new apartment in Beyoğlu. The only good news is that the wife ws burned together with the house.

⁹⁹ 5 Feb. 1850.

¹⁰⁰ *Nomikon Faska* is the calculus of Jewish Pesach according to the Julian calendar.

• Ρεσουλλερίν Περχιζί (Η νηστεία των Αποστόλων) Χακκηνά [Resullerin perhizi hakkina = The Fasting of Holy Apostles Day]	
• Τζούμλε Αζιζλερίν (Των Αγίων Πάντων) εωρτησί χακκηνά [Cümle Azizlerin yortusu hakkina = All Saints Day]	
• Τριώδιον μπασλαμασή χακκηνά [Triodion başlaması hakkina = Concerning the beginning of Pre-Lenten]	
• Εωθινόν βε Ήχος χακκηνά [Eothinon ve İhos hakkina = Concerning the Matinal and Echos ¹⁰¹]	
Ταπιρναμέ.....	90-92
[Tabirname = Dreambook]	
• Σου (ύδωρ) χακκηνά [Su hakkina = About water]	
• Γκεμίιλε χηρήτ (ναυτιλία) χακκηνά [Gemiyle hirit hakkina = About boats]	
• Γιέρ (Γη) χακκηνά [Yer hakkina = About the Earth]	
Μεδινέγι Προύσα.....	92-93
[Medine-yi Bursa = The town of Prusa]	
Νοσοκομείον της Σμύρνης.....	93-95
[The Hospital of Smyrna]	
Δερβίσιλε Δεβέ Χεκιαγεσί.....	95
[Derviş ile Deve Hikayesi = The Dervish and the camel]	
Τοχβέ.....	95
[Tönbe = Shame!]	
Γκαζέλι Φετχί, Μουχαμμές.....	96
[Gazeli Fethî, Muhammes = The poem of Fethî in five-line stanzas (Muhammes)]	
• Καλενδερίγι Σεδαγί [Kalenderiyye Sedaî = The mystic poem of Sedaî]	
• Καλενδερίγι Περτεβί, Μουχαμμές [Kalenderiyye Pertevî, Muhammes = The mystic poem of Pertevî in five-line stanzas]	
Χεδιγιέ Χεκιαγεσί.....	96
[Hediye Hikayesi = The history of the gift]	

Issue 7

Şubat (Feb. 20) 1850 / Rebiül ahir 19, 1266¹⁰²

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[Günahlar hakkina = About sins]	
Αφγιόν Καρά Χισαρηνήν Σουρετίδιρ.....	101
[Afyon Karahisarî'nin Suretidir = Pictures of Afyon Karahisar]	
Αφγιόν Καρά Χισαρηνήν Νακλιγιετίδιρ.....	101-102
[Afyon Karahisarının Nakliyetidir = Tour of Afyon Karahisar]	

¹⁰¹ How to calculate the Echos and the Matinal to be chanted at the beginning of Pre-Lenten period.

¹⁰² 4 March 1850.

Χάлк μαπεγινιντέ μεσχούρ ολάν κηγιάση μπατηλέ (Δεισιδαιμονίαι Δημώδεις)	
Χακκηνά	102-104
[Halk mâbeyninde meşhur olan kıyâs-ı bâtile hakkına = About the naivities of popular superstitions]	
Ταχτά κεχλεσινί (κόρυζα) δέφ ετμενίν μαλιτζεσί	104
[Tahta kehlesini def etmenin malicesi = How to remove coryza from wood]	
Γιμηρταγί (ωόν) Τζήλκ όλμαδαν τζοκ βακήτ χηφζ ετμενίν ουσουλί	104-105
[Yumurtağı cilk olmadan çok vakit hifz etmenin usulü = How to prevent eggs from rotting]	
Σου ιλέ γιαζμά κιαχιδί (Υδρογραφικός χάρτης)	105
[Su ile yazma kağıdı = Hydrographic paper]	
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[Şeker hakkına = About sugar]	
• Παντζάρ (κοκκινογούλια) σεκερί Χακκηνά [Pancar şekeri hakkına = Sugar from beets]	
• Ιουζούμ σεκερί χακκηνά [Üzüm şekeri hakkına = Sugar from grapes]	
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[Bali temizlemesinin usulü = How to clean up honey]	
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[Dişleri hifz etmenin usulü = How to keep your teeth healthy]	
Αχζουαταδέ μεσχούρ ολάν λόνδρα, οκκά, βε δρεμ χακκηνά	106
[Ahzuitade meşhur olan londra, okka ve dirhem hakkında = About the litre, the okka and the dram used in commerce]	
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[İstanbulun Kara Postası hakkına = About the land postal service of Istanbul]	
• Αούστρια (Λέμσε) Καρά Πόσταση [Avusturya (Lemse) Kara Postası = The land postal service of Austria]	
• Ρωσσία Καρέ Πόσταση [Rusya Kara Postası = The land postal service of Russia]	
• Ιζμυρίν Καρά Ποστασή Χακκηνά [İzmir'in Kara Postası hakkına = The land postal service of Smyrna]	
Σάγ κολούν Ποστασηνην γκετζδιγί μπελδελέρ, βε κατζάρ σαχέτ ιτιπάρ ολδουγού μπεγιάν	107
[Sağ kolun Postasının geçtiği beldeler ve kaçar saat itibar olduğu beyân = Regions and time schedules of the postal service of Asia Minor]	
Σόλ κολούν Πόστασηνην γκετζδιγί μπελδελέρ, βε κατζάρ σαχέτ ιτιπάρ ολδουγού μπεγιάν	107
[Sol kolun Postasının geçtiği beldeler ve kaçar saat itibar olduğu beyân = Regions and time schedules of the postal service of Rumeli]	
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[İstanbul'un Osmanlı Vapurı Kumpanyası = The Istanbul Ottoman Shipping Company]	
• Αούστρια Βαπορού Κουμπανίαση [Austurya Vapurı Kumpanyası = The Austrian Shipping Company]	

¹⁰³ “Περί της διατηρήσεως των οδόντων”, Αποθήκη των Ωφελίμων Γνώσεων, no. 84 (Dec. 1843), p. 192.

- Φρανσής Βαπόρ Πόσταση [Fransız Vapur Postası = The sea postal service of France]
 - Ιγγιλιτέρα Κομπανίαση [İngiltere Kumpanyası = The British Company]
 - Φρανσής Διουβελί Βαπορού [Fransız Düveli Vapuru = French state ships]
 - Φράνσανην Ροστάν Κομπανία Βαπορού [Fransa'nın Rostan Kumpanya Vapuru = The ship of the French company Rostan]
 - Ιγγιλιζ Κομπανίαση [İngiliz Kumpanyası = (The ship of) English Company]
 - Λέμσε Βαπορλαρηνδάν Λούδ Κομπανίαση [Lemse vapurlarından Loyd Kumpanyası = (Time schedules of) Austrian ships of Lloyd Company]
- 7 Ουμουμενιγιέ Μετζμαλέρ (Οικουμενικαί Σύνοδοι) 109
[7 Umumeniye Mecmalar = The Seven Ecumenical Councils]
- Κιούνετζιν χερ αϊδέ σαχέτ κατζδέ δογούπ κατζδέ ιογλέν μενζιλινέ κελδιγι βε κατζδέ ενδιγι χακκηνά 110
[Güneşin her ayda saat kaçta doğup kaçta öğlen menziline geldiği ve kaçta endiği hakkına = About the hours of sunrise, midday, and sunset every month]
- Ίλμί Χαπέρ 110-111
[İlm-i Haber = Announcement]
- Δεβλετλού Ιναγιετλού Χαλίλ Πασσά Εφέντιμιζίν Μεδινεί Ισμιρέ τεσρίφ μπουγιουρδουκλαρή 112
[Devletlü İnyetlü Halil Paşa Efendimiz Medine-i İzmire teşrif buyurdıkları = The visit of His Illustrious and Gracious Highness Halil Pasha Effendi to the city of Smyrna]

Issue 8

March 20 1850 / Cemazilevvel 18, 1266¹⁰⁴

- Ίλμί Εδέπ (Ηθικη) 113-122
[İlm-i Edeb = Ethics]
- Μπένι αδεμίν κενδουνέ ολάν μπορτζού [Beni âdemin kendine olan borcu = People's duty towards themselves]
 - Μπένι αδεμίν κεντού χακκηνδά ελζέμ ολάν εββέλκι φαρζ [Beni âdemin kendi hakkında elzem olan evvelki farz = The first and main duty of people to themselves]
 - Ικιντζί φαρζ [İkinci farz = Second Duty]
 - Ουτζουντζί φαρζ, - χερ τιουρλί φέννι μαριφετίλε μουκεμμέλ ολμάκ χακκηνά [Üçüncü farz - Her türlü fenni mârifetiyle mükemmel olmak hakkına = Third duty. The quest for perfection with all sciences]
 - Διορδιντζί φαρζ - σαγλήκ χακκηνά [Dördüncü farz - sağlık hakkına = Fourth duty. About health]
 - Μπεσιντζί φάρζ - ιφτιχαρληγά φειζ μπουλδουρμάκ χακκηνά [Beşinci farz - iftiharlığa feyz buldurmak hakkına = Fifth duty. How to gain the Lord's gratification]

¹⁰⁴ 1 April 1850).

- Χερ αδαμίν γαίριγιέ ολάν δεγινλερί χακκηνά [Her adamın gayriye olan deyinleri hakkına = The duties of people to others]
- Ικιντζί φαρζ - γαίριλερίν ιομρινί βε σηχέτι αφγιετλερινέ μουχαφφαζά ετμεκλίκ χακκηνά [ikinci farz - gayrilerin ömrünü ve sıhhat-i afiyetlerine muhafaza etmeklik hakkına = Second duty - Maintaining the life and good health of other people]
- Ουτζουντζί φαρζ. - Γαίριγι έμλάκη εσγιασηντάν μαχρίμ έτμεμεκ Χακκηνά [Üçüncü farz - gayriyi emlâk u eşyasından mahrum etmemek hakkına = Third duty. To not conspire against others' land and property]
- Διορδιντζί φαρζ - σιοζινέ σαδηκλήκ χακκηνά [Dördüncü farz - Sözüne sâdıklık hakkına = Fourth duty. Keeping one's word of honour]
- Μουκαβελελέρ, βε ταχβίλ, βε τεμεσουτλάρ Χακκηνά [Mukâveleler ve tahvil ve temesutlar hakkına = About contracts, bills and securities]
- Μπένι αδέμ Αλλαχά νε μπορτζλού ολδουγού χακκηνά [Beni âdem Allah'a ne borçlu olduğu hakkına = Man's obligation to God]
- Φαζιλετί νε βέτζχιλε καζανμανήν ουσουλί χακκηνά [Fazileti ne vechile kazanmanın usulü hakkına = The way to acquire virtue]

Ταπιρναμέ..... 122-124

[Tâbirname = Dreambook]

- Τζιτζεκλέρ (Άνθη) Χακκηνά [Çiçekler hakkına = (Dreams) about flowers]
- Αγατζλάρ (δένδρα) βε μείβαλάρ (οπωρικά) χακκηνά [Ağaçlar ve meyvalar hakkına = (Dreams) about trees and fruit]
- Γκιουσλάρ (πτηνά) βε μπιοτζεκλέρ (έντομα) χακκηνά [Kuşlar ve böcekler hakkında = (Dreams) about birds and insects]

Τεζβιρλίκ χεκιαγιεσί..... 124

[Tezvirlık hikâyesi = A story of deceit]

Δίκερ χεκιαγιέ..... 125-126

[Diğer hikâye = Another story]

Τοχβέ..... 126

[Tönbe= Shame!]

Κενδινδέν γιανάν χακκηνά..... 126

[Kendinden yanan hakkına = Immolation]

Ίσπου ταρίφαδεν χέρ Μεσεπέ ταλίπ ολάν μιλετλέρ κάτζ νεφερδέν ιμπερέτ ολδουκλαρή πεγιάν ολούρ..... 127

[İşbu tarifeden her mezhebe tâlip olan milletler kaç neferden ibaret oldukları beyân olur = Table showing the population of various nations according to religion]

Ιζμίρ Ζελζελεσί (Σεισμός)..... 127-128

[İzmir zelzelesi = The Izmir earthquake]

- Ζελζελέ νε ολδουγού χακκηνά [Zelzele ne olduğunu hakkına = About earthquakes]

Δεβλετλού Ιναγιετλού Χαλίλ Πασσά Χαζρετλερινίν Ιζμιρέ τεσριφλερινδέ Σερβέτ Εφένδινιν τακδίμ εγλεδιγι ταρίχδιρ κι· ίσπου μαχαλέ τάππ βέ τεμισίλ κληνημήσδηρ..... 128

[Devletlü İnyetlü Halil Paşa Hazretlerinin İzmir'e teşriflerinde Servet Efendi'nin takdim eylediği tarihtir ki işbu mahale tab ve temsil kılınmıştır = The history presented by Servet Effendi on the occasion of His Illustrious and Gracious Highness Halil Pasha's honoring Izmir, printed and reproduced in this place]

Μπού δαχί μπουνδάν ακτέμ Αϊδήν Καϊμακαμή νάσπ βε τεαγίν μπουγιουρουλουός ολάν Σααδετλού Οσμάν Εφέντι Χαζρετλερινίν καϊμακαμληγηνέ δαΐρ Εφέντι μούμα ιλεχίν νάζμ βέ ινσά εγλεδικί ταρίχδιρ..... 128

[Bu dahi bundan akdem Aydın Kaymakamı nasb ve tayin buyurulmuş olan Saadetlu Osman Efendi Hazretlerinin kaymakamlığına dair Efendi mumaileyhin nazm ve inşa eylediği tarihtir = The history describing His Blessed Highness Osman Effendi's appointment as the Aydın district governor written in verses on that occasion by the aforementioned poet Effendi]

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Μεκτέπουλ Φιουνούν ναμή ιλέ Διουτζιζάρ Γαζέταση ιτζάτ βέ ινσά ετμεκλίκ χακκηνά, Δεβλετλού Ιναγιετλού Χαλίλ Πασσά Εφέντιμιζ Χαζρετλερινέ τακδίμ εγλεδιγιμιζ αρζουχάλ τεσφιτιδίρ..... 129-130

[Mektebü'l-Fünun nâmı ile Tüccar Gazetesi îcad ve inşâ etmeklik hakkında Devletlu İnyetlü Halil Paşa Efendimiz Hazretlerine takdim eyledimiz arzuhal tesvididir] = The draft of our petition to His Illustrious and Gracious Highness Halil Pasha Effendi about the creation and formation of the Merchant Journal under the name of the School of Sciences]

Καρηντάν σιογλενενλέρ χακκηντά (Περί εγγαστριμύθων)..... 130-131

[Karından söylenenler hakkında = About ventriloquists]

Ζελζελέ..... 132

[Zelzele = Earthquake]

Μηχλαδήζ τελί ιλέ ισαρέτ ουσουλί (Τηλέγραφος δι'ηλεκτρισμένου σύρματος)..... 132-134

[Miknatis teliyle işaret usulü = The electromagnetic telegraph]

¹⁰⁵ 16 March 1850.